

GRAMMAR AND DICTIONARY
OF THE
BUSHONGA OR BUKUBA LANGUAGE
AS SPOKEN BY THE BUSHONGA OR
BUKUBA TRIBE WHO DWELL IN THE
UPPER KASAI DISTRICT, BELGIAN CONGO,
CENTRAL AFRICA.

PREPARED FOR THE AMERICAN PRESBYTERIAN
CONGO MISSION BY
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in the Belgian Congo.



DEDICATION.

This book is affectionately dedicated by the author to a host of friends, through whose assistance and gifts the printing of it has been made possible.

Especially to be mentioned are our beloved Mrs. W. C. Winsborough, who for many years was the efficient Secretary of the Woman's Work Department of the Presbyterian Church in the United States, and her associates, through whose efforts and influence this work has been carried to completion.

PREFACE.

The work of our Congo Mission is carried on in two distinct languages or dialects of the Bantu family, the one being the Buluba-Lulua and the other the Bukuba or Bushonga language.

The Bukuba or Bushonga Tribe is one of the most interesting people of equatorial Africa. They have a wonderful history handed down by tradition from generation to generation.

According to tradition these people, several hundred years ago, migrated from the North West near Lake Tchad and settled in the central part of what is now known as the Belgian Congo. Their land, known as the Bukuba or Bushonga Kingdom, is bounded on the North and North West by the Sankuru River; on the South East by the Lulua River; on the South and South West by the Kasai River. They are known by the surrounding tribes as the Bakuba people, but among themselves as the Bushonga. The name is derived from an ancient hunting knife called *shonga*.

The Bushonga have a highly organized government with three judicial courts of appeal, viz. the local court, the district or county court and the supreme court. The last mentioned consists of a regular parliament with the higher and lower houses. In all these courts are efficient lawyers and judges. Crimes are punished by imprisonment, fines and death. In the houses of parliament all the interests and industries of the kingdom are represented. They have a high and interesting code of laws. Another interesting feature is that women are represented by women in all the judicial courts. There are also women members of parliament. Thus, woman suffrage has existed among the Bushonga for many centuries.

With the exception of the Royal family and a few favorites of the king, the Bushonga are monogamists. Real love, courtship, and marriage exist among them. Their love for their children is just as great as that found among any people in any other part of the world. They live in family groups and are careful that marriages do not take place between near relatives. Women of the royal family are permitted to choose their own husbands. The heir to the throne is never the king's son, but the son of the king's sister.

The industries of the Bushonga are far superior to those of the surrounding tribes. Their art in carving, blacksmithing, basketry, mat weaving, etc., is most remarkable. They weave an abundance of cloth from thread made from the palm frond. They are gifted in the making of various dyes and in the blending of colors. They go with their bodies neatly clad from waist to just below the knees, their customary mode of dress. Their fancy and embroidered work is magnificent. They also cultivate the soil and raise an abundance of Indian corn, millet, peanuts, peas, cassava, sugar cane, etc. They also have many goats and fowls.

They believe in a Supreme Being, the Creator of man and of all things. They also believe in the transmigration and the immortality of the soul. They trace their own origin from divine ancestry. Although they have many fetishes and charms, they are not worshippers of idols.

Their language is beautiful, highly inflected, rhythmical, musical, and full of many idioms, parables, fairy tales, lullabys and songs.

There are many other very interesting facts concerning this wonderful people that cannot be mentioned in this short preface. Being superior as they are in so many ways they are not so susceptible to the gospel as are the other tribes among whom we labor. However, the gospel is gradually penetrating throughout their entire kingdom. Evangelistic work is being done in many of their towns and villages including the capital itself, and many of them are now followers of Christ.

Upon my arrival in Africa in 1902 I began the study of the Buluba-Lulua language under the instruction of Dr. W. M. Morrison who was at that time making a dictionary and grammar of the Buluba-Lulua language. At the end of six weeks I gained a working knowledge of the Buluba-Lulua tongue, that is I was able to take a class in the Day School and the Sunday School. However, just as I was becoming interested in the language and work among the Baluba people I was sent to work among the Bushonga or Bakuba people who spoke an entirely different language from the one I was trying so hard to learn.

At that time, our work among the Bakuba being very new, no defi-

nite attempt had been made to do anything in an analytic way in the Bushonga or Bukuba language. Therefore, being encouraged by my colleagues, I began at once to find out all I could about the language. I met with many perplexing problems, especially in the conjugation of the verb, the pronunciation and the spelling of words and the classification of nouns. My other work was so varied that it was impossible to give undivided attention to the language. However, I observed carefully every possible feature and listened carefully to the language as it was spoken by the natives, even from the smallest child to the king himself. I frequently sat in the judicial courts and listened to the court language. I also had special language boys with whom I discussed various points in the construction of the language. It was not until recent years, however, that I was able to put my notes and jottings into some tangible form and to arrange my dictionary in alphabetical order.

I wish to express just here my most grateful appreciation of help and suggestions received from my colleagues on the field. I wish to mention especially the help, sympathy, and encouragement received from our master linguist, Dr. W. M. Morrison whose grammar and dictionary of the Buluba-Lulua language was of invaluable help to me in getting my book arranged, etc. I must express also my obligation for help obtained from works of other languages of the Bantu family, especially from those of Mr. Stapleton and Mr. Laman.

My greatest help, however, came from the natives themselves. I can never forget the patience of the wives of king Lukenga and of the princes in my discussions with them concerning certain problems of the language which I was trying to solve. I want to make mention of my language boys who seemed never to grow weary of the constant demand that I made upon them. Special mention must be made of Mbohe Lumuana, Shamingi, Mishamikohi, Mukuna, and Mingashanga. I must also mention little three year old Mabudi who helped me to solve one of the hardest problems which I had ever met. I had worked upon a certain feature of the language for a long, long time without arriving at a satisfactory conclusion. One day while sitting on my front porch, not even thinking of the language, little Mabudi came up my front steps on hand and knees for fear of falling. He asked me a

question which involved the problem which I was trying to solve. I rejoiced greatly because the thing was established, for the native children speak their mother tongue perfectly and never make a grammatical mistake.

I most gratefully acknowledge also splendid help given me by Miss Alice Werner, Reader in Bantu Languages in the University Of London. Miss Werner is an authority on the Bantu languages and the people of the Bantu family. I had some doubt as to whether the Bushonga or Bukuba tribe really belonged to the Bantu family. Miss Werner helped me to clear this doubt.

I am also in debt to Dr. T. Graham Bailey, M. A., B. D., D. Litt., Reader in Hindustani and Hindi in the University of London, for some most valuable help on phonetics.

The work done on this language has been a colossal task, for during the entire time my other missionary activities did not decrease but rather increased. I was compelled to work in season and out of season to accomplish what I have done. It has cost far more than can be expressed in words, but in spite of the cost I have enjoyed this part of my work far more than I am able to say. It is to me a very precious gem! However, I am fully aware of the fact that it is far from being perfect or exhaustive, but my earnest prayer is that it may be instrumental in helping those who shall labor among the Bushonga or Bukuba tribe to get a speedy knowledge of their language, and that it may be blessed of the Holy Spirit in the rapid spread of the gospel of peace and salvation among the Bushonga or Bukuba tribe who do not know that their Supreme Being is the true God who "So loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" also that the Bushonga tribe may be instructed in the Word of God and that they, too, "Might believe that Jesus is the Christ, the Son of God; and that, believing, they might have life through his name."

Althea Brown Edmiston.

GRAMMAR

ORTHOGRAPHY.

I. THE ALPHABET.

1. The Alphabet of the Bashi Bushonga (Bukuba) language consists of seventeen letters which are as follows:

Letters.	Pronunciation.	English Equivalent.	Example
a	a	as <i>a</i> in jar,	bata, people.
b	bay	“ <i>b</i> “ balm,	buanyi, wisdom.
d	day	“ <i>d</i> “ date,	dina, name.
e	e	“ <i>e</i> “ they,	bei, to lay aside.
g	gay	“ <i>g</i> “ thing,	ngata, woman.
h (two sounds):			
	1. phay	no equivalent,	hanga, sheep.
	2. ash	as <i>h</i> in she or chip,	shiya to sharpen. ntsho, peanut.
i	i	as <i>i</i> in machine,	imisha, accept.
k	kay	“ <i>k</i> “ king,	kata, bread.
l	lay	“ <i>l</i> “ lady,	lela, to cry.
m	may	“ <i>m</i> “ man,	muana, child.
n	nay	“ <i>n</i> “ not,	ena, to go.
o	o	“ <i>o</i> “ wrote,	iyota, garden.
s	say	“ <i>s</i> “ shield,	shola, to leave.
t	tay	“ <i>t</i> “ tone	to, to go out.
u	u	“ <i>u</i> “ rule,	lu, to row.
w	way	“ <i>w</i> “ water,	wena, you.
y	yay	“ <i>y</i> “ yonder,	yei, substance.

Note 1. It is interesting to observe the absence of the letters *c, f, j, p, q, r, v, x, and z* from the alphabet of the Bushonga language.

The letter *p* is sometimes heard, but this is due to the intermingling of dialects, for among the Bashi Bushonga are many persons of other

tribes. There are also other subjects of the Bakuba people, such as the Ba-Hianga, the Bangena, the Bashoba, the Bakele, etc., who speak the Bukuba language with more or less purity, but with certain variations in accent and pronunciation called by the Bakuba the *Lumbila*.

Note 2. In addition to the vowel sounds given in the alphabet we find the short sounds *a*, *e*, *u*, *o*, also the broad *a*.

Note 3. Bearing in mind the above changes of the vowel sounds, and with a little exception in the sound of the initial *m* and *n* in combination with other consonants (7,8), the language is phonetic throughout.

Note 4. One must be constantly warned against diminished words, syllables, phrases, etc. Final vowels are often not heard at all. See 391 (c) note 1.

Note 5. Sometimes it is difficult to distinguish between the sounds of different letters of the alphabet:

- (a) Between *o* and *u*, and *a* and *u*.
- (b) Between final *i* and *a*.
- (c) Between *b* and *h*. One may hear, for instance, *ikohi* or *ikobi*, box; *bube* or *buh*, badness; *aha* or *aba*, their, etc.
- (d) Between final *i* and *ya*. One may hear *shui* or *shuya*, acquit; *mbai* or *mbaya*, friend; *dioi* or *dioya*, word; *makai* or *makaya*, tobacco; etc.

2. The long vowels are *a*, *e*, *o*, *u*, with which is classed the broad *a*.

Rem. 1. Throughout the entire vocabulary of the Bukuba language we have found only five words that contain this broad *a*. They are as follows: *muata*, person; *buata*, hunting net; *buala*, village; *buasha*, forehead or front; *buata*, bow; the broad *a* being in the initial syllable of these words.

Since the *ua* of these words is pronounced like *o* in *bolt* or as *o* in November, but a little higher, these words will be written throughout the entire grammar and dictionary as follows: *muota* or *mota*; *buota* or *bota*; *buola* or *bola*; *buosha* or *bosha*; *buota* or *bota*. This is done to avoid diacritical marks. However, the concord agreement of these words with adjectives, verbs, etc., is not affected by this change in spelling. Bear in mind also that in the formation of the plural of these nouns *o* must be treated as *a*. See 23, 42, 51, 60—64.

Rem. 2. Under the influence of *i* long *o* sometimes becomes *oi*, and long *a* becomes *ai* or short *a*. See 25, (a) and (b).

Rem. 3. Under the influence of *i*, *a* preceded by *i* becomes short *e*. See 25 (c).

Rem. 4. Observe that *e* followed by *i* is long; as *tei*, vt., to remove; *lei*, vi., to bury; *bei*, vt., to lay aside; *nyei*, vt. to go to meet; *lei*, vi., to be weary; *tei*, fire; etc.

3. The short vowels are *a*, *e*, *o*, *u*.

Rem. 1. These short vowels have the following sounds respectively: *a* as *a* in *fat*; *e* as *e* in *let*; *o* as *aw* in *awe* or *shawl*; *u* as *u* in *up*.

Rem. 2. Under the influence of *i* short *o* sometimes becomes *ue*, the *e* being short. See 25, (a).

Rem. 3. Under the influence of *i* long *u* sometimes becomes short *u*; as *shui*, vt., from *shu*, vi., to be acquitted. See 25, (d).

Rem. 4. It is important to observe that, throughout the dictionary and grammar of the Bukuba language, no diacritical marks will be employed. Therefore one must listen carefully to the natives for correct pronunciations of words.

4. The consonants *b*, *d*, *k*, *l*, *s*, and *t* have the common English pronunciation and therefore present no difficulty.

5. *G* is always found in combination with *N* and has the sound of *G* in *sing*. The *G* is never found alone and has always the nasal preceding.

6. *H* has two sounds:

(a) It is employed to represent a peculiar breathing sound which is not found in the English. In order to make this sound, as in the word *hanga* put the lips together as in preparing to whistle, protrude them slightly and do not allow them to press against the teeth, then expel the breath, uttering the sound, letting the lips fall apart.

(b) *H*, preceded by *S* has the common English sound of *H* in *shall* or in *church*.

7. *M* has the common English sound except at the beginning of words in combination with other consonants. See 1, Note 3.

8. *N* has the sharp nasal sound of *N* in not except at the beginning of words in combination with other consonants. See 1, Note 3.

9. *S* is always found in combination with *H* and has the common English sound of *S* in *shall* or *church*. *S* is never found alone.

10. *W* is always a consonant and is therefore never employed as a vowel. For the close relationship of *W* with *U* in certain euphonic changes, see 26.

11. *Y*, like *W*, is always a consonant and is therefore employed as a vowel. For the close relationship of *Y* with *I* in certain euphonic changes, see 26.

DOUBLE CONSONANTS.

12. Double Consonants occur when *N*, *M*, and *S* are found in combination with other consonants.

M is found before *b* and *h*; *N* before *d*, *g*, *k*, *t*, *s*, and *y*; *S* before *h*.

Rem. The double consonant *sh* has the sound of *sh* in *shall*.

13. It will be noticed in the pronunciation of the double consonants with *M* that:

(a) When double consonants come in the body of the word the division of the syllable occurs between the preceding vowel and the double consonants and that the *M* has the common English sound. e. g. *a—ma—mbo—la*, he struck me.

(b) However, when the double consonants come at the beginning of the word *M* has a slight nasal sound. For example, in the pronunciation of *mbola*, *jackal*, close the lips, let the initial sound pass through the nose, then expel the breath, saying *bola*.

TRIPLE AND QUADRUPLE CONSONANTS.

14 Triple consonants occur when *N* and *T* are found before *sh*; as, *a—ma—nsho—la*, he left me; *ba—ma—tsha—ka—la*, they scattered.

Quadruple consonants occur when *N* is found before *tsh*; as, *ba—ma—ntshe—ha*, they knew me.

Rem. The triple consonants *tsh* have always the sound of *ch* in *chalk*.

15. It will be noticed in the pronunciation of the double, triple and quadruple consonants with *N* that:

(a) When *N* comes at the beginning of the word in combination

with other consonants it has a very slight nasal sound, and often not heard at all. Notice the pronunciation of the word *nkidi*, friend, close the lips, let the initial sound pass through the nose, then expel the breath, saying *kidi*. *G*, in the above case, has the soft sound of *G* in sing; as, *ngadi*, concubine; *nguoma* doctor; etc.

(b) When *N* is found in combination with other consonants in the body of a word the following sounds are present:

(1) When *N* comes before *d*, *t*, and *y* the division of the syllable occurs between the preceding vowel and the consonants following and *N* has the common English sound.

A-ma-ndo-sha he told me; *a-ma-ntshi-ka*, he accompanied me; *ba-ma-nya-ka*, they killed him; *ba-ma-nto-ma*, they sent him.

(2) When *N* comes before *g*, *k*, and *s* it has the ringing sound of *N* in ring, sing, etc.

Ba-ma-nga-sha they helped him; *ba-ma-nkue-ta*, they pierced him; *ba-ma-nsko-la*, they left him.

Note 1. *G* in the above words, i. e. in combination with other consonants in the body of a word, has the sound of *G* in sing.

Note 2. For *n* before *h* and *b*, See 30.

DIPHTHONGS AND VOWEL COMBINATIONS.

16. There are several proper diphthongs in which both vowels are pronounced at the same time. Some of the more common are as follows:

(a) *Ua*, pronounced as *wa* in wasp.

Buala, disease.

(b) *Ue*, pronounced as *ue* in question.

Buesha, good luck.

(c) *Ui*, pronounced as *ue* in bequeath.

Buina, you.

(d) *Uo*, pronounced as *uo* in quotation

Muonyi, sower.

(e) *Uo*, pronounced as *o* in bolt or as *o* in November, but a little higher.

Buola, village, See 2, Rem. 1.

A buola, by (followed by agent).

(f) *Oi* pronounced as *oi* in *oil*.

Mboiki, writer.

Rem. Frequently the *u* in diphthongs is very slightly sounded. This is especially true in the case of the prefix of nouns whose stem begins with a vowel; as, *muonya*, life; *luana*, fence; etc.

(g) *Ia* pronounced as *ea* in *idea*.

Biana, graves.

(h) *Ie*, pronounced most like *ea* in beatitude.

Bismi, my (*biketa*) things.

(i) *Io*, pronounced as *eo* in deodoriize.

Biona, lean (ones).

17. There are other vowel combinations such as *ai*, *ia*, etc., which must be treated as diphthongs otherwise separate syllables would have to be made for each vowel sound.

Mai, my mother; *odia*, to eat, etc.

18. All vowel combinations are treated as diphthongs or triphthongs and therefore form one syllable.

Bua-la, disease; *bui-na* you; *bue-ke-na*, you will go; *luai*, one thousand; *dioi*: word; etc.

II. SYLLABLES.

19. In dividing words into syllables the most accurate and best method of pronunciation rather than etymology is of greatest importance.

20. The syllable usually begins with a consonant and ends with a vowel or diphthong. Each diphthong with its consonant makes a syllable.

mua-na, child; *ta-ta*, father; *mua-ta*, chain; *bua-la*, disease; *mbua*, dog etc.

Rem. 1. Some words begin with a vowel.

A-ma-ta-ye-ka, he gave to us; *i-mi-sha*, accept; *odia*, eat; *o-wa*, die; etc.

Rem. 2. In a large number of words throughout the language the

final vowel is never sounded except in certain constructions or unless the words are spoken slowly and distinctly or emphatically. One hears, for example, *anen*, for *anenu*, he has gone; *ayek* for *ayeka*, he gave to you; *ntem* for *ntema*, heart; etc. However, if we say *yena bita*, when we go; *ayeka bita*, when we give to you; etc., the final is distinctly sounded.

21. Where double, triple, and quadruple consonants occur the division takes place between the preceding vowel or diphthong and the consonants following.

Ba-ma-nya-ka, they killed him; *muo-nya*, life; *ba-ma-ntshe-ha* they knew me; *ba-ma-nsho-la*, they left him; etc.

Rem. 1. When *N* comes before *g*, *k*, and *s*, it must be borne in mind that *N* has a very slight nasal sound, especially is this true in the case of *ng*.

Ba-nga-sha, they helped him; *ba-ma-nkue-ta*, they pierced him. See 15, (b), (2).

Rem. 2. The initial *N*, followed by one or more of the other consonants, is not considered a syllable. In such cases the double, triple, or quadruple consonants with the succeeding vowel or diphthong form the syllable.

Nga-ta, woman; *ngo*, thus; *mbua*, dog; *nshu-ki*, saviour; *nga-di*, concubine; *ntsho-na*, patches; etc.

III. EUPHONY.

22. Too much emphasis can not be placed on this subject which plays a very important part throughout the inflection of this language.

ELISION AND CONTRACTION OF VOWELS.

23. A vowel is elided when it comes before its like in the same word, and *a* generally elides before all other vowels in the same word.

Therefore:

<i>a + a</i>	becomes <i>a</i> ;	<i>i + i</i>	becomes <i>i</i> ;	<i>i + a</i>	becomes <i>i</i> ;
<i>a + e</i>	" <i>e</i> ;	<i>a + u</i>	" <i>u</i> ;	<i>e + a</i>	" <i>e</i> ;
<i>a + o</i>	" <i>o</i> ;	<i>u + i</i>	" <i>u</i> ;		etc.

Thus:

Ba + ana becomes *bana*, children; *ba + emi* becomes *bemi*, my (*bana*, children, understood); *ma + oi* becomes *moi*, words; *bi + ina* becomes *bina*, your (*biketa*, things, understood); *ba + ukuma* becomes *bukuma*, they will rise; *bu + ila* becomes *bula*, you are; etc.

24. Elisions occur frequently between words in sentences. Especially is this true when a word ends with a vowel and is followed by a word beginning with a vowel. In such cases the elision is generally indicated by an apostrophe ('). Some of the ordinary cases are as follows:

(a) Often the final vowel is elided when followed by a word beginning with a vowel; as *ish'ana* for *isha ana*, his father; *muamish'emi* for *muamisha emi*, my wife; *Nshuk'ita*, for *Nshuki ita*, our Saviour; etc.

Rem. 1. However, sometimes in order to preserve the parts of the word distinct neither vowel is elided. Especially is this true in the compound tenses of the verb when the present participle is used and the root of the verb begins with a consonant.

Ayasha amuka, he is loving; *bayasha abua'ka*, they are falling; *banena a buola*, they have gone to the village; etc.

Rem. 2. In rapid speaking the two vowels are often not distinctly heard, but they are usually heard in slow speaking, especially is this true in reading. Again in the writing of hymns one may find it convenient to elide one of the vowels or to retain both vowels without seriously affecting pronunciation or euphony.

EXPANSION AND ASSIMILATION OF VOWELS.

25. Expansion or assimilation of vowels is noted in a few words of two syllables ending in *ma*, *ha*, *ka*, *ga*, and *ia*.

(a) Observe the expansion of long *o* to *oi* and short *o* to *ue* under the influence of final *i*.

Mboiki, scribe, from *boka*, to write; *nkoimi*, judge, from *koma*, to judge; *noiki* (pl. *baloiki*), witch, from *loka*, to swear against; *nuengi* (pl. *baluengi*), admonisher, from *longa*, to admonish; *kueki*, vt., to assemble, from *kokama*, vi., to assemble; etc.

(b) Observe the expansion of *a* to *ai* under the influence of final *i*.

Naingi, vt., to strengthen, from *nangata*, to be firm; *mbaiki* shepherd, from *baka*, to guard; *naiki* (pl. *balaiki*) teacher, from *laka*, to teach; etc.

Note 1. For the suffixes *ma* and *ta* in the words *kokama* and *nangata*, see 299.

Note 2. Frequently *oi* in the words given above is pronounced like short *u*, and *ai* like short *e*. Note in this connection the words *Mboiki* or *Mbuki*; *Mbaiki* or *Mbeki*, the names of women; also the words *hoiki* or *huki*, pot; *haingi* or *hengi*, sister, etc. See 391, (c) Note 4.

(c) Observe the assimilation of *a*, preceded by *i*, to *e* under the influence of final *i*.

Nyeki (pl. *badieki*), murderer, from *diaka*, to kill; *neyi* (pl. *badiei*), eater, from *odia*, to eat; etc. See 287 B. VIII (2) and (7).

(d) Observe the change of long *u* to short *u*, and long *a* to short *a* under the influence of final *i*.

Lumi, vt., to bend, from *lumata*, vi., to be bent; *ngami*, vt., to cleanse, from *ngama*, vi., to be clean; etc. See 299.

Rem. Note that the expansions and assimilations given under (a)-(d) above take place only when the final vowel *a* has been changed to *i* or *imi*, or when *i* is suffixed, but when the final vowel *a* has been changed to *idi*, or when *isha* is suffixed, no expansion or assimilation takes place. See 76 (d), 245 and Rem. 2, 293, 300, and 307.

Change of *U* to *W* and *I* to *Y*.

26. In inflections, when *u* begins a word and is followed by a vowel in the same syllable it takes the consonant form *w*. Thus, *uanena* becomes *wanena*, you went; *ue* becomes *we*, you are; *uena* becomes *wena*, you; etc.

27. In inflections, when *i* begins a word and is followed by a vowel in the same syllable it takes the consonant form *y*.

Itanga iakita becomes *itanga yakita*, the sun has set; *iketa iemi* becomes *iketsh'yemi*, my thing; etc.

Rem. 1. *I*, meaning *with* or *and*, may or may not change to *y* when followed by the possessive pronouns. See 100, also 115, (c), (1)-(7).

Rem. 2. Sometimes the *i* is retained when followed by a vowel; as, *iketsh'iemi*, my thing; etc.

EUPHONIC CHANGES OF CONSONANTS.

28. *L*, followed by *i*, becomes *d*.

Thus, *el'i* becomes *ed'i*, he has; *kulolidi* becomes *kulodidi*, do not speak, from *lola*, to speak; etc.

Rem. 1. *L*, preceded by *n* referring to the 1st. pers. sing. of class I, or by the *n* used in the formation of the gerund, becomes *d*. Thus, *amalosha* becomes *amandosha*, he told me; *nloshala* becomes *ndoshala*, telling; etc. See 217.

Exceptions:

When the *n* referring to the 1st. pers. sing. or the *n* used in the formation of the gerund, is followed by *li(di)* the *n* and the *li(di)* are expanded into *ntsh*. Thus, *andiaka* becomes *antshaka*, he killed me; *ndiakala* becomes *ntshakala*, killing; etc.

Rem. 2. When *L* is preceded by *n* that does not refer to the 1st. pers. sing., or to the *n* used in the formation of the gerund, it becomes *n*.

Thus, *bamanlosa* becomes *bamanosha*, they told him; *anlaka* becomes *anaka*, he taught him; etc. See 25, 43, 307, (a).

Exceptions:

When the *L*, in this case, is followed *i*, the *n* and the *li(di)* are contracted to *ny*. Thus, *bandiaka* becomes *banyaka*, they killed him; *ndiimi* becomes *nyimi*, lost one; *ndiu* becomes *nyu*, corpse; etc.

Rem. 3. Because of this close relationship of *n* and *l*, *na* is very often pronounced *la*. The 1st. pers. pro. prefix (107) is either *na*, *la* or *nda*. Thus, one may hear *lamuka* or *ndamuka*. I want; *kalamukidi* or *kana-mukidi* I do not want: etc.

Rem. 4. Final *na* of other words is frequently pronounced *la*. Thus, one may hear *bunonona* or *bunonola*, strength; *ileshina* or *ileshila*, reward; etc.

29. In certain inflections *t*, followed by *i*, becomes *tsh*. This is especially true when final *ta* is changed to *ti*; as, *ntotshi*, speaker, from *tota*, to speak; *atshidi bana*, when they had taken, from *ata*, to take; etc. The *t* sometimes changes to *tsh* when the final vowel *a* of words ending in *ta* is elided and the initial vowel of the following word is *i*; as, *ketsh'ina*. your (*keta*) hats; *iketsh'iana*, his (*iketa*) thing; etc. However, when the

vowel following *t* is contracted *t* is not changed to *tsh*. Thus, *taiya* becomes *tiya*, let us go; *taimisha* becomes *timisha*, let us accept; etc. See 23, 207, 243.

30. *N*, followed by *b* or *h*, becomes *m*.

Thus, *anbuesha* becomes *ambuesha*, he caused me to fall; etc.

Rem. 1. when the final *a* of words ending in *na* is changed to *i* the *n* generally becomes *ny*; as, *muonyi*, sower, from *ona*, to sow. See 307.

Note in this connection that the *n* may or may not become *ny* before the applied suffix *isha*. See 294, (d) and Rem.

Rem. 2. Note that the *n* of roots ending in *na* is not affected when the final vowel *a* is changed to *idi*. Thus, *lena*, to see, gives *kalenidi*, he did not see; *mana*, to finish, gives *kamanidi*, he did not finish; etc.

Rem. 3. Note also that *n*, employed as in 33 (a), is not affected when followed by *i*; as, *aninama*, he stooped down; *aniya*, he came; etc.

Note in this connection the conjunction *bani*, *nda*.

Rem. 4. $n + n = n$; $n + m = m$.

For exceptions see 34, 35.

31. In certain inflections, and for the sake of euphony, *n* is employed between a vowel and a consonant; as, *kamidi ansheka*, a nice goat; *koka ambe*, a bad chicken; etc. See 30.

32. In certain inflections, and for the sake of euphony, *n*, coming before a form beginning with a vowel, takes either the form of *mhu* (*nh*), *ntsh*, *ny*, or *mu*; and *na* becomes *nda*.

Examples:

(a) Of *mhu* (*nh*):

Anamala becomes *amhuamala*, he touched me; *aneka* becomes *amheka*, he gave to me; *numala* becomes *mhumala*, raising; etc. See 109, Rem. 5; 113, Rem. 5; 217, Rem. 4.

(b) Of *ntsh*:

Luena, journey, gives *ntshena*, journeys; etc. See 48.

Rem. 1. Note in this connection the emphatic pronouns *ntshemi*, *ntshana*, etc. See 98, Rem. 4 and 5: 100, Rems. 2-5; 246, Rems. 2-6.

Rem. 2. Note also in this connection *n* when followed by *li* (*di*), or *y* or *ny*.

Bamandiima gives *bamantshima*, they forgot me; *bamannyuta* becomes *bamantshuta*, they kissed me; *bamannyata* becomes *bamantshata*, they

tread upon me; *bamanyeha* becomes *bamantsheha*, they knew me; etc. See 28, Rem. 1; 100, Rem. 3; 217, Rem. 2.

(c) Of *ng*:

Unasha gives *ungasha*, help me; *amanuesha* becomes *amanguesha*, he died for me; etc. See 109, Rem. 2, Note; 217, Rem. 4, Note; 227, Note.

(d) Of *ny*:

Bamandiaka becomes *bamanyaka*, they killed him; etc. See 28, Rem. 2 and exceptions; 287, B. VIII. (2); 397, Rem. 1.

(e) Of *nda*:

Naanena gives *ndanena*, I went; *laekena*, gives *ndekena*, I shall go; etc. See 28, Rem. 3. ; 107 and Rem. 2.

Rem. 1. For contraction of vowels, see 23.

Rem. 2. For *n* employed between the two vowels, see 33 (a).

(f) Of *mu*. See 76, (a); 145-151; 215 and Rem. 2; 420-421.

33. Certain consonants sometimes serve to separate two vowels.

(a) *N* is thus employed between any two vowels in verbal inflections before roots beginning with a vowel when there is no pronominal infix. See 112, 113.

Aimisha becomes *animisha*, he accepted; *aena* becomes *anena*, he went; *aoka* becomes *anoka*. etc.

Rem. Note that the *n* is not used between the two vowels in the negative in which case the vowels are simply contracted. See 23.

Thus, *oka*, to hear, gives *katokidi*, we did not hear; *katoka*, we had not heard; etc. The two tenses here used are the past and the past perfect.

(b) *Y* is thus employed between any two vowels in verbal inflections before roots beginning with a vowel and is preceded by a pronominal infix. See 110, 111.

Amabuasha becomes *amabuyasha*, he helped you; *amabaula* becomes *amabayula*, he asked them; *amabaoka* becomes *amabayoka*, he heard them; etc.

Rem. 1. Note exception in the case of the 3rd. pers. sing. of classes I and III.

Amamula he asked him; *bamamuoka*, they heard him; *bamanga* they helped him; etc.

Rem. 2. Note that *Y* is also sometimes employed to separate vowels

in the formation of nouns.

Ngola, older one, gives *bayola*, older ones; *mueki*, giver, gives *bayeki*; givers; *iyeyeki*, giving, from *eka*, to give; etc.

Rem. 3. *Y* is often prefixed to a word beginning with a vowel for the sake of euphony.

Ingeta becomes *yingeta*, sign; *ena bata* becomes *yena bata* when the people go; etc.

Rem. 4. Note that *Y* is employed between the subordinating particle *a-* and roots beginning with the vowel *u* in the past perfect tense; as *ayudididi bata*, when the people asked, from *ula* to ask; etc.

(c) *w* is sometimes prefixed to a word beginning with a vowel for the sake of euphony; as, *bamuka woka maxi*, they wish to bathe; etc.

34. In certain inflections when *n* comes before *m* the *m* is replaced by *b*. This is seen in the formation of the gerund also when the 1st. pers. sing. pronominal infix comes before a root beginning with *m*.

Thus, *anmuka* becomes *ambuka*, he loved me; *anmona* becomes *ambona*, he saw me; *nmonala* becomes *mbonala*, seeing; *nmanala* becomes *mbanala*, finishing; etc. See 113, Rem. 6.; 217, Rem. 7; 287.B. VIII., (3).

35. In certain inflections when *n* comes before a root beginning with *n* the *n* of the root becomes *d*. This is seen in the formation of the gerund, and when the 1st. pers. sing. pronominal infix comes before a root beginning with *n*.

Thus, *amannaingi* becomes *amandaingi*, he strengthened me; *aman-nenyi* becomes *amandenyi*, he enlarged me; *nnamala* becomes *ndamala*, lightning; *nmenala* becomes *ndenala*, enlarging; etc. See 113, Rem. 6; 217, Rem. 7.

Rem. The *n* of roots beginning with *n* no doubt has the force of 1. See 28.

IV. ACCENT.

36. This is a very important subject and can only be mastered by careful listening to the language as it is spoken by the natives themselves, also by constant practice in speaking it. The Bukuba language

is quite free from a strong accent on any syllable, and, on the whole, is very smooth, rhythmical and musical. In simple words of two or three syllables there is a slight accent on the penult, with a secondary accent on fourth, fifth and sixth syllable in inflected words.

Ano, he has died; *alu*, he rowed; *amataweshā*, he died for us; etc.

Note 1. When the word has seven or eight syllables the primary accent falls on the antepenult and the secondary accent on the sixth syllable.

Itashukatashukisha, he will save us.

Note 2. It is interesting to note the pronunciation of a few words that are spelt exactly alike but have a different meaning. These words are accented on the same syllable. However, the one is pronounced with a rising inflection on the accented syllable, and the other by a falling inflection on the accented syllable.

Shuoma, swine; *ngata*, woman; *bata*, women. These are pronounced with a falling inflection.

Shuomu, gift; *ngata*, inside; *bata*, people. These are pronounced with a rising inflection on the accented syllable.

Rem. Diphthongs are regarded as syllables.

Buala, disease; *muana*, child; *muedi*, star.

THE PARTS OF SPEECH.

NOUNS.

37. Unlike the Indo-European system of languages, the inflection of nouns is made by the use of prefixes instead of suffixes.

38. The only change in the noun is that to express number, singular and plural. There is no case system. Case relations are shown in this language by the position of the word in the sentence or by certain prepositional words.

39. There is also no gender system. See 59.

40. There are in this language two numbers, singular and plural.

41. The variations for number are made by certain prefixes, and according to these, the nouns divide themselves into ten classes. It

is of vast importance that these should be well understood and learned because the entire principle of concord rests upon them.

Rem. It is important to note that there are no definite or indefinite articles corresponding to the English "the," "a," and "an."

The prefixes of the different classes are as follows:

	Singular.	Plural.
Class	I. mu-	ba-
"	II. mu-	mi-
"	III. n-	n-
"	IV. n-	n-
"	V. lu-(la)	n- (ntsh-)
"	VI. di-	ma-
"	VII. bu-	ma-
"	VIII. i-	ma-
"	IX. i-	bi-
"	X. ka-	tu- (ta-).

We shall now take up each class in its order.

CLASS I.

42. In this class *mu-* is prefixed to stems beginning with a vowel and *ba-* for the plural. *N-* is prefixed to stems beginning with a consonant for the singular in this class and *ba-* for the plural. See 30, 43.

Singular.

mu-ota, person,

mu-ana, child,

mu-onyambanga, stranger,

Plural.

ba-ta, people. See 2, Rem. 1.

ba-na, children,

bonyambanga, strangers.

Rem. 1. Observe the laws of euphony and the contraction of vowels, See 23.

Rem. 2. For the word *muota* becoming *bata* in the plural, see 2, Rem. 1.

43. The stems of many nouns of this class begin with a consonant and therefore take the prefix *n-* in the singular, however the concord of verbs, adjectives, etc., is regular throughout.

The following are some nouns of class I with *n-* as prefix in the sing.:

Singular	Plural
n-kidi, friend,	ba-kidi, friends.
n-tudi, black-smith,	ba-tudi, black-smiths.
n-shi, inhabitant,	ba-shi, inhabitants.
n-yimi, king,	ba-nyimi, kings.
m-bami, lawyer,	ba-mbami, lawyers.
m-boiki, scribe,	ba-boiki, scribes.
n-doi, namesake,	ba-ndoi, namesakes.
n-donaka, contemporary.	ba-ndonaka, contemporaries
n-yi bita, leader in battle,	ba-nyi bita, leaders in battle
n-gola, older one,	ba-yola, older ones,
n-geta, slave,	(ba-eta) beta, slaves.
n-gata, woman,	(ba-ata) bata, women.
n-gadi, concubine,	(ba-adi) badi, concubines.
n-guoma, doctor,	ba-nguoma, doctors.
(n-la) na bulanca, bridegroom,	ba-la malanca, bridegrooms,
(n-lii) nyi, a rich person,	ba-di, rich persons.
(n-lunga) nunga, man,	ba-lunga, men.
(n-loiki) noiki, witch,	ba-loiki, witches.
(n-laiki) naiki, teacher,	ba-laiki, teachers.
m-hutshi, liar,	ba-hutshi, liars.
n-tshueki, albino,	ba-tshueki, albinos.

Rem. 1. Note that the prefix *n-* of this class is dropped in the plural before stems beginning with *l*, *k*, *h*, *t* and *s*.

Note also that the prefix *n-* is retained in the plural before stems beginning *b*, *d*, *g*, *m*, *n*, and *y*.

Note exception in the case of the words, *ngadi*, *ngata*, *ngeta*, *ngola*, and *mboiki*. The *g* in the foregoing words are no doubt employed for the sake of euphony. See 32.

Rem. 2. There are also a number of nouns of this class that have *no prefix* in the *singular*.

The following are some of the more common of these nouns:

Singular.	Plural.
kuma, chief,	ba.kuma, chiefs.

tata, father,
mamu, grand-parent,

ba-tata, fathers.
ba-mamu, grand-parents.

CLASS II.

44. In this class *mu-* is prefixed, in the singular, to stems beginning with a vowel, and *mi-* for the plural.

Singular.

mu-ata, chain,
mu-onya, life,
mu-anya, heat(of sun),
mu-edi, star,
mu-aka, street,
mu-nya, mouth,

Plural.

mi-ata, chains,
mi-onya, lives,
no plural,
mi-edi, stars,
mi-aka, streets,
mi-nya, mouths,

Rem. Note exception in the case of the word *mu-nya*, mouth. This word is no doubt *mu-unya*, See 23.

45. There are a large number of nouns in this class whose stems begin with a consonant, and take the prefix *n-* in the singular, and *mi-* in the plural. However, the concord of verbs, adjectives, etc., in the singular, is always *mu-*.

The following is a list of nouns of Class II that take the prefix *n-* in the singular:

Singular.

n-tema, heart,
m-buha, band (for the head),
n-kentsha, command,
n-tshika, fable, news, report,
n-dela, cloth,
m-hika, stick, stake,
n-guna, work,
n-shasha, happiness,
n-tshi, season,
n-te, stick,
n-yinga, smoke,
(n-lola) nola, alarm, (See 28, Rem. 2),

Plural.

mi-tema, hearts,
mi-mbuha, bands,
mi-kentsha commands,
mi-tshika, fables,
mi-ndela, cloths,
mi-hika, stakes,
mi-nguna, works,
mi-shasha, happinesses,
mi-tshi, seasons,
mi-te, sticks,
mi-nyinga, smokes,
mi-lola, alarms,

(n-liu)nyu, corpse(See 28, Rem. 2, Exception),	mi-diu, corpses,
(n-nama) nama, tax, (See 30, Rem. 2),	mi-nama, taxes,
(n-muna) muna, hem,	mi-muna, hems,
(n-nena) nena, oppression,	No plural.

Rem. Nouns of class II, having the prefix *n-* in the singular, drop the *n-* in the plural when followed by a consonant that is not *b*, *d*, *g*, *m*, *n* or *y*.

CLASS III.

46. In this class *n-* is prefixed to the stem for both the singular and the plural.

Note that *n* becomes *m* before *b* and *h*. See 31.

Singular.	Plural.
n-gona, moon,	n-gona, moons,
n-gongisha, bed bug,	n-ngongisha, bed bugs,
n-tshetsha, lightning,	n-tshetsha, lightnings,
n-yua, meat,	n-yua, meats,
m-bua, dog,	m-bua, dogs,
m-bula, rain,	m-bula, rains,
m-bola, jackal,	m-bola, jackals.

Rem. Nouns of this class consist of animate objects only, including *meat*, *rain* and *lightning*, which are considered animate by the natives.

47. In Class III must be placed a number of words that have no prefix at all. However, the agreement in concord of verbs, adjectives, etc., is the same throughout.

Some of the more common of these words are as follows:

Singular.	Plural.
hanga, sheep	hanga, sheep,
koka, chicken	koka, chickens
kamidi, goat,	kamidi, goats,
hami, antelope,	hami, antelopes,
kema, monkey,	kema, monkeys,
huo, rat,	huo, rats,

Rem. Sometimes *ba-* is heard in the plural of nouns of class III. However, it is not the proper prefix. When nouns of this class are used in the plural without modifications the prefix *ba-* is sometimes heard, and the noun, in the thought of the speaker, is a person. However, as soon as a modifier is employed with the noun, the prefix *ba-* disappears. e. g. *Bahami*, antelopes becomes at once *hami ihe*, two antelopes.

CLASS IV.

48. In this class *n-* is prefixed to the stem for the singular and *n-* for the plural.

Note 1. Remember that *n* becomes *m* before *b* and *h*. See 30.

Note 2. One will find in this class a number of nouns that have no prefix at all. However, the agreement in concord of verbs, adjectives, etc., is the same throughout.

Note 3. Nouns of this class are made up of INANIMATE objects only.

Singular.

n-goma, drum,
n-guma, bag,
n-tshala, stream,
n-gila, grave,
n-doma, fruit,
n-gadiha, sword,
n-ganga, trade,
n-gonga, bell,
n-guha, shield,
m-boka, road,
m-bata, seat,
m-bata, debt
m-bixa, back,
m-boha, sunset,
m-boka, pebble,
m-bonga, cup,
m-bota, seed,

Plural.

n-goma, drums,
n-guma, bags,
n-tshala, streams,
n-gila, graves,
n-doma, fruits,
n-gadiha, swords,
n-ganga, trade,
n-gonga, bells,
n-guha, shields,
m-boka, roads,
m-bata, seats,
m-bata, debts,
m-bixa, backs,
m-boha, sunsets,
m-boka, pebbles,
m-bonga, cups,
m-bota, seed,

-hadi, hoof,	-hadi, hoofs,
-hama, power,	-hama, powers,
-hanga, staff,	-hanga, staffs,
-hema, chalk,	-hema, chalks,
-hia, taste, flavor,	-hia, tastes,
-hima, forgetfulness,	no pl.
-hoiki, pot,	-hoiki, pots,
-hoka, skin,	-hoka, skins,
-hontsha, arrow,	-hontsha, arrows,
-hota, sore,	-hota, sores,
-hoxa, thirst,	-no pl.
-hueta, times,	-hueta, times,
-huha, flour,	no pl.
-hungi, bugle,	-hungi, bugles,
-kaha, anger,	-kaha,
-kata, bread,	-kata,
-kai, oar,	-kai, oars,
-kinga, custom,	-kinga, customs,
-kodi, drum,	-kodi, drums,
-tama, limb,	-tama, limbs,
shadi, palm oil,	-shadi,
-shama, palm tree,	-shama, palm trees,
-shama, roof,	-shama, roofs,
-shina, the earth, bottom,	-shina,
-shola, odour,	-shola, odours,

Rem. 1. The above are some of the most common nouns of this class. Many others, along with these, will be found in the vocabulary.

Rem. 2. Because of the variableness of the concord (60-64) agreement, in the *SINGULAR*, of nouns of this class, it is one of the most difficult sections in the entire study of the Bukuba language. However, if the information, given under the remarks that follow, is carefully studied, the difficulties met with in this class will be easily mastered.

Rem. 3. Under certain conditions the concord agreement of nouns of this class, in the *SINGULAR* is *a*, *mi* or *i*.

(a) The conditions under which the concord agreement of nouns

of this class, in the singular, is *ALWAYS a*:

(1) Relative pronouns referring to nouns of this class. See 145-152.

Tamuka mbonga ambaka a mbula, we want the cup that was in the house; *ntshina ambodi*, it was it (*mbata*, chair), that broke; etc.

(2) The prefixes of the modifying words, when nouns of this class, in the singular, are modified:

1. By the demonstrative (124) adjectives *kuiya* (129) and *kuna* (135).

Bamuka ngoma akuiya, they want this drum; *tamuka nguma akuna*, we want that bag.

2. Possessive adjectives or possessive adjective phrases. 116-120.

Mbong'emī, my cup; *ngem'ana*, his ax; *mbata a bana*, their seat, *kinga a bata*, the custom of the people; etc.

3. By nouns employed as adjectives. See 75, (a) and (e).

Mbonga a yema, a white cup; *mbata a tola*, a red chair; *ngema a nganga*, a new ax; *nceka a Mbawota*, the dress of Mbawota; etc.

4. By substantive numerals (*motshi*, first, excepted) employed as adjectives. See 85, 86, Rem. 4, 89, 92.

Toxa a mbata ahina, sit upon the second seat; *utayeka mbonga anshamala*, give us the sixth cup; etc.

5. By the distributive adjective *ekidi*. See 75 (e), Rem. 7.

Bashoma ngema ekidi, they bought another ax.

Note. Under *no other conditions* is *a* the concord agreement of nouns of this class.

(b) The conditions under which the concord agreement of nouns of this class, in the singular, is *ALWAYS mi*:

(1) The prefix of simple descriptive adjectives (65-68) modifying nouns of this class. This includes the substantive numeral *motshi* or *mo*, but excludes the distributive adjective *ekidi*.

Ngoma misheka, a pretty drum; *nguma minena*, a large bag; *ndanga mikuya*, a short fork; *ndoma mikeka*, a small seed; *mboka mitadi*, a long road; *nguha minonona*, a strong shield; *hota mibe*, a bad sore; *hoiki mikima*, every pot; *ngila miteka*, any grave; *ndonga mintshi*, the same needle; *ntshala mimotshi*, one river; *ntsheka mimo*, one dress; etc.

(2) The pronominal infix referring to nouns of this class, in the singular. See 112, 113, 165, Rem., 227, (2).

Bamikaha, they sold it (*ngema*, *ax*); *bamishoma*, they bought it (*mbonga*); *bamishahala*, they hoed it (*mboka*, *road*); etc.

Note. Under *no other condition* is *mi* the concord agreement of nouns of this class.

(c) The conditions under which the concord agreement of nouns of this class, in the singular, is *ALWAYS I*:

(1) The prefix of all disjunctive personal pronouns, simple and compound, possessive and demonstrative (*kuiya* and *kuna*, excepted), referring to nouns of this class. See 61-62, 94-98, 116-119, 132, 138, 141, 105-108.

Ina, it (*mbonga*, *cup*); *inameta*, it (*ngema*, *ax*) alone; *iyina*, it (*mbata*, *chair* alone; *ina*, its; as, *tshika biketa a dika di yina*, put the things on its top or the top of it (*mbata*, *seat*, understood); *mbonga ina*, that cup; *ntsheka yiyi*, this dress here; *ngema kayiyi*, the ax, here it is; etc.

Note. For the euphonic use of *y* see 27, also 33 (c).

(2) All pronominal prefixes (relative pronouns, 145, excepted) of verbs of which nouns of this class are the subject. See 110, 111, 145, 177.

Mbonga yabodi, the cup has broken; *ngema imabuaka*, the ax fell; etc.

Rem. 4. It might make the difficulties, met with in this class, more clear and easier to master, by saying that, under *ALL OTHER CONDITIONS*, save those mentioned above under Rem. 3, (a) and (b), the concord agreement of nouns of this class, *SINGULAR* and *PLURAL*, is *i*. Thus, by carefully learning all that has been written under Rem. 3, (a) and (b) above, the whole matter concerning the concord agreement of nouns of this class will be thoroughly mastered and understood.

Rem. 5. Where *i* is the concord agreement of nouns of this class, singular and plural, there is absolutely no way of distinguishing between the singular and the plural, except in the case of the plural pronominal infix. Thus one is almost entirely dependent upon the use of a simple adjective, or judge from the context as to whether a noun or pronoun of this class is singular or plural.

Ina inameta imabuaka may mean it alone has fallen or they alone

have fallen; *mboka ina* may mean that road or those roads; *mbonga yiyi* may mean that cup there or those cups there; *ngema imabodi* may mean the ax has broken or the axes have broken; etc.

CLASS V.

49. In this class *lu-* is prefixed to the stem for the singular, and *n(ntsh-)* for the plural of stems beginning with a vowel. Stems that begin with a consonant have no prefix in the plural unless they begin with *b*, in which case the prefix *n-* becomes *m-*.

Singular.

lu-ana, fence,
 lu-ema, song,
 lu-ena, journey,
 lu-ona, patch,
 lu-oshā, stream,
 lu-boma, ten thousand,
 lu-bana, valley,
 lu-shu, day,
 lu-mba, palm nut,
 lu-shenana, one million,
 lu-ntsho, peanut,
 lu-ntshuka, one hundred thousand,

 lu-hala, small fence,
 lu-keta, hat,
 lu-toka, body,

Plural.

ntsh-ana, fences,
 ntsh-ema, songs,
 ntsh-ena, journeys,
 ntsh-ona, patches,
 ntsh-oshā, streams,
 m-boma, ten thousands,
 m-bana, valleys.
 shu, days,
 mba, palm nuts,
 shenana, millions,
 ntsho, peanuts,
 ntshuka, hundred thousands,

 hala, small fences,
 keta, hats,
 toka, bodies.

Rem. 1. The prefix *n-* of this class becomes *ntsh-* before roots beginning with a vowel. See 32.

Note exception in the case of *lu-asha*, leaf, which becomes *kasha* in the plural.

Rem. 2. The *u* of the prefix *lu-* of this class is short, and, when followed by vowel, is silent.

CLASS VI.

50. In this class *di-* is prefixed to the stem for the singular and *ma-* for the plural.

Singular.

Plural.

di-ama,	wing,	(ma-ama)	mama,	wings,
di-oi,	word,	(ma-oi)	moi,	words,
di-isha,	eye,	(ma-isha)	misha,	eyes,
di-ina,	tooth,	(ma-ina)	mina,	teeth,
di-ina,	name,	(ma-ina)	mina,	names,

Rem. For the contraction of vowels, see 23.

CLASS VII.

51. In this class *bu-* is prefixed to the stem for the singular and *ma-* for the plural.

Singular.

Plural.

bu-lelela,	bench,	ma-lelela,	benches,
bu-lantsha,	marriage,	ma-lantsha,	marriages,
bu-kidi,	friendship,	no plural,	
bu-tu,	night,	ma-tu,	nights,
bu-iki,	plentiful,	no plural	
bu-ala,	disease,	(ma-ala)mala,	diseases,
bu-ola,	village,	(ma-ola)mala,	villages,
bu-osha,	forehead,	(ma-osha)masha,	foreheads
bu-ota,	bow,	(ma-ota)mata,	bows,

Rem. 1. For the contraction of vowels, see 23.

Rem. 2. Bear in mind that the *o* of *uo* in the words *buola*, *buosha*, and *buota*, is really broad *a*. See 2, Rem. 1, also 23.

CLASS VIII.

52. In this class *i* - is prefixed to the stem for the singular and *ma* for the plural.

Singular.	Plural.
<i>i</i> - kōhi, box,	<i>ma</i> - kōhi, boxes,
<i>i</i> - shu, hoe,	<i>ma</i> - shu, hoes,
<i>i</i> - kela, egg,	<i>ma</i> - kela, eggs,
<i>i</i> - laka, bed,	<i>ma</i> - laka, beds,

CLASS IX.

53. In this class *i* - is prefixed to the stem for the singular and *bi* - for the plural.

Singular.	Plural.
<i>i</i> - keta, thing,	<i>bi</i> - keta, things,
<i>i</i> - kodi, bone,	<i>bi</i> - kodi, bones,
<i>i</i> - shasha, lung.	<i>bi</i> - shasha, lungs.

54. There are a large number of nouns of class IX with stems beginning with a vowel in which case the prefix *i* - of the singular becomes *Y* -. See 26, 27, Rems. and notes.

Examples:

Singular.	Plural.
<i>y</i> - osha, bark, husk,	<i>bi</i> - osha, husks,
<i>y</i> - ingeta, sign,	(<i>bi</i> - ingeta) <i>bingeta</i> , signs,
<i>y</i> - ungala, vagabond,	(<i>bi</i> - ungala) <i>biungala</i> , vagabonds.

CLASS X.

55. In this class *ka* - is prefixed to the stem for the singular and *tu* for the plural.

Rem. 1. This class is generally used in the formation of the diminutive, indicating either smallness in size or amount. Therefore *ka* - may be prefixed for the singular and *tu* - for the plural to the stems of all the other nine classes when it is desired to express the diminutive of any noun of those classes.

Rem. 2. The *u* of the plural prefix *tu-* of this class is *short* before consonants, and is generally elided, assimilated or silent when followed by a vowel, this is especially true when this prefix comes before a vowel in verb inflections; as, *tuana tabuaka*, the little ones have fallen.

Examples of the other classes in the diminutive:

Singular.		Plural.
Class I. <i>ka-ana</i> ,	a small child,	<i>tu ana</i> , small children
" II. <i>ka-ata</i> , a	" chain,	<i>tu-ata</i> , " chains,
" III. <i>ka-kamidi</i> ,	" goat,	<i>tu-kamidi</i> " goats,
" IV. <i>ka-mbonga</i> ,	" cup,	<i>tu mbonga</i> " cups,
" V. <i>ka-keta</i> , a	" hat,	<i>tu-keta</i> , " hats,
" VI. (<i>ka-ina</i>) <i>kina</i>	" tooth,	<i>tu-ina</i> , " teeth,
" VII. <i>ka-lelela</i> ,	" bench,	<i>tu-lelela</i> , " benches,
" VIII. <i>ka-laka</i> ,	" bed,	<i>tu laka</i> , " beds,
" IX. <i>ka-kodi</i> ,	" bone,	<i>tu-kodi</i> , " bones,

Note 1. The prefix *n-* or *m-* of class III and IV is not elided upon prefixing the diminutive prefix *ka-* and *tu-*; as, *ka-mbua*, small dog; *tu-mbua*, small dogs; etc.

Note 2. Observe that the words for *fire* (*tu eya*) *teya*, and *pus tu-nya* belong to this class without the idea of the diminutive.

Note 3. Some words used to express bulk or quantity employ the corresponding diminutive plural when a small quantity is meant. For example, *mashi*, water, gives *tu-ashi*, a little water; *mana*, palm wine, gives *tu-ana*, a little palm wine; *makela*, blood, gives *tu-kela*, a little blood; etc.

56. Some words have the singular in one class and the plural in another.

Examples:

Singular.	Plural.
<i>luo</i> , (class V.), arm,	<i>mio</i> (class II), arms,
<i>lukola</i> (class V), leg,	<i>mikola</i> (" II), legs,
<i>nenā</i> (" II), finger,	<i>ndema</i> (" IV), fingers,
<i>mbula</i> (" IV), house,	<i>mambula</i> (" VII or VIII), houses,
<i>ntshuma</i> (" IV), house,	<i>matshuma</i> (" VII " VIII), houses,
<i>ngona</i> (" IV), field,	<i>mangona</i> (" VII " VIII), fields.

57. Some words belonging to either class VII or VIII and expressing the idea of quantity or bulk take the plural form where in English the singular is used.

Mashi, water; *makela*, blood; *mana*, earth; *mana*, palm wine; etc.

58. It will be interesting to note that to class I belongs most words and nouns referring to persons or rational beings.

To class III belong animate objects only. These include *rain* and *lightning* considered animate by the natives.

To class IV belong inanimate objects only.

To class VI belong most words expressing the abstract idea of quantity.

To class X belong diminutives. Beyond this we are not able to give any special rule which governs the division of nouns among the several classes.

Rem. 1. Most introduced words adjust themselves to the various classes readily according to sound and meaning. Take, for example, the word *biscuit* which, because it begins with *bi*, would naturally fall into class IX, the singular being *ishaketa*, and the plural *bishaketa*.

Rem. 2. Not all nouns referring to persons belong to class I.

Iyesha (cl. VIII), *twin*; *imbuemi* (cl. IX), *bachelor*; *iyola* (cl. VIII), *a leader in war*; etc.

Rem. 3. One might be a bit puzzled at first in separating the nouns into the various classes upon hearing words having the same prefix for the singular. Therefore, a few remarks on this subject might be helpful.

Rem. 4. Bear in mind, that, almost without exception, all nouns belonging to class I refer to persons. After obtaining the singular ask for the plural and the question is generally settled. If there be any difficulty in finding the plural, use an adjective or a phrase with the singular noun. This will generally determine the class to which the noun belongs.

Examples:

- (a) Of classes I and II. Let us take the word *muana*, child. If we say *the child of the world* we have *muana a shina*. Here we note *a* as the preposition which is the agreement of the concord of class I

Now let us say *the street of the city*, we have *muaka mu bola*. Here we have *mu* as the preposition which is the agreement of the concord of class II. See 62 Rems. 2-3.

(b) Of classes I, II, III and IV, which have nouns whose prefix in the singular is *N-*. Let us say *the Saviour of men*, and we have *Nshuki a bata*. Here again we note that *a* is the preposition which is the agreement of the concord of class I. Now let us say *the heart of the man*, and we have *ntema mu nunga*. Here again we note *mu* as the preposition which is the agreement of the concord of class II. Now let us say *the dog of the man*, and we have *mbua a nunga*. Here we have *a* as the preposition which is the concord of class III. We see at once that *mbua* does not belong to class II because the preposition depending upon it would be *mu*. However, there is no way to distinguish it from class I except to find out its plural or to remember that it does not refer to a rational being. Class IV is easily determined by using any ordinary adjective; as, *mbonga minena*, a large cup.

(c) Of classes VIII and IX. We have in both of these classes the singular prefix *i-*, and there is no way to determine to which class nouns having the prefix *i-*, belong except to find out what the plural is.

GENDER.

59. As has already been stated (37) there is no Gender system in this language. A distinction of sex may be made in the following ways:

(a) By using entirely different words. Just as we say in English *boy* and *girl*; *man* and *woman*; *hen* and *rooster*; *cow* and *ox*; etc., we say in this language, *ngata* (I), woman; *nunga* (I), man; *numi* (I) *a koka* (III), rooster; *ngadi* (I) *a koka*, hen; *numi a kamidi* (III), male goat; *ngadi a kamidi*, female goat; etc.

(b) When the word is what may be called common gender, that is, male or female, the distinction is made by using a qualifying word or phrase; as, *nunga* for *male* and *ngata* for *female*.

Thus, we say, *muan'a nunga*, a male child; *muan'a ngata*, a female child; *ile ngata*, girl; *bile bata*, girls; *ile nunga*, boy; *bile balunga*, boys; etc.

Rem. 1. The word *ile* is an abbreviation for *ilenga* (IX), young person.

Rem. 2. It is interesting to note in this connection that there is a compound word made up of classes I and IX which means *child* or young

person, without distinction of sex.

Mu (I) *ilenga* (IX), child or young person; *ba bilenga*, young children or young people.

Note. *Mu ilenga* is pronounced as one word thus, *muilenga*. *Mu* is an abbreviation for *muana*.

Rem. 3 Note that the plural of *muan'a ngata* is *bana ba bata*, while the plural for *muan'a nunga* is *bana balunga*.

CONCORD.

60. That principle of language by which certain words are considered as depending upon certain other words is known as *Concord*. This dependence is manifested by the dependent words having the same pronominal prefixes as the words of which they are regarded as subordinate.

61. It has already been observed (37) that in the *Bantu System* of languages the nouns are inflected by means of prefixes and not suffixes. This is not only true of nouns but also of verbs, adjectives, pronouns and other inflected forms. Therefore the end and not the beginning of the word is the root.

62. It is most important to remember that the prefix of the noun furnishes the basis of concord for all words dependent upon that noun. The verb takes the prefix of the noun that stands as its subject, the adjective takes the prefix of the noun it modifies, the pronoun takes the prefix of the noun for which it stands. Thus this principle of Alliterative Concord is very important for upon it depends the correct speaking of the language. After having mastered this principle of concord as given below one will have the key to the language and will be able to speak it freely and fluently in a remarkably short time.

Rem. 1. We shall find, in certain inflections, under pronouns that the prefix of the noun is sometimes employed as infix.

Rem. 2. In the prepositional phrases showing possession we find that the preposition (*of*) is simply the prefix of the noun or the prefix agreeing with the noun modified. See 64.

Luketa lu muana, the hat of the child; *biketa bi bata*, the things of the women; *ntema mu nunga*, the heart of the man; *muana a ngata*, the

child of the woman; *ntudi a buola*, the black-smith of the village; *nyua a mbua*, the meat of the dog; *ntsheka a Mbawota*, the dress of Mbawota; etc.

63. The prepositional particle *a*, meaning *in, into, to, from, at, on, upon, onto, by, for, out, out of, over, along, under, underneath, around, against, among, amongst, towards, away, away from, etc.*, always stands alone and does not affect the concord.

Amatshika biketa a dika di ilaka, he put the things upon the bed.

Rem. Frequently the preposition *a* is elided when preceded by a word ending in a vowel; as, *amato'mbula*, he came out from the house; *amatola'buola*, he arrived at the village.

64. The pronominal prefixes of all the classes are as follows:

	Singular.	Plural.
Class	I. a- (sometimes an-. See 31)	ba-
"	II. mu-	mi-
"	III. a- (" an- " 31)	i-
"	IV. i- mi- a- (See 48, Rems. 1-5)	i-
"	V. lu- (la)	i-
"	VI. di-	ma-
"	VII. bu-	ma-
"	VIII. i-	ma-
"	IX. i-	bi-
"	X. ka-	tu- (ta-).

Rem. 1. In certain localities among the Bakuba, it is important to note that, with a few exceptions, the *a* of pronominal prefixes ending in *a* becomes *i* when followed by a pronominal infix. This change of the vowel *a* to *i* is noted in nearly all the tenses, affirmative and negative.

Examples:

(a) In the second present actual, indicative; thus, *batayeka* becomes *bitayeka*, they are giving to us; etc.

(b) In the second present actual preceded by *mbe*; thus, *mbe batayula* becomes *mbe bitayula*, if they are asking us; etc.

(c) In the negative of the past indefinite tense; thus, *Kueta katamu-kidi* becomes *Kueta kitamukidi*, Kueta did not love us; etc.

(d) In the negative of the past perfect definite indicative; thus, *ka-batamuka* becomes *kabitamuka*, they did not love us; etc.

(e) In the Purportive, negative and affirmative; thus, *atashukisha* becomes *itashukisha*, that he may save us; *ekababuyeka* becomes *ekabi-buyeka*, that they may not give to you; etc.

(f) In the future tense affirmative; thus, *atayekatayasha* becomes *itayekatayasha*, he will help us; *labayekabayeka* becomes *ndibayekabayeka*, I shall give to them; *tabuyekabuyeka* becomes *tibuyekabuyeka*, we shall give to you; *batayekatayeka*, becomes *bitayekatayeka*, they will give to us; etc. See 111.

(g) In the present and past perfect tenses with the subordinating particle *a*; thus, *abalosha bita* becomes *ibalosha bita*, when we tell them; *abaloshidi bita* becomes *ibaloshidi bita*, when we had told them; etc.

Note. Sometimes *e* is heard instead of *i*; as *etayekatayasha*, he will help us; etc.

Exceptions:

(1) If the pronominal infix is 1st, 2nd. or 3rd. pers. sing. of class I, or 3rd. pers. sing. of class III, the *a* of the pronominal prefix does not change to *i*; as, *bamuekamueka*, they will give to him; etc.

(2) The *a* of the pronominal prefix does not change to *i* in the past indefinite tense affirmative.; as, *abayeka*, he gave to them; etc.

Rem. 2. For the indefinite subject *ba* becoming *bi* before all pronominal infixes, see 230, Rem. 8.

Rem. 3. In certain other localities the vowel *a* of the pronominal prefixes does not undergo any change; thus one may hear *atayekataya-sha*; *tabayekabayeka*; *atashukatashukisha*; etc,

Rem. 4. The pronominal infixes will be treated later.

ADJECTIVES.

65. The Bukuba language has very few adjectives when compared to the Indo-European languages. Not only does one word represent wholly distinct adjectives in English; as, *sheka* which means *good*, *beautiful*, *lovely*, *handsome*, etc., but many are entirely wanting.

Note. In this book only the root of the adjective is given; as, *-he*, bad; *-sheka*, good; *-keka*, small; *-nonona*, strong; etc.

66. Adjectives take the prefixes corresponding to the number and class of the noun modified. These prefixes are the same as the pronominal prefixes. See 64 and Rems. 1-3.

67. Adjectives follow the noun modified.

68. Examples of nouns with adjectives:

Singular.

Plural.

Class I. muana ansheka, a good child,	bana basheka, good children.
II. munya mube, a bad mouth,	minya mibe, bad mouths,
III. mbua ambe, a bad dog,	mbua ibe, bad dogs,
IV. mbata misheka, a nice seat,	mbata isheka, nice seats,
V. luketa lusheka, a nice hat,	keta isheka, nice hats,
VI. dixa dibe, a bad eye,	mixa mabe, bad eyes,
VII. butu buntshi, the same night,	matumantshi, the same nights,
VIII. ikohi isheka, a nice box,	makohi masheka, nice boxes,
IX. iketa ibe, a bad thing,	biketa bibe, bad things,
X. kate kakuya, a short stick,	tute tukuya, short sticks

69. Where there are contractions or elided forms the adjective takes the regular unchanged prefix of that class and number.

moi manonona, strong words; *mina manena*, large teeth; etc. See 23, also 31 and 49.

70. When the word modified is a pronoun, understood or expressed, the adjective takes the prefix of the noun for which the pronoun stands.

Bitu te banonona, we are (*bata*, people) strong; *bie bibe*, they are (*likete*, things) bad.

Rem. For the English forms *mine*, *his*, *hers*, *yours*, etc., when employed as predicate adjective with the verb *to be* omitted in the Baku-ba, see 185, Rem. 4.

71. Some adjectives double themselves, but in doing so the meaning is generally changed.

Thus, *biketa bi yema yema* means *new things*, while *biketa bi yema* means *clean things*.

The word *yema* is really a noun of class IX. The pl. is *biema*.

72. The words *to*, *hwa*, and *yona*, are indeclinable.

Ibonga ye to, the water jar is full; *mbongo ye hwa*, the cup is full; *bi-keta bie yona*, the things are plentiful or sufficient.

73. The noun may be omitted but the adjective must agree with it understood. The adjective never stands uninflected.

Amuka musheka, he wants a good one (*nte*, stick)

Rem. Sometimes the prefix of the noun is written instead of the noun, this is especially true in complex sentences; as, *nte muyasha bita abatala ihontshi muyasha alekisha mu mubatshidi bita ikola*, the stick which we are cutting is better than than the one we cut yesterday; *ba bela a buala, bikiya*, the people who are at the village will come; etc.

74. When several adjectives modify a noun they are written after the noun without a connecting word. The following rule holds good in regard to the relative position of there modifying words; the possessive and demonstrative adjectives come next to the noun, then the simple adjective, and lastly the numerals.

Biketa biana bikuiya bikima bie bukala, all these his things are worthless; *amuka mite mitadi minonona*, he wants long strong sticks; *miata miemi minena mihe miadima*, my two large anklets are lost; etc.

75. Because of the fewness of simple adjectives other constructions are used to express the idea.

(a) The adjective phrase is sometimes thus employed.

mashi ma hio, cold water; lit. water of coolness; *mashi ma tei*; hot water, lit. water of fire; *iketa i tola*, a red thing, lit. a thing of redness; *nunga a shosha*, a white man, lit. a man of whiteness.

(b) The word *muna* (class I, pl. *bina*), *owner of*, *doer of*, etc., is also sometimes used followed by a noun which noun has an adjective meaning or force.

Muna biketa, a wealthy person, i. e. a possessor of things; *bina nguna*, workmen, i. e. working people.

(c) The auxiliary verb *ela* with *i* followed by the substantive form of the adjective or some noun, is another common way of indicating the adjective when used as a predicate complement.

Nunga akuiya ed'i bunonona, this is a strong man; *muana akuiya ed'i buanyi*, this is a smart child; *Ntshemi ed'i nyinga*. God is love; etc.

(d) Frequently the adjective is contained in the verb as a predicate complement.

Angama, to become bright or clean; *ahita*, to become soiled or dirty; *aloma*, to become mature, strong or grown; etc.

Rem. In the above cases when the simple qualifying adjective is needed the active past participle is used. See 76 (a).

(e) Often a simple noun is used in the sense of an adjective. *Muan'a nunga*, a male child; *muan'a ngata*, a female child; *nyehi makama*, a knower of affairs; *nkedi makama*, a doer of affairs; etc.

Rem. 1. Certain ordinal numerals are thus treated as substantive adjectives.

Mite ishenga, ten sticks; *bata luai*, a thousand people; etc.

Rem. 2. Certain abstract nouns are employed in the sense of an adjective; as *bata budiya*, rich people; etc.

Rem. 3. We may also hear such expressions as, *mite butadi*, long sticks; *shola buhi*, bad smells; *iya buhi*, bad luck; *muana busheka*, a pretty child; etc.

Rem. 4. There is the abstract noun *itodi*, faultiness, which is sometimes employed as an adjective.

Luntsho l'itodi, a faulty peanut; *ntsho bitodi*, faulty peanuts.

Rem. 5. There is the abstract noun *ihuona* used in the sense of an adjective, but always precedes the noun modified.

Ihuona i nunga, a worthless man; *bihuona bi balunga*, worthless men; *ihuona i nte*, a worthless stick; *bihuona bi mite*, worthless sticks; etc.

Rem. 6. The word *inuna* is another abstract noun used in the sense of an adjective.

Inuna i mota, an old person; *binuna bi bata* old people.

76. As in English, participles are used as simple adjectives. This is especially true of the past participles, both active and passive (224-230).

(a) The Active Past Participle is simply the root of the verb to which is prefixed *n*, *m*, or *mu*; *n* before roots beginning with a consonant that is not *b* or *h*; *m* before *b* and *h*; *mu* before roots beginning with a vowel; and is inflected by prefixing to this the prefix of the noun modified.

Nte mumboka, a broken stick; *muota angua*, a dead person; *ndela mumbantsha*, torn cloth; *muota ambuaka*, a fallen person; etc. See 145 and Rems; 220-226.

Rem. 1. Under this head falls the class of participles (75(d)) which have a simple adjective force; as, *bahala*, clean; *ngama*, bright; *hita*, dirty; *loma*, mature, grown, strong; etc.

Ndela mumbahala, clean cloth; *ndela mumhita*, soiled cloth; *iketa ingama*, a bright thing; *bata banoma*, mature people; etc. See 145 and Rems.; 224, 225.

Rem. 2. The above phrases may be rendered as relative clauses; as, *ndela mumbantsha*, cloth which has torn, *nte muboka*, stick which has broken; etc.

(b) The Active Past Perfect Participles are formed thus: pronominal prefix plus root with the final vowel *a* changed to *idi*. See 245 and Rems.

Hanga adimidi, a lost sheep; *muota awedi*, a dead person; *nte mubukidi*, a fallen stick; etc. See 226 and Rems.

Rem. The phrases given under (b) may also be rendered as relative clauses; as, *nte mubukidi*, a stick which had fallen; etc.

(c) The Passive Past Participles are formed in two different ways:

(1) By prefixing the pronominal prefix plus *n*, *m*, or *mu* (76 (a)) to the root of the transitive verb, and by suffixing *-ma*.

Ndela mumbanama, torn cloth; *muota ankuetama*, a pierced person; *nte mumbokama*, a broken stick; *muota anyakama*, a murdered person; etc.

Rem. 1. These phrases may also be employed as relative clauses; as *nte mumbokama*, a stick that has been broken; etc.

Rem. 2. Remember that *n* becomes *m* before *b* and *h*, and that *mu* is used before roots beginning with a vowel.

Rem. 3. When roots of more than two syllables end in *la* the *la* is dropped before the suffix *-ma*; as, *nte mumbokama* instead of *nte mumbokalama*; etc.

Rem. 4. Roots ending in *i* or *m*, do not take the suffix *-ma*; as, *bata banshuengi*, awakened people; *bishima binodi*, arranged food; *biketa binshuei*, hidden things; *bata banshui*, acquitted people; *bishima binama*, cooked food; etc.

Rem. 5. For a long time we thought that by prefixing the pronominal prefixes to the root of the transitive verb the Past Passive Participle was obtained, but after careful testing we find that this does not hold true. Thus, *bata badiaka* really means *people to kill* instead of *murdered people*; etc.

Rem. 6. Note simple sentences with the use of various roots.

Babokala nte, they broke the stick; *bashuengi bata*, they awakened the people; *balodi bishima*; they arranged the food; *bashuei biketa*, they hid the things; *bashui nunga*, they acquitted the man; *balama bishima*, they cooked the food; etc.

(2) By using the indefinite subject (168) as pronominal prefix, and the prefix of the noun modified as pronominal infix.

Ndela bamubana, torn cloth; *nte bamubokala*, a broken stick; *mota bankueta*, a pierced person; *nunga banyaka*, a murdered man; etc. See 227 and 228.

Rem. The literal meaning of the above phrases is; *The cloth, they have torn it*; etc.

(d) The Passive Past Perfect Participles are formed by changing the final vowel *a* of the root to *i*, and the suffix *-ma* to *-mi*; and are inflected by prefixing to this changed root the pronominal prefixing of the nouns modified.

Ndela mubanyimi, torn cloth; *nunga akaikimi*, a cut man; *nunga akuetshimi*, a pierced man; *nte muboikimi*, a broken stick; etc. See 229, 230.

Rem. 1. The phrases given above may be rendered as relative clauses; as, *Ndela mubanyimi*, cloth that had been torn; etc.

Rem. 2. Roots ending in *i* do not take the suffix *-ma*; as, *bishima bilodi* arranged food; *biketa bishuei*, hidden things; etc.

Rem. 3. Roots ending in *ma* do not take the suffix *-ma*, however, the final vowel *a* of the root is changed to *i*; as, *bishima bilami*, cooked food; etc.

Rem. 4. Note difference of participles derived from transitive, and intransitive verbs. Both *ndela muambantsha* and *ndela mubanama* mean torn cloth, however, the one means cloth that has become torn of its own accord, and the other means cloth that has been torn by some one; etc.

ADJECTIVE PHRASES.

77. Adjective phrases are introduced by various prepositional words, the most common of which is *of*. The word *of* is supplied in this language by the pronominal prefix (64) agreeing with the noun, understood or expressed, which precedes the phrase.

78. The adjective phrase is used to express various relations. Some of these relations are as follows:

(a) The adjective phrase is the common way of expressing *of* when it indicates possession.

Biketa bi Kueta, Kueta's things, lit. the things of Kueta; *mambota ma bana*, the children's bananas, lit. the bananas of the children; *luketa lu nunga*, the hat of the man, or the man's hat; etc.

Rem. 1. If two or more nouns are connected by the conjunction *i* or *bani*, and, are used implying joint possession of the same thing, the preposition referring to the noun modified is employed only once, just as in English.

Mite mi Kueta bani Mikohi, Kueta and Mikohi's sticks.

Rem. 2. If on the other hand, separate possession is meant, or if the nouns are connected by *mbe*, or, the preposition is used before each noun, and, in the case of the second noun, the prefix of the noun modified is repeated or the noun itself is used.

Biketa bi Kueta i bi bi Mikohi, the things of Kueta and those of Mikohi; *Bashena ndela mu Kueta mbe mu mu Mikohi*? did they steal the cloth of Kueta or that of Mikohi? *Bishima bita i bi bi bana bita*, our food and that of our children; etc.

(b) The adjective phrase is frequently used as a simple adjective. See 75 (a).

(c) The noun preceding the phrase may sometimes be omitted, especially is this true when the same noun is used twice in the same sentence, its place being supplied by using the prefix of the noun twice.

Toka (v pl.) *i bata yoko*, *i lu lu bata ba Ntshemi i lu lu bata ba shatana*.

the bodies of people shall die, both the body of the people of God and the body of the people of Satan.

(d) The adjective phrase is used to express direction.

Anena a mboka a Nshenga, he went in the direction of Mushengi, lit. he went in the road of Mushengi.

(e) The word *kana* meaning *some one else*, is used in an adjective phrase.

Bikete bi kana, another's things, lit. the things of some one else.

Rem. 1. When the noun of the adjective phrase has the same prefix as the noun modified the preposition is often omitted, especially in rapid speaking; as, *mishuka mishuya* instead of *mishuka mi mishuya*, vines of thorns; etc.

Rem. 2. When the noun modified and the noun of the phrase have the prefix *ma-* or *mi-* the preposition becomes *mi*; as, *manoma mi mite* instead of *manoma ma mite*, fruit of trees; *mangona mi manoma* instead of *mangona ma manoma*, fields of fruit; etc.

79. It is important to note that the infinitive is employed in inflections and has about the same force as the infinitive *to* of the English. See 216.

Amuka ayesha mboka akela nguna, he wants to know how to work.

80. The preposition construction combined with the infinitive is frequently employed to express purpose.

Kueta uniya i biketa bi'kaha, Kueta has brought things to sell.

Note. For contraction of vowels, see 23.

COMPARISON OF ADJECTIVES.

81. In this language there is no inflection of adjectives to express comparison as in English and other European languages. Furthermore, there is no sharp distinction between the comparative and the superlative construction, should a shade of difference be desired, it is supplied by an adverb or an emphatic particle, such as *kue*, *moma*, *koka*.

82. The verbs *shama* and *leka*, *to surpass*, with the abstract derivative of the adjective having the prefix *bu-* of class VII, are used to express the idea of comparison.

Nte mualeka nunga butadi, the tree is taller than the man; *nunga ashama muana bunonona*, the man is stronger than the child; *Mikohi aleka bekidi butadi*, Mikohi is tallest, lit. Mikohi excels or surpasses the others in height.

83. Other methods of expressing the comparative:

(a) Sometimes the comparative is expressed by using with each noun adjectives having opposite meanings.

Nte mumu mue bukuya, muna mue butadi, this stick is shorter than that, lit. this stick is short, that one is long.

(b) The English *too*, meaning excess of quantity or quality, is also expressed by *shama* or *leka*, to *excell* or *surpass*.

Nte muashama butadi, the stick is too long; *iketa yaleka bunena*, the thing is too big.

(c) The English *very*, modifying an adjective, may be expressed in several ways:

(1) By the use of *kue* after the adjective; as, *nte mutadi kue*, a very long stick; *muana munonona kue*, a very strong child; etc.

(2) By using *moma* after the adjective; as, *biketa bisheka moma*, very nice things; *muana anena moma*, a very large child.

(3) By the use of the verbs *shama* and *leka*, to *excell* or *surpass*, with the abstract quality of the adjective. See 82.

Mite miashama butadi, the sticks are very long; *muana aleka bunonona*, the child is very strong.

(4) By using the word *koka*, modifying the adjective.

Mite mitadi koka, very long sticks.

(5) By elongating the last syllable of the adjective.

Iketa isheka-a, a very nice thing.

(d) The English *as.....as* is best expressed by saying that the quality possessed by one thing is the same as that possessed by another thing.

Butadi bu nte bue muna butadi bu nunga, the tree is as high as the man, lit. the height of the tree is like the height of the man.

(e) The English *not so...as* may be expressed by saying that quality possessed by one thing is not the same as that possessed by another thing.

Muana ka butadi muna nunga, the child is not so tall as the man, lit. the child has not the tallness like a man.

(f) The English *less than* is expressed in much the same way as *not so. . . . as*.

Muana ka bunonona buemi, the child is less strong than myself, lit. the child is not my strength.

Rem. We may also turn the sentence around and use the verb *shama* or *leka*.

Ndaleka muana bunonona, the child is less strong than I. Lit. I surpass the child in strength.

NUMERALS.

84.

CARDINALS.

1 -mo or motshi	27 mash'a'he i shamala
2 -he	30 mash'a'shata
3 -shata	31 mash'a'shata i -mo or -motshi
4 -nai	40 mash'a'manai
5 -tana	41 mash'a'manai i -mo or -motshi
6 -shamala	42 mash'a'manai " -he
7 shamala	50 mash'a'tana
8 inana	60 mash'a'mashamala
9 diha	70 mashenga shamala
10 ishenga	80 " inana
11 ishenga i -mo or motshi	90 " diha
12 ishenga i -he	100 kama
13 " " -shata	101 " i -mo or -motshi
16 " " -shamala	102 " " -he
17 " " shamala	103 " " -shata
18 " " inana	110 " " ishenga
19 " " diha	200 " ihe
20 mash'a'he	400 " inai
21 mash'a'he i -mo or motshi	600 " ishamala
22 mash'a'he i -he	700 " shamala

800	kama	inana
900	"	diha
1000	luai	
1001	"	i -mo or -motshi
1369	"	luai kama ishata mash'a'shamala i diha.
4000	ntshuai	inai
10,000	luboma	
20,000	mboma	ihe
100,000	luntshuka	
200,000	ntshuka	ihe
1,000,000	lushenana	
2,000,000	shenana	ihe
4,000,000	shenana	inai
5,000,000	shenana	itana
8,000,000	shenana	inana
9,000,000	shenana	diha

85. The cardinals 1-6 are inflected and follow the rules of ordinary adjectives. However, 7-10 are regarded as substantives, This is also true of 100; 1,000; 10,000; 100,000, 1,000,000; and all the multiples of 10; 100; 1,000; 10,000; 100,000; 1,000,000; etc.

Note 1. Observe the elision of *eng* and the prefix *ma-* in the numerals 20; 30; 50; and 60; also the elision of *eng* in the numeral 40. Instead of *mashenga mahe* (20); *mashenga mashata* (30); *mashenga matana* (50); *mashenga mashamala* (60); we have *mash'a'he*; *mash'a'shata*; *mash'a'tana*; *mash'a'shamala*.

This contraction or elision is no doubt brought about in the quick method of speaking as well as for the sake of euphony. The *a* between the apostrophes is, we believe, the final *a* of *mashenga*.

Rem. 1. Note that they say *mash'a'manai* instead of *mash'a'nai*.

Rem. 2. Often, in counting things, they repeat the noun when the amount is above 10; 20; 30; 100; etc.; as, *bata ishenga i bata bahe*, twelve people; *mite mash'a'he i mite mishata*, twenty-three sticks; etc.

Rem. 3. When reaching 10 or 100 in counting, they usually follow it by the word *to*; as, *ishenga i to*, a full ten; *kama 'to*, a full hundred.

Note 2. The Bakuba never say 70, 80, 90, or 700, 800, 900 or 7000, 8000, 9000, etc., but instead they use a descending scale. Instead of 70 they say *kama shamala* meaning 100 less 30; for 80, *kama inana*, meaning 100 less 20; for 90, *kama diha*, meaning 100 less 10; for 700, *luai lu shamala*, meaning 1000 less 300; for 8000, *luboma luinana*, meaning 10,000 less 2000; etc.

86. The number 7 is of class IV; the numbers 8 and 10 are of class VIII or IX. The number 100, is also of class IV. The numbers 1000, 10,000, 100,000 and 1,000,000, are all of class V. The number 9 is of class VI.

Rem. 1. Both *motshi* and *mo* mean *one* when used as an adjective.

Rem. 2. The numbers 11-16, 21-26, 31-36, 41-46, etc., having the six inflected forms, cause them to agree with the noun expressed or understood.

Rem. 3. It is interesting to note that in rapid speaking the conjunction *i*, *and*, in numerals, is not heard. As in English, one hears, *ntshuai ihe kama ishata mash'a'manai i diha*, two thousand three hundred forty and nine.

Rem. 4. The numeral *motshi* or *mo* is used as a substantive when modifying nouns of classes I, II and III in the singular.

Examples of cardinal numerals:

Iketa imotshi or *imo*, one thing; *muota motshi* or *mo*, one person; *nte motshi* or *mo*, one stick; *kamidi motshi* or *mo*, one goat; *hoiki mimotshi* or *mimo*, one pot; *mite mihe*, two sticks; *bata bashata*, three people; *biketa binai*, four things; *makohi matana*, five boxes; *malaka masha-mala*, six beds; *mite shamala*, seven sticks; *biketa inana*, eight things; *mite diha*, nine sticks; *bata ishenga*, ten people; *biketa ishenga bihe*, twelve things; *mite ishenga i shamala*, seventeen sticks; *malaka mash'a'he*, twenty beds; *mite kama ishamaala mash'a' shamala*, six hundred and sixty sticks; *bata ntshuai ihe kama inai mash'a'tana bashata*, two thousand four hundred and fifty-three people; *malaka me ishenga*, there are ten beds.

87. Sometimes the substantive forms *inana*, *diha*, *ishenga*, *kama*, *luai*, etc., employ the adjective phrase.

Inana i mite, eight sticks, lit. eight of sticks; *diha di bata*, nine people, lit. nine of people; *luai lu hasha*, a thousand cowries, lit. a thousand of cowries; etc.

88. By doubling the cardinal numerals the distributive idea is obtained, indicating *how much each time; how many to each one; two and two; three and three*; etc.

Tola mite alola mihe mihe, bring sticks to-day, two each time; *Tolanyanya mite muota mihe muota mihe*, bring the sticks, each person two; *yakanyanya bata bahe bata bahe*, go ye two and two.

89. The substantives are made from the inflected numerals from 1—6 by prefixing *n-* to the stem. These substantives, formed according to class II and followed by the adjective phrase, express the idea of *both, all tree, all four*, etc.

Bekila mhenā mu bana, call both of them; *tola nshata mu mina*, bring all three of them (*mite*, sticks); *nai mu yina yano*, all four of them (*mbua*) have died; *tola ntana mu mana*, bring all five of them (*malaka*, beds); *nshamala mu bana banena*, all six of them (*bata*, people) have gone.

Rem. 1. Note that the substantives are followed by the pronoun agreeing in number and class with the noun for which it stands.

Rem. 2. Note also that the verb takes the prefix of the *noun* understood and not the prefix of the substantive.

Rem. 3. The idea of *once, twice*, etc., is expressed by the use of the word *hueta*, *time or times*, followed by the substantive.

Bola nte hueta motshi or *mo*, strike the tree once; *bola nte hueta amhena*, strike the tree twice; *bola nte hueta anshata*, strike the tree thrice; etc.

Rem. 4. The idea of *one time, two times*, etc., is expressed by the use of *hueta* and the cardinals used as adjectives.

Bola nte hueta mīmo, strike the tree one time; *bola nte hueta ihe*, strike the tree two times; *bola nte hueta ishata*, strike the tree three times, etc. See 84, 85, and 86.

Rem. 5. The idea of *simultaneously, at the same time*, is expressed in two ways.

(a) By the use of the words *hueta*, *time or times*, and *ihua*, *same*, with the cardinal *motshi*, *one*. used as an adjective.

Bokanyanya mite a shina hueta mimotshi, throw the sticks down at the same time or simultaneously; *kelanyanya nguna ihua imotshi*, do the work simultaneously or at the same time; etc.

(b) By the use of the words *yelala*, like, same, and *ishola*, at the same time or simultaneously.

Bokanyanya mite a shina yelala, throw the sticks down simultaneously; *bokanyanya mite a shina ishola*, throw the sticks down at the same time.

90. *One with, the same, the same as, like, identical with, etc.*, are expressed by the cardinal numeral *motshi* used as an adjective.

Ntshemi i Yishu i Nyuma Ansheka be Muota Motshi, God and Jesus and the Holy Spirit are one; *batota dioi dimotshi*, they spoke the same identical word; *atshika biketa a indodi imotshi*, he put the things in the same place.

Rem. 1. *Ihua* with the cardinal numeral *motshi*, used as an adjective, means *alike, the same*.

Mikana mikuiya mie ihua imotshi, these books are alike or the same.

Rem. 2. The indeclinable adjective *yelala* also expresses the idea of *the same, like, identical, etc.*

Batota yelala, they spoke alike; *batota dioi yelala*, they spoke the same word; *bata bakuiya be yelala*, these people are alike; *batshika biketa a indodi yelala*, they put the things in the same place; *Ntshemi i Yishu i Nyuma Ansheka be yelala*, God and Jesus and the Holy Spirit are the same, are one, are alike.

91. In abstract counting, *one two, three, etc.*, the inflected forms from 2-6 have an *i* prefixed to the stem, the stems of 8 and 10 begin with *i*; 1, 7, and 9 have no prefix.

Thus we say: *motshi*, one; *ihe*, two; *ishata*, three; *inai*, four; *itana*, five; *ishamala*, six; *shamala*, seven; *inana*, eight; *diha*, nine; *ishenga*, ten; etc.

Rem. Sometimes the substantives are used in abstract counting, however, concrete idea is evidently in the mind of the counter. In this case the word *kosha*, instead of *motshi* is used for *one*.

Thus we have: *kosha*, one; *mhena*, two; *nshata*, three; *nai*, four; *ntana*, five, *nshamala* six.

Note. The other numerals remain unchanged as in abstract counting in the other method.

ORDINAL NUMERALS.

92. There is a regular ordinal form made up of the substantives used as adjectives which regularly receive the pronominal prefix (64) agreeing with the noun modified.

Examples of ordinal numerals:

1st.,	motshi;	as,	bulelela	bumotshi,	the first seat,
2nd.,	mhena;	“	“	bumhena,	“ second “
3rd.,	nshata;	“	“	bunshata,	“ third “
4th.,	nai;	“	“	bunai,	“ fourth “
5th.,	ntana;	“	“	buntana,	“ fifth “
6th.,	nshamala	“	“	bunshamala,	“ sixth “
7th.,	shamala;	“	“	bushamala,	“ seventh “
8th.,	inana;	“	“	buinana,	“ eighth “
9th.,	diha;	“	“	budiha,	“ ninth “
10th.,	ishenga,	“	“	buishenga,	“ tenth “
11th.,	ishenga	i	motshi;	“ “ i bumotshi.	“ eleventh “
12th.,	“	i	-he;	“ “ 'he,	“ twelfth “
13th.,	“	i	-shata;	“ “ 'shata,	“ thirteenth “
20th.,	mash'a'he;	as,	“	bu mash'a'he,	“ twentieth “

Rem. The words *buosha* and *bukosha* are sometimes used under certain conditions instead of *motshi*; as, *ntshi mu buosha*, or *ntshi mu bukosha*, the first season.

93. *The end the last*, may be expressed by an adjective phrase with *lumoma*; as, *muota a lumoma*, the last person; *iketa i lumoma* the last thing; *muana a lumoma*, the last child; etc.

Rem. *The end (terminus)* is *moma* (2); *moma mu hueta akuiya*, the end of this age.

PRONOUNS.

94. The Pronouns divide themselves into the following classes Personal, Possessive, Demonstrative, Relative, and Interrogative.

95. The pronouns take the pronominal prefix of the nouns for which they stand whether these nouns be expressed or understood. See 64.

PERSONAL PRONOUNS.

96. All pronominal forms which stand for nouns, whether these nouns refer to rational beings or not, are known as personal pronouns.

97. The personal pronouns divide themselves into disjunctive and conjunctive forms.

A. SIMPLE FORMS.

98. The Simple Disjunctive Personal Pronouns are determined by the class and number of the noun for which they stand and are as follows:

			Singular.		Plural.
Class	I.	1st.	pers.	mimi, I	bita, we,
"		2nd.	"	wena (uena), you,	buina, you,
"		3rd.	"	ana, he or she,	bana, they
"	II.	"	"	muna, it,	mina, "
"	III.	"	"	ana, "	ina, "
"	IV.	"	"	ina, "	ina, "
"	V.	"	"	luna, "	ina, "
"	VI.	"	"	dina, "	mana, "
"	VII.	"	"	buna, "	mana, "
"	VIII.	"	"	ina, "	mana, "
"	IX.	"	"	ina, "	bina, "
"	X.	"	"	kana, "	tuna, "

Rem. 1. Note that, with the exception of the 1st. pers. singular and plural of class I, all the disjunctive personal pronouns are formed by simply prefixing the pronominal prefixes (64) of the nouns for which

they stand to the stem *-na*.

Rem. 2. There being no distinction for gender, *ana* means *he* or *she* in class I, also *it* in class III.

Rem. 3. It must be borne in mind that there are no indefinite forms for *it* and *they*, like the English, which may refer to any noun other than persons. The pronoun must agree in class and number of the noun for which it stands.

Rem. 4. The English objective cases *me; thee; him; her; us; you; them; it*; when they are used absolutely, are generally expressed, in this language, by the Simple Disjunctive Personal Pronouns. The pronominal infix, as direct or indirect object, is always used, in addition to the disjunctive personal pronoun, in the objective case.

Rem. 5. The English possessive case *of me (my); of thee (thy); of him (his)*; etc.; is expressed, in this language, by the possessive pronoun forms. See 119.

Rem. 6. Where in English, the 2nd. pers. pl. is used, whether one or more than one person is addressed, in this language, the 2nd. pers. sing. is always used when one person only is meant.

Rem. 7. It is important to note that the initial *u* of *wena (uena)* is generally silent or assimilated when preceded by a vowel; hence, one may hear *ena* instead of *uena*; as, *abuak'ena*, when you fall.

99. The Simple Disjunctive Personal Pronouns are used as follows:

(a) Absolutely or for emphasis as subject or object. In this case, however, the verb must always have its regular pronominal prefix for subject and infix for object in addition to the disjunctive forms.

Wena uyasha akela busheka, you are doing well; *Kueta amatakesha bita buhi*, Kueta treated us badly; *ayasha atshika biketa a mbula nyanya?* *Ana*, who is putting the things in the hiuse? He (is).

(b) For emphasis after possessive adjectives or phrases.

Ikama yana, ana. his own affair.

(c) With certain prepositions.

(1) The preposition *a*.

Iya a mimi, come to me; *iya a bita*, come to us; etc.

(2) The preposition *i* preceded by *kuntsha* or *kodia*

Yaka a kuntsha i bana, go to them; *yaka a kodia i muna*, go to

it (nte):

(3) The preposition *i* standing alone.

Amabuaka yemi, he fell with me; *babetsha yau*, they worked with you; *wena umanena yana*, you went with him; *ana amatota yita*, he spoke with us; *Bana bamanena i bana*, the children went with them; *bamanodia yina*, they ate with you (pl); *amatosha i muna*, he sat with it (nte); etc.

Note 1. For the euphonic change of *i* to *y*, and the euphonic use of *y* between two vowels, see 27, 33 (c).

Note 2. Note that after the preposition *i* the possessive forms of the 1st. and 2nd. persons, sing. and pl., are used instead of the disjunctive personal pronoun forms. See 119.

Note 3. The *i* does not always change to *y*.

Amabuaka i emi, he fell with me; *amatota i au*, he talked with you; *babentsha i ana*, they worked with him; *bamatosha'ita* they sat with us; etc.

(4) *Muna*, like, also takes the disjunctive forms.

Ana e muna wena, he is like you.

(d) As direct or indirect object. See 104; 115, (c), (1)-(7).

(e) As subject in the Inverted Order when the place of the pronominal prefix is taken by a relative pronoun or a subordinating particle. See 102, (a)-(b); 103; 115, (b); 145-152.

Rem. For the use of the disjunctive personal pronouns as pronominal suffixes, see 109 and Rem.

100. The Simple Disjunctive Personal Pronouns are often employed in an emphatic sense, in which case, those beginning with a vowel, take the prefix *ntsh-*; as, *ntshuena*, thou; *ntshana*, he; *ntshina*, it; etc. Those beginning with a consonant remain unchanged. When the emphatic personal pronouns are employed as subject of the sentence or as object of the preposition *i*, the verb takes the same construction as in the relative clause. See 145-152.

Ntshuena uyasha akela busheka, you are doing right; *antshana ankela buhi*, he did wrong; *buina bumuiya*, you have come; *mimi lamuena*, I went; *muna mumbuaka*, it (nte) fell; etc.

Ubuaka i ntshemi, you are falling with me; *baba i ntshana*, they were

with him; *amuiya i ntshemi*, he came with me; *bamueni i ntshau*, they went with you; *bambuaka i ntshana*, they fell with him; *bamueni i ntshina*, they went with you (pl.); *bantota i ntshita*, they talked with us; *bamuiya i muna*, they came with it (nte); *abuakidi i ntshita*, he had fallen with us; etc.

Rem 1. The constructions given above with the emphatic disjunctive personal pronouns are really relative clause constructions, the real meaning in the mind of the speaker being, *it is he who did wrong*; *it is they who fell with him*; etc.

Rem. 2. Note that *ntshuena*, you (sing.) is never employed as object of the preposition *i*.

Rem. 3. Note that *ntshemi*, *me ntshau*, *you*, (sing.); *ntshita*, us; *ntshina* you (pl.); are never employed as subject or as direct or indirect object but always as object of the preposition *i*.

Rem. 4. The other emphatic forms may be employed as direct or indirect object, however, in this case they do not affect the construction of the verb as when employed as subject.

Tayasha aloma ntshena, we beg you; *bamueka ntshana*, they gave to him; etc.

101. In inflections, when the disjunctive personal pronouns used as subject follow the verb, the final vowel of the verb generally elides before pronouns beginning with a vowel. The elision being indicated by an apostrophe (').

Abuak'uena, when you fall; *abuak'ana*, when he falls; *abuak'ina*, when it (*iketa*) falls; etc.

Rem. Note that the *u* of the pronoun *wena* (*uena*) is restored in most inflections when *wena* as subject is in the inverted order. See 98. Rem. 8.

102. The disjunctive personal pronouns used as subject may take the inverted position:

(a) In subordinate clauses of *time*, *place* and *manner*. See 391, (b).

Atola bita a buola tokodia bishima, when we reach the village we shall eat; *kalayehidi kodia muen'ana*, I do not know where he went; *tota mboka ntota mimi*; speak as I spoke; *ukela mboka antota bana*, do as they said; etc.

(b) As subject of a relative clause when the verb also contains a direct object pronoun as a prefix.

Tola mite mibatala bana, bring the sticks which they are cutting.

Rem. In constructions given under (a) and (b) above, the disjunctive personal pronouns cannot be employed at the same time if the nouns for which they stand are employed.

Atodidi Kueta a buola buana amanodia bishima, when Kueta reached his village he ate food.

103. The disjunctive personal pronouns, employed as subject in the inverted order, come after the auxiliary verb in compound tenses, i. e. those tenses formed with an auxiliary verb and a participle.

Tola mite miyash' ana abatala, bring the sticks which he is cutting.

104. In simple declarative sentences when the verb contains a direct or an indirect pronoun as a pronominal infix, the disjunctive personal pronoun, employed as a direct or an indirect object, follows the verb.

(a) As direct object when the verb also has an indirect object pronoun as pronominal infix.

Kueta amueka luna, Kueta gave it (*luketa*, hat) to him.

(b) As indirect object when the verb has also a direct object pronoun as a pronominal infix.

Bamhek'uena, they gave me to you.

Rem. 1. In (a) and (b) above of this paragraph, the disjunctive personal pronouns are often preceded by *i*. This is especially true in certain localities among the Bakuba people.

Kueta amueka i luna, Kueta gave it to him; *bamhek' i a*, they gave me to you; etc.

Rem. 2. Note that, in constructions given under Rem. 1, (a) and (b) of this paragraph above, instead of the regular disjunctive personal pronoun forms of the 1st and 2nd pers. sing. and pl., the possessive forms of these pronouns are employed. See 119, also 99, (c), (2), Note.

Rem. 3. For the use of the disjunctive personal pronouns as pronominal suffixes, see 109 and Rem.

B. COMPOUND FORMS

105. There is a compound disjunctive pronoun expressing the idea of *alone; only; by one's self; by myself; by yourself; etc.*, which is formed by *-meta* preceded by the simple disjunctive pronouns. Note that an abbreviated form is used in the 1st., 2nd., 3rd. pers. sing. of class I, and 3rd. pers. sing. of class III.

106. The Compound Forms with *-meta* are as follows:

				Singular.	Plural.
Class	I.	1st.	pers.	mimeta	bitameta
		2nd.	"	wemeta	buinameta
		3rd.	"	ameta	banameta
"	II.	"	"	munameta	minameta
"	III.	"	"	ameta	inameta
"	IV.	"	"	inameta	"
"	V.	"	"	lunameta	"
"	VI.	"	"	dinameta	manameta
"	VII.	"	"	bunameta	"
"	VIII.	"	"	inameta	"
"	IX.	"	"	"	binameta.
"	X.	"	"	kanameta	tunameta.

Rem. This compound disjunctive personal pronoun follows the noun or pronoun to which it refers, or it may follow the verb if the noun or pronoun to which it refers is not expressed.

Ankela nguna nyanya? mimi mimeta. Who did the work? I myself or I alone; *ndena mimeta*, I am going alone; *tola biketa binameta*, bring the things only; etc.

107. There is another compound disjunctive personal pronoun which is formed by prefixing *i-* to the simple disjunctive personal pronouns. It is difficult to translate into English the idea expressed by this compound form. It seems to be employed to add a certain emphasis or smoothness to the sentence. No attempt should be made to translate it.

108. The Compound Disjunctive Pronoun Forms with the prefix *i-* are as follows:

				Singular.	Plural.
Class	I.	1st.	pers.	imimi.	ibita
		2nd.	"	iwena	ibuina
		3rd.	"	iyana	ibana
"	II.	"	"	imuna	imina
"	III.	"	"	iyana	iyina
"	IV.	"	"	iyina	iyina
"	V.	"	"	iluna	iyina
"	VI.	"	"	idina	imana
"	VII.	"	"	ibuna	"
"	VIII.	"	"	iyina	"
"	IX.	"	"	"	ibina
"	X.	"	"	ikana	ituna.

Examples:

Tena ibita a Nxenga, let us go to Mushengi; *amatayeka ibita biketa bisheka*, he gave to us nice things; *Biketa biabuaka ibina*, the things fell.

Rem. 1. Note that these compound pronoun forms generally follow the verb, and agree with the noun or pronoun expressed or understood.

Rem. 2. Both of the compound disjunctive forms are sometimes used in the same sentence.

Tena ibita bitameta a Nshenga, we are going alone to Mushengi.

II. CONJUNCTIVE.

109. The Conjunctive Personal Pronouns are those which are inflected directly with the verb and form a part of the verb. They are the most common personal pronominal construction for subject, direct object, and indirect object, and may be divided into Pronominal Prefixes and Pronominal Infixes.

Rem. 1. In many of the Bantu Languages are found regular pronominal suffixes similar to the pronominal prefixes and infixes. This is especially true of the Buluba-Lulua Language. In the Bukuba Language there are no real pronominal suffixes. The disjunctive personal

pronouns follow the verb just as do the nouns for which they stand without altering their form.

Although the pronouns following the verb are not written, in this book, as an integral part of the verb, one may, for the sake of convenience, suffix these disjunctive personal pronouns to the verb. However, in doing so the words are lengthened, and the difficulty in spelling is increased.

Thus, one may write *abuakamuna* or *abuaka muna*, when it (*nte*) falls; *labayekabayekamuna* or *labayekabayeka muna*, I shall give it (*nte*) to them; etc. If the noun for which this pronoun stands is written, we have, *abuaka nte*, when the stick falls; *labayekabayeka nte*, I shall give them the stick.

Rem. 2. Pronominal Prefixes and Pronominal Infixes only are treated in this book.

A. Pronominal Prefixes.

110. The Pronominal Prefix always stands at the beginning of the verb, agreeing in person, number, and class with the subject, whether subject be expressed or understood. The disjunctive personal pronouns cannot take the place of the pronominal prefixes.

Rem. 1. Since the pronominal prefixes agree with the nouns for which they stand they are called personal pronouns throughout this book. The verb, as well as the adjective, must be made to concord with the class of the noun which stands as its subject.

Rem. 2. For the usual euphonic changes following *n*, *u*, and *i*, see 26-32.

111. The Pronominal Prefixes are as follows:

				Singular.	Plural.
Class	I.	1st	pers.	n- na or la-	ta
		2nd	"	u-	bu-
		3rd.	"	a-	ba
"	II.	"	"	mu-	mi-
"	III.	"	"	a-	i-
"	IV.	"	"	a- mi- i- (See 48)	i-

"	V.	"	"	lu(la)	i-
"	VI.	"	"	di-	ma-
"	VII.	"	"	bu-	ma-
"	VIII.	"	"	i-	ma-
"	IX.	"	"	i-	bi-
"	X.	"	"	ka-	tu-(ta)

Rem. 1. When the 1st. pers. pro. prefix singular comes before a root beginning with a vowel the *na-* or *la-* becomes *nda-*. See 32 (e).

Examples of pronominal prefixes:

Nayasha atosha a shina, I am sitting upon the ground; *ndamuka bishi-ma*, I want food; *lakela nguna*, I am working; *uyasha atuma ndela*, you are sewing cloth; *ana akela buhi*, he did wrong; *biketa bikima biahuona*, all the things have rotted; *mite miabuaka*, the sticks have fallen; *take-kakela nguna busheka*, we will do the work well; *makela mabuaka a shina*, the eggs have fallen upon the ground; *mbua ikima yatshina*, all the dogs have run away; etc.

Rem. 2. For the contraction of vowels, see 23.

Rem. 3. In some localities the *a* of pronominal prefixes ending in *a* becomes *i* when followed by pronominal infixes. For a full discussion of this change of *a* to *i*, see 64, Rems. 1-3.

B. Pronominal Infixes.

112. The Pronominal Infix is always found immediately before the stem of the verb in inflection and is used in the place of the noun as direct or indirect object.

Rem. 1. The noun and its corresponding infix are never used at the same time. Thus the pronominal infixes differ in this manner from the pronominal prefixes. See 106.

Rem. 2. With the exception of the 1st. and 3rd. pers. sing of class I and 3rd. pers. sing. of class III, the pronominal infixes are the same as the pronominal prefixes. In the case of the 1st. pers. sing. the pronominal infix is *-n-*, and the 3rd. pers. sing of classes I and III is generally *-mu-* before stems beginning with a vowel and *-n-* or *-m-* before stems beginning with a consonant. See 64, Rem. 4; 113 Rems 2-5.

Rem. 3. The pronominal infix *-a-* of the 2nd. pers. sing. is always assimilated or contracted.

113. The Pronominal Infixes are as follows:

Class	I.	Singular.		Plural.
		1st.	pers.	
		2nd.	"	
		3rd	"	
	II.	"	"	
"	III.	"	"	
"	IV.	"	"	
"	V.	"	"	
"	VI.	"	"	
"	VII.	"	"	
"	VIII.	"	"	
"	IX.	"	"	
"	X.	"	"	

Examples of pronominal infixes:

Bantshika, they accompanied me, in which we have *ba-* as pronominal prefix + *a* as tense sign + *-n-* as pronominal infix + *tshika* as stem; *amamitokala*, he pulled them up, in which we have *a-* as pronominal prefix + *ma* as tense sign + *-mi-* as pronominal infix + *tokala* as stem; *amatabola*, he beat us, in which we have *a-* as pronominal prefix + *ma* as tense sign + *-ta-* as pronominal infix + *bola* as stem; *buamueka biketa*, you gave him things, in which we have *bu-* as pronominal prefix + *a* as tense sign + *-mu-* as pronominal infix + *eka* as stem.

Rem. 1. For contraction of vowels, see 23.

Rem. 2. *-mu-* as pronominal infix in the 3rd. pers. sing. of classes I and III, is used before roots beginning with a vowel.

Amueka, he gave to him; *bamuamala*, they touched him; *bamui-mala*, they refused to give to him; etc.

Note exception in the case of *ata*; *wela* (*uela*); and *uesha*, causative form of *owa*; in which cases we have *ng* instead of *-mu-*.

Bangata, they seized him; *banguela*, they contended over him; *anguesha*, he died for him.

Rem. 3. When the 1st. pers. pro. infix *-n-* is followed by *li* (*di*) the

n and the *li* (*di*) are expanded to *ntsh*. This is also true when the 1st. pers. pro. infix *-n-* is followed by *ny* or *y*.

Thus, *bandiaka* becomes *bancaka*, they killed me; *bannyata* becomes *bantshata*, they tread upon me; *banyeha* becomes *bantsheha*, they knew me; etc.

See 28, also 287, B. VIII (2) (7).

Rem. 4. When the 1st. pers. pro. infix *-n-* comes before a root beginning with *l* the *l* becomes *d*.

Thus, *bamanlenala* becomes *bamandenala*, they expected me. See 28 and Rem. 1.

Rem. 5. When the 1st. pers. pro. infix *-n-* comes before a root beginning with *n* the *n* of the root becomes *d*.

Thus, *amannaingi* becomes *amandaingi* he strengthened me. See 35 and Remark.

Rem. 6. When the 1st. pers. pro. infix comes before a root beginning with *m* the *m* of the root is replaced by *b*.

Thus, *banmuka* becomes *bambuka*, they loved me; *banmona* becomes *bambona*, they saw me. See 34.

Note. Remember that *n* becomes *m* before *b*. See 30.

Rem. 7. When the 1st. pers. pro. infix *-n-* comes before a root beginning with a vowel it becomes *mhu* or *mh*.

Thus, *banoma* becomes *banhuoma*, they shaved me; *baneka* becomes *bamheka*, they gave to me; etc. See 32 (a).

Note again an exception to the roots *ata*; *wela* (*uela*); *uesha*, the causative form of *owa*, in which cases we have *ng*. See 32 (c).

114. There is also a special infix *-di-* which has the same position and construction as the pronominal infix, and is employed when the verb is reflexive, that is, when the object is also the subject of the verb, and is to be translated *by myself*; *by himself*; etc. This construction with *-di-* also expresses the idea of *one's own accord*; *one's own account*; etc.

Amadidiaka, he killed himself; *amadimuka*, he loved himself; etc.

Rem. The reflexive infix *-di-*, employed with the causative form of the verb produces the reciprocal form of the verb.

Tayash'adimukisha, we love one another; *bayash'adidiakisha*, they are killing one another; etc.

Relative Position of Pronominal Infixes, and the Disjunctive Personal Pronouns following the verb as subject, direct object or indirect object.

115. That the principle of the preceding rules, 101-104, 112, 113 and Rems., may be more clearly understood, the verb *eka*, to give, is conjugated with *prefixes*, *infixes*, and the *disjunctive personal pronouns* following the verb.

The 3rd. pers. pl. of the past indefinite tense of the indicative mood is taken, in which *ba-* is the pronominal prefix, and *a* the tense sign.

The infixes and the disjunctive personal pronouns are not affected in any way by the *pronominal prefix* and the *tense sign*. Observing the laws of euphony we have the following:

Singular.

(a The conjugation of the verb with the pronominal infixes.

I. 1st. pers. infix	bamheka,	they gave to me	or gave me	(dir' obj
I. 2nd. " "	bayeka,	" " "	you or " you	(" "
I. 3rd. " "	bamueka,	" " "	him " " him	(" "
II. " " "	bamuyeka	" " "	it " " it	(" "
III. " " "	bamueka,	" " "	" " " " "	(" "
IV. " " "	bamiyeka,	" " "	" " " " "	(" "
V. " " "	baluyeka,	" " "	" " " " "	(" "
VI. " " "	badiyeka,	" " "	" " " " "	(" "
VII. " " "	babuyeka,	" " "	" " " " "	(" "
VIII. " " "	baiyeka,	" " "	" " " " "	(" "
IX. " " "	baiyeka	" " "	" " " " "	(" "
X. " " "	bakayeka	" " "	" " " " "	(" "

Plural.

I. 1st.	"	"	batayeka,	"	"	"	us	"	"	us	("	"
I. 2nd	"	"	babuyeka,	"	"	"	you	"	"	you	("	"
I. 3rd.	"	"	babayeka,	"	"	"	them	"	"	them	("	"
II.	"	"	bamiyeka,	"	"	"	"	"	"	"	("	"
III.	"	"	baiyeka,	"	"	"	"	"	"	"	("	"
IV.	"	"	baiyeka	"	"	"	"	"	"	"	("	"
V.	"	"	baiyeka,	"	"	"	"	"	"	"	("	"
VI.	"	"	bamayeka,	"	"	"	"	"	"	"	("	"
VII.	"	"	"	"	"	"	"	"	"	"	("	"
VIII.	"	"	"	"	"	"	"	"	"	"	("	"
IX.	"	"	babiyeka,	"	"	"	"	"	"	"	("	"
X.	"	"	batuyeka	"	"	"	"	"	"	"	("	"

Note. 1. For the assimilation of *-a-*, pronominal infix 2nd. pers sing., see 23 and 112, Rem. 3.

Note 2. For *mh* 1st. pers. pro. infix sing., see 32 (a), 113, Rem. 5.

Note 3. For the euphonic use of *Y* between two vowels, see 33 (b).

Note 4. The Pronoun may be a direct or an indirect object. This is determined by the context.

(b) Conjugation of the verb with the disjunctive personal pronouns following the verb as subject in the present tense of the form of the verb with the subordinating particle *a*. Note the contraction of vowels. See 23.

		Singular		Plural.
Class	I. 1st. pers.	eka mimi,	when I give	eka bita, when we give
"	I. 2nd. "	ek'uenā,	" you "	eka buina " you "
"	I. 3rd. "	ek'ana,	" he gives,	eka bana, " they "
"	II. "	eka muna,	" it "	eka mina, " " "
"	III. "	ek'ana,	" " "	ek'ina, " " "
"	IV. "	ek'ina	" " "	ekina, " " "
"	V. "	eka luna,	" " "	ek'ina, " " "
"	VI. "	eka dina,	" " "	eka mana, " " "
"	VII. "	eka buna,	" " "	" " " " "
"	VIII. "	ek'ina	" " "	" " " " "

" IX. "	" "	ek'ina,	" "	" "	bina,	" "	" "
" X. "	" "	eka kana,	" "	" "	tuna	" "	" "

Rem. For the use of the disjunctive personal pronouns as pronominal suffixes, see 109, Rem. 1.

(c) Conjugation of the verb with infixes, and disjunctive personal pronouns as direct or indirect object.

(1) First person singular as indirect object, the disjunctive personal pronouns as direct object.

Singular.

bamhek'uena	or bamhek'	i a,	they	gave	you	to	me
" 'ana	" "	i ana	" "	"	him	" "	" "
bamheka muna	" bamheka	i muna,	" "	"	it	" "	" "
bamhek'ana	" bamhek'i	ana,	" "	"	"	" "	" "
" 'ina	" bamheka	i yina,	" "	"	"	" "	" "
bamheka luna	" "	i luna,	" "	"	"	" "	" "
" dina	" "	i dina,	" "	"	"	" "	" "
" buna	" "	i buna,	" "	"	"	" "	" "
bamhek'ina	" "	i yina,	" "	"	"	" "	" "
" 'ina	" "	i "	" "	"	"	" "	" "
bamheka kana	" "	i kana,	" "	"	"	" "	" "

Plural.

bamheka buina	or bamhek'ina,	they	gave	you	to	me
bamheka bana	" bamheka i bana,	" "	"	them	" "	" "
" mina	" " i mina,	" "	"	"	" "	" "
bamhek'ina	" " i yina,	" "	"	"	" "	" "
" 'ina	" " i "	" "	"	"	" "	" "
" 'ina	" " i "	" "	"	"	" "	" "
bamheka mana	" " i mana	" "	"	"	" "	" "
" "	" " i "	" "	"	"	" "	" "
" "	" " i "	" "	"	"	" "	" "
" bina	" " i bina	" "	"	"	" "	" "
" tuna	" " i tuna	" "	"	"	" "	" "

(2) Second Person singular as indirect object, the other persons as direct object.

Singular.

bamhek ' uena	or	bamhek ' i au,	they	gave	me	to	you.
bayek ' ana	"	bayek' i ana,	"	"	him	"	"
bayeka muna	"	bayeka i muna,	"	"	it	"	"
bayek' ana	"	bayek' i ana,	"	"	"	"	"
bayek' ina	"	bayeka i yina,	"	"	"	"	"
bayeka luna	"	" i luna,	"	"	"	"	"
" dina	"	" i dina,	"	"	"	"	"
" buna	"	" i buna,	"	"	"	"	"
bayek' ina	"	" i yina,	"	"	"	"	"
" ' ina	"	" i "	"	"	"	"	"
bayeka kana	"	" i kana,	"	"	"	"	"

Plural.

batayek' uena	or	batayek' i au,	they	gave	us	to	you.
bayeka bana	"	bayeka i bana,	"	"	them	"	"
" mina	"	" i mina,	"	"	"	"	"
bayek' ina	"	" i yina	"	"	"	"	"
" ' ina	"	" i "	"	"	"	"	"
" ' ina	"	" i "	"	"	"	"	"
bayeka mana	"	" i mana,	"	"	"	"	"
" "	"	" i "	"	"	"	"	"
" "	"	" i "	"	"	"	"	"
" bina	"	" i buna,	"	"	"	"	"
" tuna	"	" i tuna,	"	"	"	"	"

Note. For the use of the disjunctive personal pronouns as pronominal suffixes, see 109, Rem. 1.

(3) Third person as indirect object, the other persons as direct object.

Singular.

bamhek'ana	or	bamhek'	i	ana,	they	gave	me	to	him
bayek'ana	"	bayek'	i	"	"	"	you	"	"
bamuek'ana	"	bamuek'	i	"	"	"	him	"	"
bamueka muna	"	bamueka	i	muna	"	"	it	"	"
bamuek'ana	"	bamuek'	i	ana,	"	"	"	"	"
bamuek'ina	"	bamueka	i	yina,	"	"	"	"	"
bamueka luna	"	"	i	luna,	"	"	"	"	"
" dina	"	"	i	dina,	"	"	"	"	"
" buna	"	"	i	buna,	"	"	"	"	"
bamuek'ina	"	"	i	yina,	"	"	"	"	"
" 'ina	"	"	i	"	"	"	"	"	"
bamueka kana	"	"	i	kana,	"	"	"	"	"

Plural.

butayek'ana	or	batayek'	i	ana,	they	gave	us	to	him.
babuyek' "	"	babuyek'	i	"	"	"	you	"	"
bamueka bana	"	bamueka	i	bana,	"	"	them	"	"
" mina	"	"	i	mina,	"	"	"	"	"
bamuek'ina	"	"	i	yina,	"	"	"	"	"
" 'ina	"	"	i	"	"	"	"	"	"
" 'ina	"	"	i	"	"	"	"	"	"
bamueka mana	"	"	i	mana,	"	"	"	"	"
" "	"	"	i	"	"	"	"	"	"
" "	"	"	i	"	"	"	"	"	"
" bina	"	"	i	bina,	"	"	"	"	"
" tuna	"	"	i	tuna,	"	"	"	"	"

(4) First pers. pl. as indirect object, the other persons as direct object.

Singular.

batayek' uena	or	batayek' i au,	they	gave	you	to	us.
" 'ana	"	" i ana,	"	"	him	"	"
batayeka muna	"	batayeka i muna,	"	"	it	"	"
batayek' ana	"	batayek' i ana,	"	"	"	"	"
" 'ina	"	batayeka i yina	"	"	"	"	"
batayeka luna	"	" i luna	"	"	"	"	"
" dina	"	" i dina	"	"	"	"	"
" buna	"	" i buna,	"	"	"	"	"
batayek' ina	"	" i yina	"	"	"	"	"
" 'ina	"	" i "	"	"	"	"	"
batayeka kana	"	" i kana,	"	"	"	"	"

Plural.

batayeka buina	or	batayek' i na,	they	gave	you	to	us.
" bana	"	batayeka i bana.	"	"	them	"	"
" mina	"	" i mina,	"	"	"	"	"
batayek' ina	"	" i yina,	"	"	"	"	"
" ' "	"	" i "	"	"	"	"	"
" ' "	"	" i "	"	"	"	"	"
batayeka mana	"	" i mana	"	"	"	"	"
" "	"	" i "	"	"	"	"	"
" "	"	" i "	"	"	"	"	"
" bina	"	" i bina,	"	"	"	"	"
" tuna	"	" i tuna,	"	"	"	"	"

(5) Second pers. pl. as indirect object, the other persons as direct obj.

Singular.

bamheka	buina	or	bamhek'ina	they	gave	me	to	you.
babuyek'	ana	"	babuyek'i ana,	"	"	him	"	"
babuyeka	muna	"	babuyeka i muna,	"	"	it	"	"
babuyek'	ana	"	babuyek'i ana,	"	"	"	"	"
"	, ina	"	babuyeka i yina,	"	"	"	"	"
babuyeka	luna	"	" i luna,	"	"	"	"	"
"	dina	"	" i dina,	"	"	"	"	"
"	buna	"	" i buna,	"	"	"	"	"
babuyek'	ina	"	" i yina,	"	"	"	"	"
"	, ina	"	" i " "	"	"	"	"	"
babuyeka	kana	"	" i kana	"	"	"	"	"

Plural.

batayeka	buina	or	batayek'ina	they	gave	us	to	you.
bahuyeka	bana	"	babuyeka i bana,	"	"	them	"	"
"	mina	"	" i mina,	"	"	"	"	"
babuyek'	ina	"	" i yina,	"	"	"	"	"
"	, ina	"	" i " "	"	"	"	"	"
"	"	"	" i " "	"	"	"	"	"
babayeka	mana	"	" i mana,	"	"	"	"	"
"	"	"	" i " "	"	"	"	"	"
"	"	"	" i " "	"	"	"	"	"
"	bina	"	" i bina,	"	"	"	"	"
"	tuna	"	" ituna,	"	"	"	"	"

(6) The third pers. pl. as indirect object, the other persons as direct obj.

Singular.

bamheka	bana	or	bamheka	i	bana,	they	gave	me	to	them.
bayeka	"	"	bayeka	i	"	"	"	you	"	"
babayek'	ana	"	babayek'	i	ana,	"	"	him	"	"
babayeka	muna	"	babayeka	i	muna,	"	"	it	"	"
babayek'	ana,	"	babayek'	i	ana,	"	"	"	"	"
babayek'	ina	"	babayeka	i	yina,	"	"	"	"	"
babayeka	luna	"	"	i	luna,	"	"	"	"	"
"	dina	"	"	i	dina,	"	"	"	"	"
"	buna	"	"	i	buna,	"	"	"	"	"
babayek'	ina	"	"	i	yina,	"	"	"	"	"
"	'	ina	"	i	"	"	"	"	"	"
babayeka	kana	"	"	i	kana,	"	"	"	"	"

Plural.

batayeka	bana	or	batayeka	i	bana,	they	gave	us	to	them.
babuyeka	"	"	babuyeka	i	"	"	"	you	"	"
babayeka	"	"	babayeka	i	"	"	"	them	"	"
"	mina	"	"	i	mina,	"	"	"	"	"
babayek'	ina	"	"	i	yina,	"	"	"	"	"
"	'	"	"	i	"	"	"	"	"	"
"	'	"	"	i	"	"	"	"	"	"
babayeka	mana	"	"	i	mana,	"	"	"	"	"
"	"	"	"	i	"	"	"	"	"	"
"	"	"	"	i	"	"	"	"	"	"
"	bina	"	"	i	bina,	"	"	"	"	"
"	tuna	"	"	i	tuna,	"	"	"	"	"

Rem. All the indirect objects used in the preceding conjugations are of class I. The pronouns of classes II-X may be employed in the same way as indirect objects.

(7) The following will show the relations of the direct and indirect objects of classes II-X.

Singular.

II.	bamueka muna	or bamueka i muna,	they gave it (nte) to it (koka)
III.	bamuek' ana	“ bamuek' i ana,	“ “ “ (hula) “ “ (“)
IV.	“ ‘ ina	“ bamueka i yina,	“ “ “ (mbonga) “ “ (“)
V.	bamueka luna	“ “ i luna,	“ “ “ (luketa) “ “ (“)
VI.	“ dina	“ “ i dina,	“ “ “ (dina) “ “ (“)
VII.	“ buna	“ “ i buna,	“ “ “ (buota) “ “ (“)
VIII.	bamuek' ina	“ “ i yina,	“ “ “ (ilaka) “ “ (“)
IX.	“ ‘ “	“ “ i “	“ “ “ (iketa) “ “ (“)
X.	bamueka kana	“ “ i kana	“ “ “ (kate) “ “ (“)

Plural.

II.	bamueka mina	or bam. i mina,	they gave them (mite) to it (koka)
III.	bamuek' ina	“ “ i yina,	“ “ “ (hula) “ “ (“)
IV.	“ ‘ “	“ “ i “	“ “ “ (mbonga) “ “ (“)
V.	“ ‘ “	“ “ i “	“ “ “ (keta) “ “ (“)
VI.	bamueka mana	“ “ i mana,	“ “ “ (mina) “ “ (“)
VII.	“ “	“ “ i “	“ “ “ (mata) “ “ (“)
VIII.	“ “	“ “ i “	“ “ “ (malaka) “ “ (“)
IX.	“ bina	“ “ i bina,	“ “ “ (biketa) “ “ (“)
X.	“ tuna	“ “ i tuna,	“ “ “ (tute) “ “ (“)

POSSESSIVE PRONOUNS.

I. Simple Forms.

116. With the exception of the 1st, and 2nd. persons singular and plural of class I, the possessive pronouns are exactly like the disjunctive personal pronouns (98). However, the Possessive Pronouns are always preceded by the the pronominal prefix (64) of the noun which they modify. The

1st. and 2nd. persons singular and plural, also the 3rd. pers. singular of class I and 3rd. pers. sing. of class III, take the pronominal prefix of the noun modified and are, therefore, nothing more than possessive adjectives. All the other possessive pronouns are preceded by the pronominal prefix of the noun modified and are, therefore, nothing more than possessive adjective phrases.

117. The possessive pronouns follow the noun modified, that is, the thing possessed.

118. Bear in mind that the same form is used for *his* and *her*. See 98, Rem. 2.

119. The root and form of the pronouns used in the possessive case are as follows:

			Singular.		Plural.			
Class	I.	1st.	pers.	-emi, my or mine,	i-ta,	our	or	ours,
"	I.	2nd.	"	-a-(au), thy or thine,	-ina,	your	"	yours
"	I.	3rd.	"	-ana, his, her or hers,	bana	their	or	theirs,
"	II.	"	"	muna, its,	mina,	"	"	"
"	III.	"	"	-ana, "	ina,	"	"	"
"	IV.	"	"	ina, "	"	"	"	"
"	V.	"	"	luna, "	"	"	"	"
"	VI.	"	"	dina, "	mana,	"	"	"
"	VII.	"	"	buna, "	"	"	"	"
"	VIII.	"	"	ina, "	"	"	"	"
"	IX.	"	"	" "	bina,	"	"	"
"	X.	"	"	kana, "	tuna,	"	"	"

Rem. 1. In certain inflections the possessive adjective pronoun of the 3rd. pers. plural becomes *aha* instead of *bana*; as, *bish'aha* instead of *bisha ba bana*, their fathers; *biy'aha* instead of *biya ba bana*, their mothers. See 122 (a) and (b).

Rem. 2. The noun *ishashanga* (9) may be employed when joint possession is meant; as, *nte muishashanga*, the stick of one or more persons; etc.

120- Examples of possessive adjective pronouns and possessive adjective phrases:

Nte muemi, my stick; *kamidi a*, your goat; *mbong'ana*, his cup; *luke-ta lu bana*, their hat; *nte muana*, his stick; *bana bita*, our children;

malaka mina, your beds; *biketa bi bana*, their things; *butadi bu muna*, its (*nte*) length; *ntshue muana*, its (*mbua*) head; *mitshue mi yina*, their (*mbux*, dogs) heads; *ndela mu luna*, its (*luketa*) cloth; *mindela mi yina*, their (*keta*) cloths; *bunena bu dina*, its (*dina* tooth) size; *bune-ne bu mana*, their (*mina* teeth) size; *bana bemi*, my children; *bentsha ba bana* their friends; *bakidi ba bana*, their friends; etc.

Rem. 1. Note that the words *bentsha* and *bakidi*, *friends*, when modified by the possessive adjective pronouns of the 1st. and 2nd. pers. sing. and pl., also 3rd. personsingular, the possessive adjectives take the singular prefix instead of the plural prefix, as would be expected.

Thus, we have *bentsh'emi*, or *bakidi emi*, my friends; *bentsh'au* or *bakidi au*, your friends; *bentsh'ana*, or *bakidi ana*, his friends; *bentsh'ita* or *bakidi ita*, our friends; *bentsh'ina* or *bakidi ina*, your (pl.) friends.

Rem. 2. For the euphonious use of Y, 27, also 33 (c).

Rem. 3. The English forms *mine*, *his*, *hers*, *yours*. etc., when employed as predicate adjective complement after some form of the verb *to be*, are expressed by omitting the verb *to be* and putting in its place, in certain cases, *i* which precedes the possessive adjective the latter agreeing with the noun modified. The letter *i* is only employed with the possessives of the 1st. and 2nd. persons, sing. and plural of class I, and 3rd. pers. sing. of classes I and III. The negative in this case is *kai*.

Examples:

Dioi dikuiya i diemi, this word is mine; *muana akuna i au*, that child, is yours; *mite mikuiya i miana*, these sticks are his; *bana bakuiya i bita*, these children our ours; *mite mikuna i mina*, those sticks are yours(pl.); *dioi dikuna kai diemi*, that word is not mine; etc.

Note 1. In the case of the other pronouns employed in the possessive case we have instead of *i* the demonstrative pronoun specializing the object near the speaker (138). The negative in this case is simply *ka*.

Examples:

Muana akuna wuya bana, that child is theirs; *dioi dikuiya ka didi bana*, this word is not theirs; *matami makuna mama yina*, those feet are theirs (*mbua*, dogs understood); *mitshhue mikuiya ka mimi yina*, these

heads are not theirs (dogs); etc.

Note 2. If the subject is repeated in the complement it is simply modified by the possessive adjective or the possessive adjective phrase, in this case neither *i* nor the demonstrative pronoun is employed. The negative in this case is simply *ka* which precedes the predicate complement.

Examples:

Muana akuiya muan'emi, this child is mine; *bana bakuna bana b'iy'ina* those children are your neighbors; *mite mikuiya ka mite mita*, those sticks are not yours; etc.

121. An emphatic disjunctive personal pronoun is sometimes employed after the possessive adjective or the possessive adjective phrase.

Lutota luau, wena, your disturbance!

II. Contracted or Enclitic Forms.

122. There are a few nouns referring to relationship that are never used alone but are always followed by a possessive pronoun which sometimes becomes an enclitic. The ordinary prefixes, proper to number and class, are often omitted from the possessive adjective pronoun and, in some cases, the final vowel of the noun is elided before the possessive adjective pronoun. There are also nouns under this head that include the possessive idea without being modified by a possessive adjective.

It is interesting to note, in this connection, that the word for *one's mother* has a different form for each person in the singular of the possessive case, while the word *iya* means mother when modified by the plural possessive adjectives. Note also that the word for *mother*, when modified by the possessive adjective *his* or *her*, is *ina*.

The following will make the meaning of the statements above more clear:

(a) Nouns with the final vowel elided before the possessive adjective:

Singular.		Plural.	
in'ana,	his mother,	bin'ana	his mothers,
iy'ita,	our "	biy'ita,	our "
iy'ina,	your (pl.) mother,	biy'ina,	your "
iy'aha,	their "	biy'aha,	their "
ish'ana,	his father,	bish'ana	his fathers,
ish'ita,	our "	bish'ita,	our "
ish'ina,	your (pl.) father,	bish'ina,	your "
ish'aha,	their "	bish'aha,	their "

(b) Nouns which include the possessive idea without being modified by a possessive adjective:

Singular.		Plural.	
mai	(or maya or mei) my mother,	bamai,	my mothers,
nyo,	your mother,	banyo	your "
isho,	your father,	bisho,	" fathers.

Rem. 1. Note that although the words *ina*, *iya*, *mother* and *isha*, *father*, have the prefix of class IX, the concord agreement of the verb is the same as class I.

Rem. 2. Note that the words, *mai*, my mother; and *nyo*, your mother, are nouns of class I, having the regular pronominal prefix (64) of that class.

Rem. 3. Note that, as a rule, one seldom hears *ish'emi*, my father. Note also that *tata ita*, our father; *tata ina*, your (pl.) father; is more frequently heard than *ish'ita*, or *ish'ina*.

Rem. 4. Note that the compound words, *mu'ina*, *muiya*, followed by the possessive adjective, express the idea of *neighbor*, *fellow-townsmen*, etc. The word *mu'* is an abbreviation for *muana*.

Mu'in'ana, his neighbor; *bana b'in'ina*, his neighbors; *mu'iy'ina*, your neighbor; *bana b'iy'ina*, your neighbors; *mu'iy'ita*, our neighbors; *bana b'iy'ita*, our neighbors; etc.

Note. These compound words are pronounced as one word; as *mui-nana*; *binana*; etc.

Rem. 5 The following are other expressions for fellow-townsmen:

Muna buola buita, our fellow-townsmen; *bashi buola buita*, our fellow-townsmen; *muna buola buemi*, my fellow-townsmen; *bina buola buina*, your (pl.) fellow-townsmen; *shi buola buana*, his fellow-townsmen; *bashi buola bu bana*, their fellow-townsmen; etc.

Rem. 6. The following express the idea of a member of the family or of the family clan:

Muan'emi may mean *my child* or the *child* of my relative; *muan'ita*, *our child* or *our relative*; *bana bita*, our relatives; *muan'a mai*, *my relative* or *my neighbor* or *my kinsman*; *bana ba mai*, *my relatives* or *kinsmen* or *neighbors*; *mua'nyo*, your (sing.) *relative* or *neighbor* or *kinsman*; *bana ba nyo*, *your relatives* or *neighbors* or *kinsmen*; etc.

Note 1. If it is desired to indicate *sex* in the above cases, the words *nunga*, *man*; and *ngata*, *woman*, may be employed with the above expressions; as, *mu'in'ana ngata*, his female neighbor; *muan'emi nunga*, my son; etc.; etc.

Note 2. Note that in the compound word *mua'nyo* the last syllable *na* of the word *muana* is elided.

Rem. 7. The expression *muan'a mai* is a polite way of hailing or addressing a friend or person whose name one may or may not know, and expresses the idea of "*My friend*," so common in English.

Rem. 8. *Muan'emi ibota* means *my own child*; *bana bemi bibota*, *my own children*; *muan'ana ibota*, *his own child*; *bana bana bibota*, *his own children*; etc.

Rem. 9. There is no definite word for *brother* or *sister*. The word *haingi* (pl. *bahaingi*) may be used by a *brother* in speaking of his *sister*, or by a *sister* in speaking of her *brother*. However, the *brother* cannot use the word *haingi* in speaking of *his brother*, nor a *sister* in speaking of a *sister*. Thus, if a boy says *haing'emi*, he means his *sister*; if a girl says *haing'emi*, she means her *brother*. If a boy says *ngol'emi*, he means an older brother; if he says *muakidi emi*, he means a younger brother. If a girl says *ngol'emi*, she means an older sister; if she says *muakidi emi*, she means a younger sister; etc; etc.

Note 1. Of course the word *haingi* (pl. *bahaingi*) may be employed in the case of all persons, the only thing to be taken in consideration is the *sex* of the possessor; as, *buina balunga buaniya i bahaingi bina kamotshi*, you

men have come and your sisters also; etc.; etc.

Note 2. The words *haingi*, *ngola*, and *muakidi*, may mean *cousin* also.

DEMONSTRATIVE PRONOUNS.

123. As in English, The Demonstrative Pronouns, of this language, have reference to the position of the object referred to.

124. These demonstratives may be used as simple adjectives modifying the noun expressed, or as a simple pronoun standing for the noun understood. The inflection, however, in either case is the same and is determined by the pronominal prefix (64) of the noun expressed or understood.

125. As a rule, the demonstrative adjective follows the noun modified.

126. With the exception of the 1st. and 2nd. pers. sing. and pl. of class I, the demonstratives are third person. We find the 1st. and 2nd. pers. singular and plural employed in the case of emphatic demonstrative pronouns.

127. The demonstrative pronouns divide themselves into four classes:

(a) Those indicating objects near to the speaker, corresponding to English *this*, *these*.

(b) Those indicating objects remote from the speaker, corresponding to English *that*, *those*.

(c) Those specializing the object among other objects near the speaker, and expressing the idea of *this person* or *thing here*; *these persons* or *things here*.

(d) Those expressing emphasis; as, *here it is*; etc.

I. Demonstratives Indicating Near Objects.

128. The Demonstrative Pronouns indicating near objects and meaning *this* or *these* are formed by prefixing to the stem *-kuiya* the pronominal prefix (64) of the noun referred to.

129. The demonstratives for near objects are as follows:

	Singular.	Plural.
Class	I. akuiya	bakuiya
"	II. mukuiya	mikuiya
"	III. akuiya	ikuiya
"	IV. akuiya	ikuiya
"	V. lukuiya	ikuiya
"	VI. dikuiya	makuiya
"	VII. bukuiya	makuiya
"	VIII. ikuiya	makuiya
"	IX. ikuiya	bikuiya
"	X. tukuiya	tukuiya

Rem. -*Kuiya* may be written *kui*.

130. Examples of demonstratives indicating near objects:

Muana akuiya, this child, *mite mikuiya*, these sticks; *bata bakuiya*, these people; *luketa lukuiya*, this hat, *iketa ikuiya*, this thing; etc.

Rem. Sometimes the word *ngo* is employed as a demonstrative, meaning *this*, *that*, *these*, *those*.

Iketa ingo, this thing, *biketa bingo*, these things; *bata bango*, those people; etc.

II. Demonstratives Indicating Remote Objects.

131. The demonstrative pronouns indicating remote objects and expressed in English by *that*, *those*, *yonder* are formed by prefixing to the stems *-kuna* or *-na* the pronominal prefixes (64) of the nouns referred to.

132. The demonstratives for remote objects with the stem *-kuna* are as follows:

	Singular.	Plural
Class	I. akuna	bakuna
"	II. mukuna	mikuna
"	III. akuna	ikuna
"	IV. akuna	ikuna
"	V. lukuna	ikuna

"	VI. dikuna	makuna
"	VII. bukuna	makuna
"	VIII. ikuna	makuna
"	IX. ikuna	bikuna
"	X. kakuna	tukuna

133. Examples indicating objects near the person spoken to with the stem *-kuna*:

Iketa ikuna, that thing; *bata bakuna*, those people; *mite mikuna*, those sticks; etc.

134. The demonstrative pronouns for remote objects on the stem *-na* are as follows:

		Singular.	Plural.
Class	I.	una or wuna	bana
"	II.	muna	mina
"	III.	una or wuna	ina
"	IV.	ina	ina
"	V.	luna	ina
"	VI.	dina	mana
"	VII.	buna	mana
"	VIII.	ina	mana
"	IX.	ina	bina
"	X.	kana	tuna.

Rem. Note *u-* or *w-* is the pronominal prefix for the 3rd. pers. sing. of classes I and III, instead of *-a-*.

135. Examples of demonstratives indicating remote objects on the stem *-na*:

Muota wuna or *muota una*, that person; *nte muna*, that stick *hanga una* or *hanga wuna*, that sheep; *bata bana*, those people; *mite mina*, those sticks; *luketa luna*, that hat; *kate kana*, that small stick; etc.

136. The stem *-kusha* is often heard instead of the stems *-kuna* and *-na*. However, the stem *-kusha* has more reference to time than place and expresses, generally, the idea of something previously mentioned or something not regarded as present either to the speaker or the person spoken to.

Lashu lakusha, that day; *kabokidi dioi dikusha*, they did not hear that message; etc.

III. Demonstrative Specializing the Object Among Other Objects Near The Speaker.

137. The demonstratives specializing the object near the speaker, and expressing the idea of *this person* or *thing here*; *these persons* or *things here* are formed by simply doubling the pronominal prefix (64) of the nouns referred to.

Rem. Note here also, that the pronominal prefix of the 3rd. pers. singular of classes I and III is *u-* or *wu-* instead of *a-*.

138. The demonstratives specializing the object near the speaker are as follows:

	Singular.	Plural.
Class	I. uya or wuya	baba
"	II. mumu	mimi
"	III. uya or wuya	yiya
"	IV. yiya	yiya
"	V. lulu	yiya
"	VI. didi	mama
"	VII. bubu	mama
"	VIII. yiya	mama
"	IX. yiya	bibi
"	X. kaka	tutu

Rem. 1. For the euphonic use of *Y*, see 27, 33, (c).

Rem. 2. There is perhaps only a slight shade of difference between this demonstrative pronoun and the demonstrative referring to near objects.

139. Examples of demonstratives specializing objects near the speaker.

Muana uya or *wuya*, this child here; *nte mumu*, this stick here; *bata baba* these people here; *iketa yiya*, this thing here; *malaka mama*, these beds here; etc.

V. Emphatic Demonstrative Pronouns.

140. The Emphatic Demonstrative Pronouns which express the

idea of *here it is; here they are; etc.*, are formed by prefixing *ka-* to the demonstrative pronouns specializing the object near the speaker.

Rem. Note that we have among these demonstratives the 1st. and 2nd. persons, singular and plural, which are formed by prefixing *ka-* to the simple disjunctive personal pronouns.

141. The emphatic demonstrative pronouns are as follows:

Class	Singular.			Plural.	
	I.	1st. pers.			
		2nd.	"	kamimi	kabita
				kawena	kabuina
		3rd.	"	kawuya	kababa
"	II.	"	"	kamumu	kamini
"	III.	"	"	kawuya	kaiyi or kaiyi
"	IV.	"	"	kaiyi or kaiyi	kaiyi or kaiyi
"	V.	"	"	kalulu	kaiyi or kaiyi
"	VI.	"	"	kadidi	kamama
"	VII.	"	"	kabubu	kamama
"	VIII.	"	"	kaiyi or kaiyi	kamama
"	IX.	"	"	kaiyi " kaiyi	kabibi
"	X.	"	"	kakaka	katutu

142. Examples of emphatic demonstrative pronouns:

Kamimi awonyi, here I am here; *kawena awona*, there you are there; *kabita awonyi*, here we are here; *nte, kamumu*, the stick, here it is. *kamama*, here they are (*makohi, boxes*); *muana, kawuya*, the child, here he is; *kamimi, ndaniya*, here I am, I have come; *kabita, taniya*, here we are, we have come; etc.

143. It is important to note that the emphatic particle *ka* is often used before nouns or other parts of speech to which special attention is called. In such cases one of the regular demonstrative adjectives is usually placed after the noun.

Ka mite mikuiya, here are the sticks; *ka luketa lukuna*, there is the hat (near you); etc.

144. This *ka-* is sometimes found before the regular demonstrative forms besides those under 141. It is often found with the disjunctive personal pronouns. No doubt the 1st. and 2nd. pers. singular and plural of class I, mentioned under emphatic demonstrative pronouns

(140-141) come under this head.

Ka muna mukuiya, here it is (*nite, stick*); *ka bana bakuna*, there they are (near you); etc.

RELATIVE PRONOUNS.

145. No distinct Relative Pronoun is found for the use as subject of the relative clause like the *who*, *which* or *that* of the English; this lack is supplied by the ordinary personal pronominal prefixes (111) agreeing in person, number and class with the antecedent.

Mite mimbuaka miahuona, the sticks which fell have rotted; *ndabenga muota ambola muan'emi*, I drove away the person who struck my child.

Rem. 1. Note that the relative clause always follows the antecedent.

Rem. 2. Sometimes only the prefix of the antecedent is heard.

Tamona ba bela a buola, we saw them (*bata, people*) at the village, *bishima biyashi bita alama alola biyasha ashama bi bilamidi bita ikola*, the food which we are cooking excels that which we cooked yesterday.

146. When a relative pronoun, in a relative clause, is the object, direct or indirect, of the verb, the ordinary pronominal prefixes are used as the relative pronoun, in which cases, the relative pronoun, whether it be direct or indirect object, comes at the beginning of the verb, preceding the tense sign, and the subject of the relative clause follows the verb.

Mite mibatala balunga mihuokahuona, the sticks which the men are cutting will rot; in which *mi* of *mibatala* is the relative pronoun used as direct object; *mite mibatata bana miabuaka*, the sticks which they cut have fallen; *dina dintokala Kueta dibaka ahuna*, the tooth which Kueta pulled out was rotting; *bata bamueka bita biketa banena*, the people to whom we gave things have gone.

Rem. 1. In compound tenses the subject of the relative clause, if a pronoun, comes after the auxiliary verb, if a noun, it comes after the finite part of the verb. See 103.

Makohi mayasha buina atola mabuakabuaka, the boxes which you are bringing will fall; *baloma malaka mabaka abetama Kueta*, they asked for the beds on which Kueta was lying; *kandina' buyeka biketa biyasha' buyekaabela a shina*, I shall not give you things that those of the earth give you; etc.

Rem. 2. In the Relative Clause Constructions it is important to note the various forms the verb takes under certain conditions.

(a) When the verb of the relative clause is in the past indefinite tense and does not contain a pronominal infix it takes the changed or irregular form of the past indefinite tense. See 246, Rem. 3.

Ndamona nunga ankueta mimi, I saw the man whom I pierced; *nunga amuena i bata aniya*, the man who went with the people, has come; *ndamona nunga ambola muan'emi*, I saw the man who struck my child; *tamona bata bamuena a Nshenga alola*, we saw the people who went to Mushengi to-day; etc.

Note. Observe that, in the above constructions, the subject, if a disjunctive personal pronoun, always follows the verb of the relative clause

(b) When the verb of the relative clause is in the past indefinite tense it takes one of the following three forms:

(1) When the relative clause modifies the subject of the independent clause, and the verb of the relative clause contains a pronominal infix, the verb of the relative clause takes the regular form of the past indefinite tense, indicative.

Muota ababola anena, the person who struck them has gone; *muana abuyeka biketa aniya*, the child who gave you the things has come.

(2) When the relative clause modifies the object of the independent clause, and the verb of the relative clause contains a pro. infix, the verb takes the form of the past perfect tense indicative.

Tamona bata bamabubola, we saw the persons who struck you.

(3) When the verb of the relative contains a direct and an indirect object, if the subject of the relative clause is a disjunctive pers. pro., the verb *mana* with the infinitive is employed. See 211.

Babela bi.eta bima'bita bayeka, they refused the things which we gave to them; *tanimisha bana baman'ue'tayeka*, we accepted the children which you gave to us; *banodia bishima biman'a'bayeka*, they ate the food which he gave them.

Note 1. Observe that the final syllable *na* of *mana* is elided before pronouns beginning with a consonant, and the final vowel *a* of *mana* elides when followed by a pronoun beginning with a vowel.

Note 2. Observe also that the final syllable *na* of the disjunctive per-

sonal pronouns *ana* and *vena* may also be elided for the sake of euphony or because of the tendency of the Bakuba to abbreviate their words. See 1, Note 4, also 391, Note 1.

(c) When the verb relative clause is in the past perfect tense it takes the changed or irregular form of the past perfect tense. See 247 and 248, and Rem. 2.

Bamanimisha malaka mibayekidi Kueta, they accepted the beds which Kueta gave to them.

Note 1. Observe that when the verb of the relative clause contains both a direct and an indirect object, the direct object is the relative pronoun, and the indirect object is a pronominal infix, and the subject of the relative clause follows the verb.

Bamabela bana bibayekidi bita, they refused the children whom we gave to them; *bamanimisha biketa bibayekidi Mikohi*, they accepted the things which Mikohi gave to them; etc.

Note 2. Observe that when the verb of the relative clause contains only one object it is always a direct object and the relative pronoun is the subject of the relative clause.

Bamamona nunga itakuetschidi, they saw the man who pierced us; *bamamona balunga bibadiakidi*, they saw the men who killed them.

Note 3. For the change of the *a*, of pronominal prefixes ending in *a*, to *i*, See 64 and Rems. 1-3; 111, Rem. 3; 178.

Note 4: When the verb of the relative clause contains no pronominal infix the relative pronoun is always either subject or direct object of the relative clause.

Tamamona nunga adiakidi balunga, we saw the man who killed the men; *nunga adiakidi balunga amanena*, the man who killed the men had gone; *tamamona nunga abodidi muan'emi*, we saw the man who struck my child; *nunga akuetschidi bana amano*, the man whom they pierced died.

Note 5. Observe that when the subject of the relative clause is a noun or a disjunctive personal pronoun it always follows the verb.

(d) When the verb of the relative clause is in the habitual tense and contains a pronominal infix it takes the tense sign *maka* instead of *kaka*. See 243, Rem. 2.

Bata bamakabumuka banenu, the people who habitually love you have gone; *balunga bamakatayeka biketa baniya*; the men who always gives us things have come; etc.

(e) When the verb of the relative clause is in the habitual tense and does not contain a pronominal infix it takes the following form: pro. prefix + *n*, *m* or *mu* + stem + *ka*. See 243, Rem. 4, (a)-(c).

Note. *M* comes before *b* and *h*, *N* before all the other consonants and *mu* before stems beginning with a vowel.

Balunga bankelaka nguna banena, the men who habitually do the work have gone; *nuana ambuakuka elangata*, the child who always falls is here; *bata bamuenaka a Nshenga baniya*, the people who always go to Mushengi have come; *nunga amuiyaka anena*, the man who habitually comes has gone; etc.

147. There being no distinct possessive relative in this language, the English possessive *whose* and the the possessive phrases *of whom*, *of which*, etc., are expressed in other ways. The use of the word *muna* (cl. I), owner, (pl *bina*), in an adjective sense, is a very convenient method.

Muna muana ayash'alela anena a buola, the person whose child is crying has gone to the village; *bina makohi mela a mbula biya ihotshi*, the persons whose boxes are in the house are coming now.

148. The preposition *in*, *on*, *upon*, *into*, etc. governing the relative pronoun in English are not expressed but understood when governing the relative pronoun in this language.

Mindela miela ikohi iyash'ana atosha, the cloth is in the box on which he is sitting; *kalamonyi ikohi iyash'ana atshika biketa*, I have not seen the box in which he put the things; *iya ibulelela buyasha bana atosha*, bring the bench upon which they are sitting.

Rem. The idea of the preposition *with* governing the relative pronoun in English, is expressed in this language by employing the usual relative pronoun referring to the antecedent and following it in the same clause by *i* and the disjunctive personal pronoun agreeing with the antecedent.

Note that in the case of the 1st. and 2nd. pers. sing. and pl., the possessive forms are employed after *i*. See 99, (c) (3); 119.

Balunga bantosha mimi i bana babuaka, the men with whom I sat fell;

Mbohe akaha biketa bikima bimuiya Kueta i bina, Mbohe has sold all the things which Kueta brought, lit. which came with them Kueta.

149. Frequently the antecedent is omitted in which case the Indirect Construction (424) is used, However, the antecedent is generally in the mind of the speaker, having been previously mentioned in the discourse.

Bamabadiaka banena, who killed them have gone (*bata*, people understood, as antecedent); *Kueta amakaha bikima bimukidi bana*, Kueta sold what they gave him (*biketa things*, understood as antecedent).

150. The compound relative words *whoever*, *whosoever*, *whatsoever*, etc., meaning *every one who*, *everything which*, are generally expressed by the word *kima*, *all*, *every*, followed by the relative clause.

Yishu amaninisha bakima bidi a bola buana, Jesus accepted whosoever came to him; *tamuka bikima bitayek'ena*, we want whatsoever you give us; *akaka bakima bambaka'mboka*, he cut whosoever were in the road.

151. The negative in relative clauses is formed by the usual negative of the indicative mood, preceded by the subordinating particle *mbe* to which relative clause may be prefixed.

Tamuka biketa bimbe kaba i bina, we want things that they do not have; *bayasha amuka biketa bimbe kabatodidi*, they want things they did not bring; *nunga ambe kanamonyi aniya*, a man whom I do not know has come; *bukekakela makama mambe bata kabehi mboka akela*, you shall do things that men are not able to do.

Rem. 1. The idea of not yet in the relative clause may be expressed by using the verb *to be aha* followed by *mbe* and the negative of the past indefinite tense indicative mood, in which case the relative pronoun may be prefixed to the auxiliary verb.

Luketa luah'ena mbe kutodidi luadima, the hat which you have not yet brought is lost; *nunga aha mimi mbe kanamonyi aniya*, a man whom I have not yet seen has come; *baniya i biketa biaha mimi mbe kalamukidi*, they brought things which I have not yet wanted; *tamuka alena nungi aha mbe kidi*, we want to see a man that has not yet come; *ndamuka luketa luaha mbe kaluidi*, I want a hat that has not yet come; etc.

Rem. 2. The subordinating particle *mbe*, to which the relative pronoun may be prefixed, may precede the auxiliary verb.

Ndamuka luketa lumbe yaha kutodidi, I want the hat that you have not yet brought; *baniya i biketa bimbe yaha kalamukidi*, they brought the things which I do not yet want; *ndamuka nunga ambe yaha kidi*, I want a man that has not yet come; *layasha' bulosha ikama ikuiya a bukosha bumbe yaha kayidi*, I tell you this affair before it has come to pass.; etc.

Rem. 3. The idea of *who* or *which* or *that has not*, etc., may be expressed by *aha* followed by *mbe* and the negative of the present tense of *ela* followed by *i*.

Tayeha bata baha mbe kaba i mangona, we know people that have no fields; *Kueta ashoma kamidi aha mbe ka i muta*, Kueta bought a goat that is not fat; *Muota aha mbe ka i biketa bantakantamala biel'ana i bina*, the person who has nothing shall have taken from him that which he has; etc.

Rem. 4. The idea of *who* or *which* or *that had not*, etc., may be expressed by the past tense affirmative of *ela* followed by *mbe* and the negative of the past tense of *ela* followed by *i*.

Tamona bata baba mbe kababa i kamidi, we saw people who had no goats; *muota aba mbe kaba i biketa bi'odia amano*, the person who had nothing to eat has died; *batola nte muba mbe kamuba i tama*, they brought a stick which has no limbs; etc.

152. The future negative in the relative clause is expressed by the use of the auxiliary verb *ahx*, *to be*, to which the relative pronoun is prefixed followed by the regular future negative preceded by the subordinating particle *mbe*.

Bakaha biketa biaha bana mbe kabin'ena i bina a Nshenga, they sold the things which they will not take to Mushengi.

Rem. The future tense affirmative in the relative clause is expressed by the use of the Second Present Actual form of the verb to which the relative pronoun is prefixed. See 240.

Tshika biketa biena bana i bina a Nshenga a makohi, put the things which they will take with them to Mushengi in boxes.

INTERROGATIVE PRONOUNS.

153. We find among the Interrogative Pronouns those that are declinable and others that are not. However, whether the interrogative word be used as modifier, object or subject it usually comes last in the sentence.

Rem. 1. The interrogative particle *ke* comes after the word modified, whether that word comes at the end or at the beginning of the sentence. See 156 and Rem.

Rem. 2. *Mbonyi* generally comes last in the sentence. See 157.

Rem. 3. When the interrogative word, as subject, comes last in the sentence the verb takes the same prefix which it would take if the interrogative word were at the beginning of the sentence.

The following is a discussion of some of the more common of the interrogative words and phrases:

154. *Nyanya? who? whom?* The pl. is *banyanya?* This interrogative refers to persons only.

Amuiya nyanya? who came?

Amuiya i,nyanya? with whom did he come?

Bantola banyanya? who brought him?

Rem. 1. The usual method of asking one's name is as follows:

Dina diana nyanya? what is his name? lit. his name is who?

Mina ma bana banyanya? what are their names?

Rem. 2. The possessive whose? is expressed by an adjective phrase of *nyanya* or the plural *banyanya* is the object.

Biketa bi nyanya? whose things? lit. the things of whom?

155. The question *what is it? what are they?* etc. may be expressed by prefixing to *nyanya* the pronominal prefix (64) of the noun to which it refers.

Dina di yina nyanya? what is it (*iketa, thing*)? lit. the name of it is what? *Inyanya?* what is it? *Binyanya?* what are they? *Dina di tuna (tunyama, little animals) tunyanya?* what are they? lit. the name of them is what?

Rem. These forms have reference only to irrational beings or to inanimate things.

156. *Ke? what? what kind? which?*

This interrogative particle always follows the noun, and is indeclinable. This being the case it may or may not come at the end of the sentence.

Iketa ke? what or which thing? or what kind of thing?

Nunga ke amuiya? what or which man has come? or what kind of a man has come?

Rem. Some times we hear simply *ke? what? what is it?*

157. *Mbonyi? what? what is the matter?* This word is also indeclinable.

Ankela mbonyi? what did he do?

A wona mbonyi? what is the matter yonder?

158. The idea of *how many?* is expressed by the indeclinable compound word *mbadi-ke?*

This word may come at the end or at the beginning of the sentence.

Mite mbadi-ke? how many sticks?

Bata mbadi-ke? how many people?

Mbadi-ke bamuiya how many came? (bata, people)

159. The various interrogative words meaning *whether? whence? why? where? when?* etc., used in direct and indirect questions will be discussed under *adverbs and conjunctions*.

OTHER PRONOMINAL FORMS.

160. The Indefinite Pronouns of the English, not specifying any particular individual or thing; as, *all, another, any, both, few, many, none, another, several, some, much, every, each one, plenty, nothing, etc.*, are expressed in this language by a certain class of words, the majority of which are simple adjectives or used as adjectives or as adjective prepositional phrases or as simple substantives.

I. *Words of Number and Quality.*

In English these are expressed by *many, few, both, much, all, every, each, one, plenty of, nothing, etc.*

161. (Of) *buiki* many, much.

Buiki is preceded by the prefix of the noun referred to, meaning *of*.

Bi buiki biela-ngata, many (*biketa*, things) are here.

Ba buiki banena, many (*bata*, people) went.

162. *Kima*, all entire, each, any, every, whole, etc.

This word is a simple adjective, and is inflected as such.

Bakima baniya, all (*bata*, people) have come; *bikima biahuona* they have all rotted (*biketa*, things); etc.

Rem. The idea of *all of them* is expressed by the substantive form of *kima* followed by the possessive adjective pronoun. In which case the verb takes not the prefix of the substantive but of the noun or pronoun referred to by the possessive adjective.

Nkima mu bana baniya, all of them (*bata*) have come; *nkima muita*, *takekakela nguna*, all of us will do the work; *nkima mu mite miabuaka*, all of the sticks have fallen;

Note 1. According to this arrangement we have the construction for *both*, *all three*, *all four*, etc. See 89.

Note 2. *Kima* is also used to express the idea of *any*, *anything*, *any one you wish*, *whatever*, *whoever*, used, as a rule, in the plural, where in English the singular is usually found.

Tamuka biketa bikima bitayeka bana, we want anything they will give us;

163. *Keka*, few.

This is an ordinary adjective generally meaning *small*, especially in the singular.

Biketa bikeka, a few things; *bata bakeka* a few people; *Kueta amuka atosha a wonyi shu ikeka*, Kueta wishes to sit here a few days.

164. *Bukala*, nothing, empty, none, for nothing, is indeclinable.

Te bukala, we have nothing or none.

Rem. 1. The idea of being *empty handed*, or of *not possessing anything*, may be indicated by “*moi moi*.”

Te moi moi, we have nothing, we are empty handed.

Rem. 2. The indeclinable word *buanga*, *emptiness*, has the force of an adjective, and, when used after the noun, expresses the idea of being *empty*, *void*, etc.

Ibonga ye buanga, the water jar is empty.

Rem. 3. The word *bukala* used in an adjective phrase means *of no account, worthless*.

Biketa bi bukala, worthless things, lit. things of no account.

II. DISTRIBUTIVE.

165. *Ekidi ekedi* or *iyekidi iyekidi*, and *motshi . . . motshi*, *the one the other, some others*.

These words are inflected as simple adjectives.

Yekidi yabuaka yekidi yashala a dika, the one (*ikohi*, box) fell, the other remained above; *iyekidi yano iyekidi ed'i muonya*, the one (*kamidi*, goat) died, the other is alive; *bamotshi banena, bamoishi belangata*, some (*bata*, people) have gone, others are here; *batola makohi mekidi bashola mekidi a Nshenga*, they brought some boxes, they left others at Mushengi.

Rem. When *akidi* or *iyekidi* or *motshi* are not used distributively they express the idea of *another, others*.

Ted'i nte mukedi, we have another stick; *bed'i biekidi*, they have others((*biketa*, things); *bekidi (bata, people) bakela ngo*, others did thus.

166. The idea of *of its kind, of one kind of another kind, to itself, by itself*, is expressed by *yikala*, or by *ihua* followed by *ekidi*.

Nte mukuiya muela yikala mumu muela yikala, this stick is of one kind, this one here is of another kind, i. e. they are different.

luketa lukuiya lue ihua yekidi, lulu lue ihua yekidi, this hat is of one kind, this one here is of another kind.

Tshika biketa a yikalα yikala, put the things each in a place to itself or by itself.

Rem. 1. The idea of *of another kind, of its kind, of a different kind*, is sometimes expressed by the compound disjunctive personal pronoun See 105-108.

Luketa lukuiya-lue lunameta, lulu lue lunameta this hat is of its kind, this one here is of its kind, or this hat is of one kind, this one here is of another kind.

Rem. 2. For the construction of *each* when distribution is meant, see 88.

III. Miscellaneous.

167. The reciprocal words as the English *each other*; *one another*, are expressed in this language by the verbal reflexive infix *-di-*, and a verbal suffix *-isha* which will be treated later on.

Bayasha adimukisha, they love each other: *badimukisha*, they love one another; *bayasha aāihanyisha*, they are like each other; etc.

Rem. The idea of *to be alike* may also be expressed by the word *ihua* followed by the word *motshi*.

Mikana mikuiya mie, ihua imotshi, these books are alike; etc.

168. *They*, one of the English (German *man*, French *on*), employed as in definite subject, is expressed by the use of the simple 3rd. person plural (179) pronominal prefix of Class I, with *bata* understood. This method is also frequently used to express the passive voice of the English. See 179 (a).

Bayasha tota ane "Muana abuaka," they say that the child has fallen; *badiaka nunga a bola Kueta*, the man was killed by Kueta, lit. they killed the man by Kueta; etc.

Rem. For such expressions as *he is the one*, *that is the one*, etc. the simple disjunctive personal pronouns are employed. See 98.

VERBS.

PRELIMINARY OBSERVATIONS.

On account of the varying pronominal prefixes and other euphonic changes, the inflection of the verb seems difficult, however, the principles having been mastered, the inflection of the verb is comparatively easy.

169. In the 2nd. pers. sing. imperative mood, is found the root or the simplest form of the verb. This root generally ends in *a*. To this simple form are prefixed and suffixed the various mood and tense signs, and the pronominal prefixes and infixes. As occasion arises there are added to this root various suffixes which indicate certain modifications of the radical idea of the verb. Thus, we have such simple stems as *tota*, *speak*; *kela*, *do*; *shota*, *search for*; etc.

Rem. 1. It will be seen later on that the final *vowel* and, sometimes the final syllable, undergo a change. Therefore, one might say that the unchangeable stems of the verbs given above are: *to*, *ke*, *xo*.

Rem. 2. The *root* and not the *infinitive* is found in the vocabulary.

170. There are four moods: The Imperative, the Subjunctive, and the Purportive. The first three have about the same uses as the English. The name Purportive is given to the fourth because it is a form of the verb that expresses *end* or *purpose*.

171. The Present Participle is used as a verb-phrase in the formation of the progressive compound tenses. The active past and passive participles are used as adjectives and agree with the noun or pronoun which they modify whether the noun be expressed or understood.

172. The tenses formed on the root of the verb without the use of an auxiliary verb are called simple tenses; as *anena*, he went; *bamamuka*, they loved

173. Those tenses formed with the use of the present participle and an auxiliary verb are called compound tenses, in which case the auxiliary is the real verb, the participle being only a verb-phrase.

Layesha akela nguna, I am doing the work; *bayesha atola mashi*, they are bringing water; etc.

174. The verb, having the same pronominal prefixes, agrees in person, number, and class with the noun which stands as its subject. See 110.

These prefixes, with a few exceptions, are the same for all moods and tenses. It is important to observe the laws of euphony in all forms.

NEGATIVE CONSTRUCTIONS.

175. In many cases the negative forms are different from the affirmative. Because of this fact the affirmative and negative forms are placed beside each other in the paradigms.

176. The ordinary negative particle is *ka-*, which, with a few exceptions, is found prefixed at the beginning of the verb, preceding all other pronominal prefixes, infixes and tense signs. For exceptions, under certain circumstances, see 267, 273, 285. In compound tenses it is prefixed, with a few exceptions, to the auxiliary verb. For exceptions, in certain inflections, see 152 and Rems., also 201-203.

Rem. 1. In class I, 2nd. pers. sing., the negative particle *ku-* instead of *ka-* is found.

Rem. 2. In the imperative mood, the 2nd. pers. sing. and pl. have the *-ka* suffixed also.

Kukelaka nguna, do not do the work; *kabutolaka mite*, do not bring the sticks.

177. Bearing in mind the usual elisions and contractions of vowels (25), the negative pronominal prefixes are as follows.

			Singular.	Plural.
Class	I.	1st. pers.	kana- or kala-	kata-
		2nd. "	ku-	kabu-
		3rd. "	ka- or k-	kaba-
"	II.	" "	kamu-	kami-
"	III.	" "	ka- or k-	kai-
"	IV.	" "	kai-	kai-
"	V.	" "	kalu-	kai-
"	VI.	" "	kadi-	kama-
"	VII.	" "	kabu-	kama-
"	VIII.	" "	kai-	kama-
"	IX.	" "	kai-	kabi-
"	X.	" "	kaka-	katu-

Rem. 1. The final vowel *a* of *ka-* elides before forms beginning with *a*. See 23.

Rem. 2. Sometimes the final vowel *a* elides before forms beginning with *e* or *i* unless a consonant is inserted between the two vowels. See 33.

Rem. 3. In cases where the copulative predicate is omitted the negative is simply *kai* or *ka* preceding the noun or other part of speech. See 120 and Rem. 3 and Notes; 185, Rem. 4.

178. It is important to note that, in certain localities among the Bakuba people, the *a*, of the negative pronominal prefixes ending in *a*, becomes *i* when followed by a pronominal infix. For a full discussion of this change of *a* to *i*, see 64, Rems. 1-3; also 111 and Rems.

VOICE.

179. The regular forms of the verb are in the Active Voice. The verbs may be transitive or intransitive, as the case may arise.

180. There are a number of intransitive verbs that express the Middle Voice idea of the Greek. The verbs are not active in the sense of the subject performing an act nor passive in that the subject is acted upon but that the condition has come about without any external agency.

Nte muaboka, the stick has broken; *nshuka muabata*, the cord has broken; *muana ashoma*, the child has hid himself; *ndela muubantsha*, the cloth has torn of its own accord.

Rem. The Middle Voice forms generally end in *ma* or *ta*. See 299.

181. There are various methods of expressing the passive voice:

(a) By the indefinite 3rd. pers. pl. active voice (168) which is active in construction but passive in meaning. If the agent is mentioned it is preceded by *a bola*, *by*.

Batola mite a bola Kueta, the sticks were brought by Kueta.

Badiaka nunga, the man has been killed, lit. they have killed the man.

(b) By the suffix *-ma* added to the root, This form, though passive in meaning, has the active voice inflection throughout.

Ayasha adiakama, he is being killed.

Akakadiakama, he is habitually being killed.

Awela kadiakama, he is about to be killed.

Adiakama, he has been killed.

Amadiakama, he had been killed.

Adiakadiakama, he will be killed, etc.

Rem. 1. The form under (a) is more frequently employed than the form under (b)

Rem. 2. The pronominal infix of the form (a) becomes the subject when the verb has the passive voice meaning.

Mite bamitola, the sticks have been brought, lit. they have brought them.

Rem. 3. Verbs of more than two syllables ending in *la* drop the *la* before the suffix *-ma*; as, *mite miakalama*, the sticks have been reversed, from *kalala*.

Rem. 4. Verbs ending in *ma* or *i* do not take the suffix *-ma*; as, *bishima bialama*, the food is cooked; *bishima bialodi*, the food is arranged, *bata babetshi*, the people are laid down; *bata bashuengi*, the people are awakened; *bata bashiki*, the people are seated; *biketa biashuei*, the things are hid; *balunga bashui*, the men are acquitted; etc. See 229. 230 and Rems.

AUXILIARY VERBS.

182. The auxiliary verb, used mostly in the formation of compound tenses, are defective and irregular.

183. There being no auxiliaries which correspond to the English *have* and *had* their lack is supplied either by the past tense sign or by one of the forms given below.

Some of the most important auxiliary verbs are now taken up.

I. *Ela*, to be.

184. This auxiliary is found only in the present tense affirmative and, as a rule, is never used in the formation of compound tenses. Occasionally it is heard instead of *wela* in the formation of the future imminent tense; as, *tela kena*, we are about to go. See 198.

185. The auxiliary *ela* is always followed either by an adverb of place or by an adverbial phrase, or by a predicate noun or a predicate adjective.

Bela ngata, they are here; *biketa biela'makohi*, the things are in the boxes.

Rem. 1. When *ela* is followed by a predicate adjective or a predicate noun the last syllable *la* is dropped.

Bata bakuna be basheka, those people are good; etc.

Rem. 2. *Ela* followed by *i*, *with*, gives *have*, in which case the final *a* is elided, and an apostrophe (') is employed in its place, and the *i* of *ela*

becomes *d*. See 28.

Bana bed'i bishima, the children have food; *nunga ed'i biketa*, the man has things; *nded'i mite*, I have sticks; etc.

Rem. 3. It is interesting to note that when any noun or pronoun is employed as complement after the verb *to be*, the verb is omitted altogether. The negative in this case is simply *ka* which precedes the predicate complement.

Iketa ikuna ilaka, that thing is a bed; *ikela ikuna ka koka*, that egg is is not a chicken; etc.

Note 1. The subject may be repeated in the predicate complement.

Muana akuna muan'emi, that child is mine; *Muana akuna ka mu-an'ana*, that child is not his; etc.

Note 2. If the predicate complement is a possessive adjective only *i* takes the place of the verb, and precedes the possessive adjective; the latter agreeing with the noun modified. The negative in this case is *kai* which precedes the possessive adjective.

Bana bakuna i bemi, those children are mine; *dioi dikuna i dina*, that word is yours; *dioi dikuna kai diemi*, that word is not mine; etc.

Note. 3- In the case of the other pronouns employed as a possessive adjective phrase, we have, instead of *i* the demonstrative pronouns specializing the object near the speaker which displaces the prefix of the noun modified. The negative in this case is simply *ka* which precedes the demonstrative pronoun.

Muana akuna wuya bana, that child is theirs; *dioi dikuna ka didi bana*, that word is not theirs; etc. See 120, Rem. 3 and notes; 138.

Rem. 4. The indefinite idea of *there is*, *there are*, etc., may also be expressed by the letter *i*.

A mboka i bata, in the road there are people; *a bola buita i biketa biodia*, at our village are things to eat; etc.

The negative in this case is expressed by the indefinite negative *kua*.

A mboka kua bata, in the road there are no people; *a bola bu Shatana kua nshasha*, at the village of Satan there is no happiness; etc.

Note. Instead of the constructions given under Rem. 4., the verb may take the prefix of the noun employed as the object of the prepo-

sition.

A bola buita bue biketa biodia, at our village are things to eat; *a mboka ye bata*, in the road there are people; *a mbula kaiba mashi*, in the house there was no water; etc.

Rem. 5. The idea of *it is good*, *it is well*, etc., is expressed by prefixing *bi-* to the auxiliary verb *ela* followed by *busheka* followed by the infinitive.

Bie busheka akela nguna alola, it is good to work to-day; *kabia busheka adiaaka kamidi*, it was not good to kill the goat; *bimba busheka abatata mite*, it was good to cut the sticks; *kabibaka busheka atosha bukala*, it was not good to sit idle; etc.

Note 1. The above construction followed by the Purportive mood expresses to some extent the idea *ought* and *must*.

Bie busheka balama bishima, they ought cook some food; *kabia busheka babola bana*, they must not beat the children; *bimbaka busheka balemala makama mabe*, they ought to have stopped the bad palavers; *kabibakidi busheka bubela dioi di tata*, they ought not to have disobeyed father's word; etc.

Note 2. The idea of *it is wrong*, etc., may be expressed by using *buhi* instead of *busheka* as, *bie buhi akela ngo*, it is wrong to do thus, etc.

Rem. 6. When the subject of *ela* is in the transposed order and begins with a vowel the final *a* of *ela* is elided, if the subject begins with a consonant, the final syllable *la* is elided. See 391 (b).

Biketa biel'ana i bina bie bisheka, the things which he has are good; *bana be mimi i bana be bakeka*, the children whom I have are small; *takela ibita nguna e bita i muanya*, let us work while we have day light; *e bana i bishima bayash'oka nshasha*, while thy have food they are happy; etc.

Rem. 7. The idea of *it is I*, *it is they*, etc., may be expressed by the disjunctive personal pronouns standing alone. The negative in this case is simply *ka* which precedes the pronoun.

Mimi it is I; *bita*, it is we; *ka wena*, it is not you; *ka bana*, it is not they; etc.

Rem. 8. The indefinite idea of *there is no*, *there is no one*; etc., may be expressed by the indefinite negative *kua* followed by the noun

in question.

Kua mota, there is no one; *kua ikama*, there is no affair; *kua iketa*, there is none, nothing; etc.

Rem. 9. When *ela* is followed by the preposition *ka* the final syllable *la* is elided.

Mbe be ka bola katayehidi, if they are at the village we do not know.

186. A form having the simple root *a* and taking the regular negative pronominal prefixes is employed as the negative of *ela* in the present tense.

187. A form having the root *ba* is used as the past and past perfect tenses, affirmative and negative of *ela*, which are employed in the formation of the *past* and *past perfect progressive* tenses, of the indicative mood, in which case *ka* is suffixed to *ba*.

Present Tense.

Affirmative

188. Formation: Pro. prefix
+ *ela*.

Negative.

189. Formation: Neg. pro. prefix + *a*.

Past Tense.

Affirmative.

190. Formation: Pro. prefix
+ *ba*.

Negative.

191. Formation: Neg. Pro. prefix
+ *ba*

Rem. 1. In certain constructions we find an *m* (*n*) prefixed to the stem *mba*. However, the form *mba* (*mbaka*) is generally employed in complex sentences and is similar to the changed or irregular form of the past indefinite tense. See 244, 245, Rem. 10.

For the various uses of this form, see 225, Rem. 5; 227, (2) Rem. 2; 230, Rem. 2; 271, Rems. 2-4.

Rem. 2. In some localities the form *mba* (*mbaka*) is also heard in simple sentences; as, *Kueta ambaka akela nguna*, *Kueta* was working; *Kueta ambaka*, *Kueta* was there. However, the idea in the mind of the speaker is, *It was Kueta who was working; it was Kueta who was there*.

Rem. 3. By suffixing the particle *-ka* to the root *ba* the idea of place is expressed, also the indefinite *there was*, etc.

Kueta abaka, Kueta was there; *nunga abaka*, there was a man; *bana babaka a mbula*, there were children in the house; etc.

Rem. 4. *Ba*, without the suffix *-ka*, is always followed either by a predicate adjective, a predicate noun or the preposition *i*; as, *baba bata baxeka*, they were good people; *baba babe*; they were bad; *aba i mite mihe*, he had two sticks; etc.

Rem. 5. This tense in the affirmative may be followed by the emphatic pronouns; as, *bamba i ntshana*, they were with him; etc. See 100, Rems. 1-4.

Rem. 6. The root *ba* followed by *i*, *with*, in the past tense gives *had*. *Aba i mite*, he had sticks; *ka i bishima*, he had no food.

Past Perfect Tense.

Affirmative.

Negative.

192. Formation: Pro. prefix + *ma* | the tense sign + *ba*.

193. Formation: Use neg. of the past tense as given under 191 above.

Rem. 1. The form *mba* (*mbaka*) is also sometimes heard in this tense, but is generally employed as under 190 and 191, Rems. 1-2 above, and has more the meaning of the past tense than the past perfect tense.

Bata bamba basheka banena, the people who were good have gone; etc.

Rem. 2. The particle *-ka* may also be suffixed to this tense to express the idea of place, etc., in which case the *a* of *ka* is replaced by *idi* in the negative.

Bata bamabaka 'mbula, the people were in the house; *mite kamibakidi a ngona*, the sticks were not in the field; etc.

Rem. 3. The form *mba* with the suffix *-ka* may be followed by the emphatic pronouns, preceded by *i*.

Mikohi ambaka i ntshana Mikohi was with him.

Rem. 4. The form of the past perfect tense followed by *i*, *with*, gives *had had*.

Kueta amaba ibishima Kueta had had food; *Mikohi kaba i mite*, Mikohi had not had any sticks.

II. *Yasha*, to be,

194. This auxiliary is used only in the present tense, affirmative and negative. It is never found alone, but always in the formation of the Present Progressive, indicative mood, affirmative and negative.

Present Tense.

Affirmative.

195. Formation: Pro. prefix + *yasha*.

Negative.

196. Formation: Neg. pro. prefix + *yasha*.

Rem. 1. Sometimes the root *ana* is heard instead of *yasha*.

Bata banana akela nguna, the people are working; etc.

Rem. 2. Sometimes the infinitive is heard after this auxiliary.

Balunga bayasha kabentsha ngona, the men are working the field.

Rem 3. Note the position of the noun or pronoun when the subject of *yasha* is in the transposed order.

Ikama iyasha akela balunga kaya busheka, the affair which the men are doing is not good; *ayasha bit'ena! mboka tamokamona muedi*, while we are walking along the road we shall see a star; etc.

III. *Ila* or *ina*, to be.

197. This auxiliary in the form of *ila* and, sometimes, in the form of *ina*, is frequently used instead of *ela* by certain individuals. When thus used it conforms to all that has been said concerning *ela*.

In the form of *ina* this auxiliary is employed in the formation of the negative of the Second Present Actual, the Future and the Future Imminent tenses, also in the negative Present Imminent tense.

Note. For the close relationship of *n* and *l*, see 28.

IV. *Wela*, to be about to.

198. The present tense alone is found on this root in the affirmative. The negative of this auxiliary is found on the root *ina*. See 197.

Present Tense.

Affirmative.	Negative.
199. Formation: Pro. prefix + <i>wela</i> .	200. Formation: Neg. pro. prefix + <i>ina</i> .

Rem. 1. This auxiliary is used in the formation of the Future Imminent tense.

Rem. 2. This root is generally followed by the infinitive with the prefix *ka*-. Occasionally the prefix *a*- is heard; as, *bawela akela nguna*, ^they are about to work.

Rem. 3. Sometimes *ela* is heard instead of *wela*; as, *tela kena*, we are about to go.

Rem. 4. Note that when the subject of *wela* is in the transposed order the infinitive with the prefix *a*- is employed instead of infinitive with the prefix *ka*-. See 216.

Nguna muwela bita akela mue busheka, the work which we are about to do is good; *ikama iwela akela Kueta ye busheka*, the affair which Kueta is about to do is good.

V. *Aha*, to be,

201. This auxiliary, followed by the Second Present Actual Progressive and used in the formation of the Present Actual progressive of the indicative mood, is peculiar in that it, with a few exceptions, precedes the pronominal prefixes, tense signs etc., negative and affirmative. See 151.

Rem. 1. The negative is the same as the negative of *yasha* preceded by *aha*. See 198.

Rem. 2. *Y* is prefixed to *aha* for the sake of euphony. See 33 (c) and Rem.

Present Tense.

Affirmative.

202. Formation: *Aha* followed by the Second Present Actual Progressive to which the pronominal prefixes have been prefixed.

Rem. 1. This auxiliary is employed in other constructions than that of the Present Actual Progressive.

(a) It may precede other auxiliary verbs.

Yaha bela' mbula they are now in the house; *yaha be bata ba Ntshemi*; they are now Christians.

(b) It may be employed alone followed by a predicate noun.

Kueta yaha muana ankeka, Kueta is still a child; *yaha bata babe*, they are still bad people; etc.

(c) It may precede the negative of the past and the past perfect indefinite tenses of the indicative mood, in which case it means *not yet to have done*, etc.

Yaha kabakedidi nguna, they have not yet done the word; *yaha kabamu di*, they have not yet loved; *yaha kabamuka*, they had not yet loved.

Rem. 2. By prefixing the negative pronominal prefixes to *aha* the idea of being absent is expressed:

Present Tense.

Singular.				Negative, I am absent, etc. Plural.	
Class	I.	Ist.	pers.		
"	I.	2nd.	"	kandaha	kataha
"	I.	3rd.	"	kuaha	kabuaha
"	I.	3rd.	"	kaha	kabaha
"	II.	"	"	kamuaha	kamiaha
"	III.	"	"	kaha	kayaha
"	IV.	"	"	kayaha	kayaha
"	V.	"	"	kaluaha	kayaha
"	VI.	"	"	kadiaha	kamaha
"	VII.	"	"	kabuaha	kamaha
"	VIII.	"	"	kayaha	kamaha
"	IX.	"	"	kayaha	kabiaha
"	X.	"	"	kakaha	katuaha

Rem. 3. The adverb *ngata* suffixed to the form given above expresses about the same idea only the idea of place is in mind.

Bana kabahangata, the children are not in here; *biketa kabiahangata*, the things are not here.

Rem. 4. The form given under Rem. 2 above followed by *i* and the possessive pronoun followed by *i* and the word *dioi* or *ikama*, expresses the idea of *to have nothing to do with*.

Kandah'i ana i dioi, I have nothing to do with him or I have nothing in him; *kabah'emi 'ikama*, they have nothing in me; *kabah'ita i dioi*, they have nothing in us; etc.

Rem. 5. By prefixing *ku* - to *aha* we get *kuaha*, meaning *no*.

Rem. 6. *Aha* alone is sometimes used for *no*, however, in this case the negative of the past indefinite is understood. This is especially true after questions, the answer of which is in the negative.

Kueta anene? yaha, has Kueta gone? No. The whole answer complete would be, *yaha kayedi*, he has not yet gone; etc.

Rem. 7. *Aha* followed by the auxiliary verb *ela* followed by *i*, *with*, and a noun or pronoun, expresses the idea of *while I have* or *while I am with*; etc.

Yaha nded'i bata, while I am with the people; *yaha ed' i mite*, while he has the sticks

Note:-If *ela* is followed by a disjunctive personal pronoun the last syllable *la* of *ela* is elided before the pronouns beginning with a consonant.

Yaha e bana 'ita, while the people are with us; *yaha e mimi i bana*, while I am yet with them; *yaha el'ana'ita*, while he is with us; etc. See 115, Rem. 7.

Rem. 8. *Aha* sometimes has a negative meaning without a negative prefix.

Biketa biah'ita, biadima the things that were not with us are lost; *ah'emi ambela*, "he that is not with me is against me;" etc.

VI. *Ala*, to be.

204. *Ala* is a regular verb, but may be employed in an auxiliary sense in the place where the auxiliary verb *ela* is defective. This is chiefly the case in conditional clauses, and in the future indicative.

Ala bita bata basheka bata bekidi bitamukatamuka if we are good people other people will love us; *mbeukela busheka wakad'i nshasha*, if you do right you will be happy; *mbe be bata babe bakala i mahetshi*, if they are bad people they will suffer; etc.

205. There is a verb *tshika* which, when inflected alone, means *to put* or *to place*, but, when used in connection with other verbs, sometimes in an auxiliary sense and sometimes as a regular verb, means *to have just done*; *continue to do*; *do still*; *do first*; e. i. before doing come thing else; *to be about to*; *should* or *would like to*; etc.

The negative expresses the idea of *not yet doing*; *not yet to have done*; etc.

Rem. 1. In compound tenses *tshika* comes between the auxiliary-verb and the present participle.

Ayasha tshika akela nguna, he is just now working; etc.

Rem. 2. In the Future Imminent tense *tshika* takes the form of the infinitive and comes between the auxiliary verb and the present participle.

Awela katshika akela nguna, he is just about to work; etc.

Rem. 3. *Tshika* takes the regular inflection when employed in the past, the past perfect, and the future tenses of the indicative mood, and is followed by the present participle. This is also true when *tshika* is used in the purportive mood.

Atshika akela nguna, he has just about done the work; *amatshika akela nguna*, he had just about done the work; *atshikatshika akela nguna*, he will just do the work; *atshika akela nguna*, that he may just do the work; etc.

Rem. 4. In the Imperative Mood *tshika*, followed by the present participle, expresses the idea of *continue to do*; *do still*.

Tshika akela nguna, continue to work; *tshika tosha* continue to sit, sit a little longer; etc.

The negative imperative may be expressed by the use of the verb *lemala* followed by *tshika* in the form of the infinitive which in turn is followed by the infinitive of the other verb.

Lemala atshika akela nguna, do not continue to work. lit. stop to continue to work.

Rem. 5. *Tshika*, taking the form of the Second Present Actual Progressive followed by the present participle, means *let do; do now or first*, i. e. before doing something else: *I should or would like to do*; etc.

Batshika akela ikama ikuiya, let them first do this affair; *tutshika akela nguna*, let us do the work first or we would like to do the work first.

Rem. 6. *Tshika*, followed by the past or the past perfect tense indicative, expresses the idea of *to be about to*.

Tshika bamana nguna, they were about to finish the work; *tshika ndabuaka*, I was about to fall; *tshika bamanena*, they were about to go; *Tshika bamabuaka*, they were about to fall; etc.

Rem. 7. *Tshika*, with the final vowel *a* changed to *idi* and followed by the infinitive, expresses the idea of *was about to*; as, *atshikidi adia-ka bata*, he was about to kill the people; *atshikidi abuaka*, he was about to fall; .

Rem. 8. *Tshika*, in the tenses of the verb with subordinating particle *a-*, and followed by the infinitive, expresses the idea of *when about to*; etc.; as, *atshika bana akela nguna*, when the children are about to work; *antshika bana akela nguna*, when the children were about to work; *atshikidi bana akela nguna*, when the children were about to work; etc.

Rem. 9. *Tshika*, used as the auxiliary verb in the past perfect progressive tense, expresses the idea of *not yet to have done*; as, *kabatshika abuaka*, they have not yet fallen; etc.

Rem. 10. *Tshika* is regularly employed in the Subjunctive Mood.

206. The root *tela* followed by the present participle means *to have already done, do before, do in advance, do first or previously*. The negative means *to have not yet done*.

Rem. 1. The initial *a*, tense sign of the present participle, is elided when preceded by the root *tela*, and the final syllable *la* of *tela* is dropped before the participle, in the affirmative.

Ate'buaka, he has already fallen; *katedi abuaka*, he has not yet fallen; *atekate buaka*, he will fall before hand; *ate yena*, he has gone already; *ate odia*, he has already eaten; *katedi odia*, he has not yet eaten, *katedi yena*, he has not yet gone, etc.

Rem. 2. The root *tela*, when used alone, means *to go before, go in advance, go ahead*, etc.

VII. *Other Auxiliary Words and Constructions.*

207. There are a number of verbs and verbal constructions that are employed in an auxiliary sense, followed generally by the infinitive. See 216 and Rem. 3.

A few of the more common of these constructions are given below.

208. *Can, be able, etc.*, of the English, is expressed by various constructions:

(1) By the verb *yeha* followed by *mboka* and the infinitive.

Kueta ayeha mboka atola nte, Kueta is able to carry or can carry the stick, lit. Kueta knows a way to carry the stick.

Note, in the connection, the expression *ayeh'ena* he can go; *bayeh'iya*, they can come; etc., without the use of *mboka*.

(2) By the verb *mona* followed by *mboka* and the infinitive.

Kueta amona mboka atola nte, Kueta can carry the stick, lit. Kueta sees a way to carry the stick.

(3) By the auxiliary verb *ela* followed by *i* and *mboka* and the infinitive.

Kueta ed'i mboka atola nte, Kueta can carry the stick, lit. Kueta has a way to carry the stick.

(4) By the verb *koka* followed by the infinitive.

Kueta akokidi atola nte, Kueta is able to carry the stick; *Kueta kakok'atola nte*, Kueta is not able to carry the stick; etc.

Rem. Note that the final vowel of *koka* generally becomes *idi* in the affirmative. However, the other form is also heard; as, *takok'akela nguna*, we can work; *katakok'akela nguna*, we can not work; etc.

209. *May* of the English, indicating permission, is expressed by the Purportive Mood. 286, (b).

210. There seems to be no special expression for the English *must* and *ought* which are so frequently used in the English. These are, as a rule, expressed by the use of the simple tense forms. The adv. *busheka*, followed by the Purportive mood expresses the idea of *must* and *ought* fairly well; as, *busheka ukela nguna alola*, you must work to-day; *busheka babatala mite ngesha*, they ought to cut sticks to-morrow; etc. See also 185, Rem. 6.

Rem. The idea of *must* and *ought* may also be expressed by the use of *ikama* as subject, and the *one that ought* as object, of the root *ata* followed by the infinitive; as, *ikama abayata abentsha ngona alola*, they ought to work the field to-day; *Ikama yangata atoma bana a bola tata*, I must send the children to father; etc.

211. The following words are, as a rule, followed in construction by the infinitive.

Lei, fail to; as, *alei ashenala nte*, he failed to raise the stick.

Mana, finish (to); as, *amana akela nguna*, he has finished doing the work.

Tela, to do before or in advance; as, *ate'tshakala mashi*, he has already thrown the water out. See 206, Rem. 2.

Tetsha, to begin to; as, *atetsha akela nguna*, he has begun to work.

Muka, to wish or want to; as, *amuka akela nguna*, he wanted to work.

Rem. 1. The English expression *I am going to*, etc., is expressed by the future tense followed by the Purportive mood; as, *balunga bekena adika nyama*, the men are going to kill an animal.

Rem. 2. The expression *to do afterwards*, etc., may be expressed by the past indefinite tense of *shala*, to remain, followed by the present participle; as, *ash'ena*, he went afterwards; etc.

Rem. 3. Note that the roots *tela*, *shala* and *ena*, drop the final syllable before the infinitive or the present participle.

Tane'shota kamidi, we went to look for the goat; etc.

Rem. 4. *Can do afterwards*; etc., may be expressed by the past indefinite tense of *yeha* followed by the present participle; as, *yeh'ena*, he can go afterwards; etc.

FORMATION OF MOODS AND TENSES.

In attempting a speaking knowledge of the language one will find the study of the moods and tenses in connection with the paradigms very helpful. See 287.

No doubt there are verbal forms and combinations that are not given here. However, we feel safe in saying that the more important are given below.

IMPERATIVE MOOD.

212. The forms of the simple imperative are found in the present tense only, affirmative and negative, and have the same use as in English.

Present Tense.

Affirmative.

213. Formation: (a) The 2nd. person singular is the simple stem of the verb.

(b) The 2nd. person plural is formed by suffixing *-uyanya* to the stem of the verb.

Negative.

214. Formation: The 2nd. person singular is formed by prefixing *ku* and suffixing *ka* to the stem of the verb.

Thus, *ku + stem + ka*.

The 2nd. pers. pl. is formed thus, *ka + bu*, pronominal prefix, + *stem + ka*.

215. We must note a few irregular imperative constructions:

(a) The root *ena*, to go, is defective in the imperative affirmative, singular and plural. This defect is supplied by *yaka* for the 2nd. person singular, and *yakanyanya* for the 2nd. person plural. In the negative imperative, *ena* is regular. The 2nd. pers. sing. being *kuenaka*, and the 2nd. pers. pl. being *kabuenaka*. See 287, B. VIII (1).

Rem. 1. The root *ena* also presents some peculiar combinations in expressing certain hortative ideas.

(1) Sometimes the final vowel of this root is replaced by *tshi*. *Tentshi* or *tentshinyanya*, let us go.

(2) Sometimes one hears *tamuena* or *tshuetshi* or *tshuetshinyanya*, let us go. See 28.

(b) Often where in English both verbs are in the imperative, the imperative followed by the purportive mood is found in this language, especially is this true after verbs of motion.

Iya ukela nguna, come and work; *yakanyanya bubalosa ane*, "Bishima biashila," go tell them that the food is ready.

(c) There are several methods of expressing the Hortative Imperative idea:

(1) The form of the first person plural is as follows: 1st pers. pro. prefix plus *nyanya*.

Tenanyanya, let us go; *takelanyanya nguna*, let us work; etc.

(2) There is also a hortative similar to the form in 215 Rem. 1. (2).

Iya tamuena, iyanyanya tamuena, come let us go; etc.

(3) The simple first person plural, purportive mood, may also be used; as, *takela nguna muita*, let us do our work.

(4) The hortative idea may also be expressed by the third person singular or plural, purportive mood; as, *akela*, let him do; *bakela*, let them do. The negative hortative idea, in the first person plural, also in the third person singular and plural, is expressed by the regular negative imperative.

Katatshinaka, let us not fear; *katshinaka*, let him not fear; *kabatshinaka*, let them not fear; *mitema mina kamiditaka*, let not your hearts be troubled, tremble or be afraid; etc.

(5) *Ka* is sometimes suffixed to the root for emphasis in the affirmative.

Bayola bata bawaka, ba bilenga bashalaka, let the old people die, let young people live; *bita tatotaka, bata bokaka*, let us speak, let the people hear; etc.

Rem. In this case where *ka* is suffixed to the root, two verbs are generally used, the first expressing the hortative idea, while the second may express the purportive idea.

Shama iwaka, mitoka mimenaka, let the old palms die that the young palms may live; *Ntshemi atotaka, tokaka*, let God speak that we may hear; etc.

(d) The compound pronominal form in *i* preceded by the purportive mood forms a lesser imperative which expresses a mere wish. The 2nd., pers. sing and pl., only are used in this form; as, *wala ivena busheka*, abide well; *buena ibuina busheka*, go well, good journey; etc., See 105-103.

THE INFINITIVE.

216. The infinitive is formed by prefixing *a-* or *ka-* to the root of the verb.

Rem. 1. With a very few exceptions, the Infinitive with the prefix *ka-* is never heard except in the Future and the Future Imminent tenses.

Rem. 2. The *k* of the prefix *ka-* may have been prefixed for the sake of euphony.

Rem. 3. The infinitive with the prefix *a-* is most frequently employed.

Rem. 4. The infinitive with the prefix *a-* may be employed as follows:

(1) As direct object as, *Kueta amuka abentsha ngona*, Kueta wishes to work the field.

(2) Adverbially; as, *bane'benga nyama*, they have gone to hunt animals.

(3) As a part of an adjective phrase; as, *bed'i biketa biodia*, they have things to eat.

(4) As a part of an infinitive phrase; as, *lemala abola bata*, stop beating the people.

Rem. 5. Note the use of *mboka*, meaning *how*, with this form of the infinitive. See 208.

Katayehidi mboka atola mite, we do not know how to carry the sticks.

217. When wishing to express the abstract idea of the verb, the idea may be obtained by prefixing *n* and suffixing *la* to the stem, in which case a noun of class IV is formed, and has the same force in this language as the *gerund* in English.

Ntotala, speaking; *ntoshala*, sitting; *mbentshala*, cultivating; *mhenala*, going; *n tshimala*, being lost, forgetting; *ntshihala*, opening; *ntshehela* knowing; *ntshakala*, wasting; *mhetala*, passing; *mhumala*, rising; *mbonala*, seeing; etc.

Ntshehala a bana a Ntshemi ibashukisha, their knowing God saved them.

Ntshihala a ikuiki iba busheshka, the opening of the door was good.

Nkelala a nguna yashama nshikama bukala working is better than sitting idle.

Rem 1. We have purposely used a number of illustrations to show the euphonic changes of various roots beginning with a vowel.

Rem. 2. Observe that when the *n*, employed in the formation of the gerund, is followed by *li* (*di*) the *n* and the *li* are contracted to *ntsh*. This is also true when this *n* of the gerund comes before a root beginning with *ny* or *y*.

Examples:

Ndiakala becomes *ntshakala*, killing; *ndiimala* becomes *ntshimala*, losing; *nnyatala* becomes *ntshatala*, treading upon; *nyehala* becomes *ntshehala*, knowing; etc. See 287, B. VIII, (2), also Rem. 2 (c), (7).

Rem. 3. When *n*, used in the formation of the gerund, is followed by a root beginning with *m* the *m* of the root is replaced by *b*; thus, *mmukala* becomes *mbukala*, loving; *mmonala* becomes *mbonala*, seeing etc.

Rem. 4. With a very few exceptions, when the *n*, used in the formation of the gerund, comes before a root beginning with a vowel it becomes *mh* or *mhu*; thus, *nekala* becomes *mhekala*, giving; *nokala* becomes *mhuokala*, hearing; etc. See 32 (a).

Exceptions are found in the case of the roots *wela* (*uela*), *ata*, *owa*. In which case the *n* becomes *ng*; thus, *nwelala* becomes *ngwelala*, contending for; *natala* becomes *ngatala*, seizing; *nuelala* becomes *nyuelala*, dying for; etc. See 237, B. VIII, (6).

Rem. 5. Roots of more than two syllables ending in *la*, *ta*, *ma*, or *sha* do not take the suffix-*la*. Thus, *kalala* gives *nkakala*, reversing; *shikama* gives *nshikama*, sitting; *imisha* gives *mhuimisha*, accepting; *emata* gives *mhuemata*, standing; etc.

Rem. 6. When the *n*, used in the formation of the gerund, comes before a root beginning with *n*, the *n* of the root becomes *d*; thus, *nmenala* becomes *ndenala*, enlarging; etc. See 35 and Rem.

Rem. 7. Observe that the gerund is a noun of class X. See 55.

Rem. 8. The infinitive with the prefix *a-* is also employed to express the abstract idea of the verb; as, *akela nguna alekisha atosha bukala*, to work is better than sitting idle; etc.

218. It is well to observe that the infinitive is not employed so freely in the Bakuba language as in the English, neither does its use in the English always correspond to its use in the Bakuba language. No set rule can be given. However, it will be helpful to note that, generally, when the subject of the first verb is also the subject of the second the infinitive with the prefix *a-* is used in the second verb, on the other hand, if the subject of the two verbs are different, the purposive mood is employed in the second verb.

Ngata anena abentsha ngona, the woman has gone to work the field; *bamuka balunga bakela nguna*, they want the men to work; *bamuka*

banyaka, they want them to kill him; *bamabayoka batota makama*, they heard them speaking palavers; etc.

Rem. When the subject of the second verb is expressed as being acted upon the past perfect passive participle is employed; as, *tamabatana babetshi* we found them laid down; *bambaka bashuengi*, they were awakened; *bambaka bemi*, they were stood up; *bambaka badiekimi*, they were killed; *tamabatana bakuetshimi*, we found them pierced; etc.

219. The infinitive may take all the concurring parts of the verb, such as direct object, indirect object, etc.

PARTICIPLES.

220. With the exception of the present participle, which is employed as a verb-phrase in the formation of the compound tenses, the participles are mere adjectives. See 171 and 173.

Rem. Like the infinitive, the present participle may take all the ordinary concurring parts of the verb, such as direct object, indirect object, etc.

221. There are five participle forms: The Present Active, the Past Active, the Past Perfect Active, the Past Passive, and the Past Perfect Passive.

I. Present Participles.

222. The Present Participles are formed by prefixing *a-* to the root of the verb.

Rem. 1. The prefix *a-* is elided when followed by a root beginning with a vowel.

Bayash'ena, they are going.

Rem. 2. The prefix *a-* is also elided when followed by pronominal infix.

Kueta ayasha ' babola, Kueta is heating them; etc.

Rem. 3. Note that the prefix *a* of the Present Participle is retained before roots beginning with a consonant, especially if there is no pronominal infix.

Bamabaka atota they had been speaking.

223. The Present Participles are used in the formation of the following tenses of the indicative mood: Present Progressive, Past Progressive, and the Past Perfect Progressive.

II. PAST ACTIVE PARTICIPLES.

224. The Active Past Participles are formed thus: pro. prefix + *n* + stem.

Rem. Remember that *n* becomes *m* before *b* and *h*, and that *mu* is used before roots beginning with a vowel. See 30, 31, 32 and (f).

Note an exception to the root *owa*, to die, in which case the *n* becomes *ng*; as, *bata bangua*. dead people. See 32 (c).

225. Active Past Participles are used only as adjectives.

Muota ambuaka, a fallen person; *nte mumboka*, a broken stick; *ndela mumhuona*, rotten cloth; *muota angua*, a dead prson; etc. See 287, B. VIII (6).

Rem. 1. The above phrases may be rendered as relative clauses; as, *muota ambuaka*, a person who has fallen; *nte mumboka*, a stick which has broken; etc.

Rem. 2. Sometimes when the prefix of the noun modified ends in a vowel and the stem of the verb begins with a vowel the *mu* is not prefixed to the stem. Thus, one may hear either *nte muoma* or *nte mumuoma* a dry stick; *mana moma* or *mana mamuoma*, dry earth.

Rem. 3. When wishing to express the idea of the English *he is dead*; *they are lost*; *they are hid*; *it is torn*; *it is broken*; etc., in the Bukuba, use the past indefinite tense indicative; as, *ano*, he is dead; *badima*, they are lost; *bashoma*, they are hid; *ndela muabantsha*, the cloth is torn; *nte muabantsha*, the stick is split; etc.

Rem. 4. When wishing to express the idea of the English *he was dead*; *they were lost*; *they were hid*; *it was torn*; *it was broken*; etc., in the Bukuba, use the past tense *baka* of *ela* followed by the past indefinite tense indicative. See 187, 192, 193, Rem. 1. 184.

Abaka ano, he was dead; *babaka badima*, they were lost; *ndela mubaka muabantsha*, the cloth was torn; *nte mubaka muaboka*, the stick was broken; etc.

Rem. 5. To express *who was dead*, etc., use the past tense *mbaka* of the auxiliary verb *ela* (See 184, 187, 190, 191, Rem. 1, 192-193, Rem. 1.) followed by the past indefinite.

Muana ambaka ano, the child who was dead; *bata bambaka badima*, the people who were lost; *bana bambaka bashoma*, the children who were hid; *ndela mumbaka muabantsha*, the cloth which was torn; *nte mumbaka muaboka*, the stick which was broken; etc.

Note that the constructions given under Rem. 4 are similar to the compound predicate; as, *babaka, badima*, they were there, they were lost. See 393.

III. PAST PERFECT ACTIVE PARTICIPLES.

226. The Past Perfect Active Participles are formed thus: pro. prefix + *stem* with the final vowel *a* changed to *idi* (See 245, Rems, 28). This participle is also used only as an adjective.

Hanga adimidi, a lost sheep; *muota awedi*, a dead person; *nte mumbua-kidi*, a fallen stick; etc.

Rem. 1. The above constructions may be rendered as relative clauses; as, *hanga adimidi*, a sheep that had been lost; etc.

Rem. 2 The idea of the English *he had been lost*; etc., may be expressed in Bukuba by the use of the past tense of *ela* followed by the past perfect definite tense indicative. See 187, 190, 191, and Rems.

Abaka amadima, he had been lost; *babaka bamano*, they had been dead; *babaka bamashoma*, they had been hid; *ndela mubaka mumabantsha*, the cloth had been torn; *nte mubaka mumaboka*, the stick had been lost; etc.

Note that these constructions are similar to the compound predicate; as, *abaka amashoma*, he was there, he was hid. See 393.

IV. PAST PASSIVE PARTICIPLES.

227. There are two methods of expressing the Past Passive Participle:

(1) Pro. prefix + *n* + *stem* + *ma*.

Muota ankuetama, a pierced person; *ndelamumbanama*, torn cloth; *mambula mamhikama*, built houses; etc. See 76 (c) and Rems. 1-5.

Rem. 1. Remember that *n* becomes *m* before *b* and *h* and *mu* is used before stems beginning with a vowel. Note exceptions in the case of the roots *ata* and *wela* (*uela*) in which case the *n* becomes *ng*; as, *ndela mungatama*, seized cloth; *ndela munguelama*, disputed cloth. See 32 (c).

Rem. 2. The phrases under (1) above may be rendered as a relative clause; as, *muota ankuetama*, a person that has been pierced; *bata banyakama*, people that have been murdered; etc.

Rem. 3. Note that roots of more than two syllables ending in *la* drop the *la* before the suffix *-ma*. See 181, (b) Rem. 3.

Rem. 4. Roots ending in *ma* or *i* do not take the suffix *-ma*. See 181, (b) Rem. 4.

Rem. 5. The method given under (1) above may be employed without the suffix *-ma*, but in that case the relative pronoun becomes the direct object and the subject of the relative clause is either expressed or understood.

Ndela mumbana Kueta, the cloth which Kueta tore, etc.

(2) The *indefinite subject* as *pro. prefix + pro. infix* agreeing with noun modified + *stem*. See 168.

Ndela bamubana, torn cloth; *muota bankueta*, a pierced person; *nte bamubokala*, a broken stick; etc. See 76 (c).

Rem. 1. The literal translation of the phrases given under (2) above is, *the cloth, they have torn it*; etc.

Rem. 2. The idea of the English *he was killed*; *they were pierced*; etc., may be expressed in the Bukuba by the use of the past tense *mbaka* of *ela* followed by the past passive participle, method (2). See 184, 187, 192, 193 and Rem. 1.

Muota ambaka banyaka, the person was murdered; *bata bambaka bibadiaka*, the people were murdered; *ndela mumbaka bamubana*, the cloth was torn; etc.

Rem. 3. For the idea of *he has been killed*; etc., see 168, 181, (b)

228. The Past Passive Participles are used as adjectives.

Rem. For the use of method (2) in the conjugation of the verb, 227, Rem. 2.

V. PAST PERFECT PASSIVE PARTICIPLES.

229. The Past Perfect Passive Participles are formed thus: pro. prefix + stem + *ma* with the final vowel *a* of the stem and of the suffix *-ma* changed to *i*.

Ndela mubanyimi, torn cloth; *muota akuetshimi*, a pierced person; etc.

230. The Past Perfect Passive Participles are employed as adjectives.

Bata badiekimi, murdered people; *bata bashuengi*, awakened people; *bishima bilami*, cooked food; *bishima bilodi*, arranged food; *bata batshimi*, seized people; etc.

Rem. 1. The constructions just given may be rendered as relative clauses; as, *bata badiekimi*, people who have been murdered; etc.

Rem. 2. The idea of *they were killed*; etc., may be expressed by the use of the past tense *mbaka* of *ela* followed by the past perfect passive participle. See 184, 187, 190, 191, Rem. 2.

Bambaka badiekimi, they were killed; *bambaka bashuengi*, they were awakened; *bambaka babetshi*, they were laid down; *bambaka bashiki*, they were seated; *bambaka bemi*, they were stood up; *bishima bambaka bilami*, the food was cooked; *bishima bambaka bilodi*, the food was arranged; etc.

Rem. 3. For the idea of *they had been killed*; etc., see 168; 181, (b).

Rem. 4. Verbs of more than two syllables ending in *la* drop the *la* before the suffix *-ma*. See 76 (c) Rem. 3.

Rem. 5. Roots ending in *i* do not take the suffix *-ma* or undergo any change. See 76 (d) Rem. 1.

Rem. 6. Roots ending in *ma* do not take the suffix *-ma*, See 76 (d) Rem. 2.

Rem. 7. The past perfect passive participles may be employed as a modifier of the direct object; as, *tamabatana babetshi*, we found them laid down; *tamabatana bashuengi*, we found them awakened; *tamabatana bashiki*, we found them seated; *tamabatana bakuetshimi*, we found them pierced; *tamatana bishima bilodi*, we found the food arranged; *amatana bishima bilami*, he found the food cooked; *bamatana biketa bishuei*, they found the things hidden; etc.

Rem. 8. The Past Perfect Passive Participle may also be formed in the same manner given under paragraph 227 (2), but in this case the

final vowel *a* of the root is changed to *i* and the indefinite subject *ba* is changed to *bi-*; as, *tamamona nte bimushuengi*, we saw a stick stood up; *bamamona malaka bimashaingi*, they saw the beds lifted up; *tamona balunga bibakuetsхими*, we saw the pierced men; etc. See 227 (2).

Note that in this case the direct object which the participle modifies is a *noun* instead of a pronoun.

INDICATIVE MOOD.

231. There has been some difficulty in finding suitable names for the various tenses which are more or less arbitrary, however the names chosen are such as would give some idea of the meaning of the tense.

In the indicative mood are found both simple and compound tenses. See 172, 173.

The uses of this mood are about the same as in English.

Present Progressive.

Affirmative

Negative.

232. Formation: Pres. tense of the auxiliary *yasha* followed by the present participle.

233. Formation: Pres. negative of the auxiliary *yasha* followed by the present participle.

234. The Present Progressive tense is employed to express progressive or continuous action or being without indicating the time as to when the action began or when it will end.

Rem. 1. This tense may be rendered as a simple present tense; as, *labuaka*, 'I fall, etc.

Rem. 2. This tense may be followed by the preposition *i*, *with*, and the emphatic disjunctive personal pronouns, *ntshemi*, *me*; *ntshana*, *him*; *ntshau*, *thou*; *ntshita*, *us*; *ntshina*, *you*; etc. See 100, Rems. 1-4.

Present Habitual.

Affirmative.

Negative.

241. Formation: Pro. prefix + *kaka* the tense sign + stem

242. Formation: Neg. pro. prefix + *n* + stem + *ka*.

Rem. 1. Remember that *n* becomes *m* before roots beginning with a vowel, and *m* before *b* and *h*. See 30, 32 (f).

Rem. 2. Note exceptions to the roots *ata*, *owa* and *wela* (*uela*), in which cases *ng* instead of *mu* is prefixed to the root; as, *kabangataka*, they do not habitually take; *kabanguaka*, they do not habitually die; *kabanguelaka*, they do not habitually contend for.

Rem. 3. The present habitual tense affirmative may also be formed as follows: pro. prefix + *n* + stem followed by the infinitive with the prefix *ka*-; *banshena kashena* they habitually steal; *ambuaka kabuaka*, he habitually falls; *bamuena kena*, they habitually go; etc.

243. The Present Habitual tense is used to express habitual or customary action.

Bakakakela nguna, they habitually do the work; *kabankelaka*, they do habitually do the work; *katambuakaka*, we do not habitually fall; *kabamuenaka*, they do not habitually go; etc.

Rem. 1. When the negative habitual tense contains a pro. infix it takes the following form: neg. pro. prefix + *ka* + pro. infix + stem; as, *kabakatamuka*, they do not habitually love us; etc.

Rem. 2. When the verb of the habitual tense affirmative contains a pro. infix and is used in the indirect interrogative construction; or in the direct interrogative construction with one of the interrogative words, it takes the tense sign *ma'ka* instead of *kaka*; as, *bata bamakata-muka banena*, the people who habitually love have gone; *Kueta amaka-takesha ke?* what does Kueta habitually do for us?

Rem. 3. When the verb of the habitual tense affirmative, in the direct interrogative construction, with or without a pro. infix, is employed without one of the interrogative words and the simple *yes* or *no* is expected, it takes its regular form; as, *Kueta akakatamuka?* does Kueta habitually love us? *Kueta akakabetama -ntuengi?* does Kueta habitually sleep?

Rem. 4. There are a number of constructions in which the habitual tense affirmative takes the following form: pro. infix + *n* + stem + *ka*.

(a) In a direct interrogative construction when the verb does not contain a pronominal infix and one of the interrogative words is employed.

Nyimi ankeshaka bata ke? what does the king habitually do for the people? *Banyaka mambona banyanya?* who habitually eats corn? *Banyoka mashi banyanya?* who habitually drinks water? etc.

(b) In indirect interrogative constructions when the verb does not contain a pro. infix.

Bata bamuiyaka a buola buita banena, the people who always come to our village have gone; *nyimi akesha bata bambelaka dioi diana ke?* what will the king do to the people who habitually disobey his word? *Amadi. tshika a bola wuya ankomaka busheka*, he committed himself to him who always judges righteously; *nunga amuenaka a Nshenga aniya*, the man who always goes to Mushengi has come; etc.

(c) In the present tense of the form of the verb with the subordinating particle *a-*; as, *ankelaka bata buhi ngo boko*, when people habitually commit sin thus they will die.

(d) In expressing the idea of *according to custom* or *as is the custom*.

Balama bishima mboka anamaka bana, they cooked the food as is their custom to cook; *bana bakeka babuaka ihua imbuaakaka bana*, the little children fell as is their custom to fall; *balei nyu muna ikelala i bana mboka aneika bana*, they buried the corpse according to their custom to bury. See 28, Rem. 2.

Note. Observe that the root *ala*, to dwell, drops the final syllable *la* when used in constructions given above; as, *bata bamuaka a Nshenga baniya*, people who habitually dwell at Mushengi have come.

Rem. 5. Note that when the *n*, employed in the various constructions of the habitual tense, comes before *li* (*di*) the *n* and the *li* become *ny*.

Thus, *katandiakaka* becomes *katanyakuka*, we do not habitually kill; etc. See 28, Rem. 2; 287, B. VIII (2) and Rems. 2-7.

PAST INDEFINITE TENSE.

Affirmative.

Negative.

244. Formation: Pro. prefix + *a* | the tense sign + stem.

245. Formation: Neg. pro. prefix + stem with the final vowel *a* changed to or replaced by *idi*.

Rem. 1. Remember that $a + a = a$. See 23.

Rem. 2. In the negative of the past indefinite tense when a root

ends in a vowel other than *a* it remains unchanged and *-di* is simply suffixed to the stem.

No gives *kanodi*, it did not rain; *bo* gives *kabodi*, he did not heal; *lu* gives *kaludi*, he did not row; *lei* gives *kaleidi*, he did not get tired; *tei* gives *kateidi*, he did not remove; *lodi* gives *kalodidi*, he did not arrange; *edi* gives *kedidi*, he did not measure; etc.

Rem. 3. In the negative of the past indefinite tense when roots of more than two syllables end in *ma* the final vowel *a* is not replaced by *idi*, however, both the final *a* and the *a* preceding the final syllable *ma* become *i*.

Tengama gives *katengimi*, he did not stagger; *betama* gives *kabetshimi*, he did not lie down; *shikama* gives *kashikimi*, he did not sit down; *elama* gives *kedimi*, it is not sufficient; *hulama* gives *kahudimi*, it did not topple over; etc.

Note. The *ma* of these roots is really a suffix. See 294, Rem. 3; 299.

Rem. 4. In the negative of the past indefinite tense, roots of more than two syllables ending in *la* drop the *la* in the formation of the negative, and the final syllable of the diminished root determines the change.

Lemala gives *kalemidi*, he did not leave; *kalala* gives *kakadidi*, he did not reverse; *tshakala* gives *katshakidi*, he did not scatter; *kutala* gives *kakutshidi*, he did not wash; etc.

Rem. 5. In the past indefinite tense roots ending in *ya* drop the *ya* in the negative.

Shiya gives *kashidi*, he did not sharpen; etc.

Rem. 6. Roots of more than two syllables ending in *isha*, whether *isha* is a part of the original root or whether it has been suffixed in forming a derivative verb, do not undergo any change in the negative in the past indefinite tense.

Imisha gives *katimisha*, we did not accept; *bangisha* gives *kababubangisha*, they did not lie on you; *tumisha* gives *katabatumisha*, we did not sew for them; etc. See 293-295.

Rem. 7. Note that roots ending in *na* the *n* does not become *ny* when the final vowel is replaced by *idi*.

Mana gives *kamanidi*, he did not finish; *bana* gives *kabanidi*, he did not climb; etc. See 30.

Rem. 8. Note that the final vowel *a* of *mona* changes to *i* in which case the *n* becomes *ny*; as, *kamonyi*, he did not see; See 30.

Rem. 9. Sometimes one hears the past indefinite tense affirmative formed as follows: pro. prefix + *stem* + the *infinitive* (with the prefix *ka*-).

Bashomakashoma biketa, they bought the things.

Rem. 10. In certain constructions we must note a changed or irregular form of the past indefinite tense affirmative, in which case we have the tense sign *n*, *m* or *mu* instead of *a*. See 30, 32, (f).

This change is noted:

- (a) In the case of interrogative constructions. See 415, Rem. 1.
- (b) In " " " relative clause constructions, See 100, Rem. 1-4; 145; 146, Rem. 2, (a).
- (c) In the case of the past tense with the subordinating particle *a*. See 269.
- (d) Note that this same form of the verb is employed in the formation of the past active participle. See 76 (a).

Note. For the sake of convenience this form given under Rem. 10 above will be called the irregular or changed form of the past indefinite tense throughout this book.

246. The Past Indefinite tense expresses simple completed action in the past time, without indicating whether the past is far or near. In translating it into English one has to be guided by the connection, as to whether the simple past tense should be used; such as, *he worked*; *he wrote*; etc.; or by the present perfect tense; such as, *he has worked*; *he has written*; etc.

Amena, he went or he has gone; *babuaka*, they fell or they have fallen. Rem. This tense is often used instead of the present progressive.

Bamuka bishima, they want food. This expresses a very present past.

PAST PERFECT TENSE.

Affirmative.

Negative.

247 Formation: pro. prefix + *ma* the tense sign + *stem*. | **248.** Formation: Neg. pro. prefix + *stem*.

Rem. 1. Note that the tense sign *ma* is not employed in the negative of this tense.

Rem. 2. In certain constructions we must note a changed or irregular form of the past perfect tense affirmative, in which we have, instead of the tense sign *ma*, the final vowel *a* of the root replaced by *idi*. See 244; 245, Rems. 2-8.

This irregular form is noted:

- (a) In relative clause constructions. See 146 (c); 247; 248, Rem. 2.
- (b) In the past perfect tense of the verb with the subordinating particle *a* -. See 272.
- (c) In various interrogative constructions. See 417; 418; 419; Rem. 1.
- (d) Note that this same form of the verb is employed in the formation of the past perfect active participle. See 76 (b).

249. The Past Perfect tense is employed to show that an action was completed before some other event or action took place. The event or action may not always be expressed, however it is always in the mind of the speaker. There is also the thought of the action being completed and can not be recalled.

Often it is difficult to distinguish between the Past Indefinite and the Past Perfect tenses. An example might make it more clear:

Kueta abuaka (Past Indef.), *Kueta* has fallen (just now). *Kueta ama-buaka* (Past Perfect), *Kueta* had fallen (before he died) or he fell (which resulted in his death).

PAST PROGRESSIVE.

Affirmative.

250. Formation: *ela* + *ka* followed by the present participle.

Negative.

251. Formation: Neg. past tense of *ela* + *ka* with the final vowel of *ka* changed *idi* followed by the present participle. See 245, Rems. 2-8.

252. The Past Progressive is used to express an action as having been in progress in the past time, but was completed before the arrival of the time limit of the present time.

Rem. For *m* prefixed to the stem *ba* or *baka*, see 190, 191, Rem. 5. *Kueta abaka akela nguna*, *Kueta* was working (but is not at the present time). *Bana kababakidi akela nguna*, the children were not working.

PAST PERFECT PROGRESSIVE.

Affirmative.

253. Formation: Past perfect tense of the auxiliary *ela* + *ka* followed by the present participle.

Negative.

254. Formation Neg. past tense of the auxiliary *ela* + *ka* followed by the present participle.

Rem. For *m* employed as tense sign instead of *ma* in the past perfect tense of *ela*, see 192, 193, Rem. 1.

255. The Past Perfect Progressive tense is employed to express an action as having been in progress before some other action in the past occurred.

Kueta amabaka akela nguna, Kueta had been working. *Bana kababaka akela nguna*, the children had not been working.

FUTURE

Affirmative.

256. Formation: Pro. prefix + first syllable of the stem + *ka* + stem.

Negative.

257. Formation: use neg. of the Second Present Actual tense.

258. The Future tense expresses the same idea as that of the English. However, the Future tense is used much less frequently than the future tense in English.

Tabakabala biketa, we shall count the things.

Rem. 1. The rule for the formation of the future tense might be made more simple by saying *pro prefix* + *first syllable of stem* + the *infinitive* (with the prefix *ka-*).

Rem. 2. Stems that have only one syllable sometimes present a little difficulty in forming the future, however, that one syllable must be used in the same way as in the case of roots of two or more syllables.

Baleikalei, they will fail, from *kalei*, to fail.

Rem. 3. The *a* of the prefix *ka-* of the infinitive is contracted before roots beginning with a vowel. See 23.

Kena, to go; *kiya*, to come; *kula* to ask; *kona*, to mar; *kata*, to seize; etc.

Rem. 4. Sometimes roots, whose first syllable is a vowel, present some difficulty in forming the future tense, however, the vowel, being the first syllable, must be treated in the same way as other syllables. *Boko*, they shall die, from *owa*, to die; *bekena*, they will go, from *ena*, to go; *bikiya*, they will come, from *iya*, to come; etc.

Rem. 5. When the verb in the future tense contains a pronominal infix the infix is treated as a part of the first syllable of the root.

Yishu itashukatashukisha, Jesus will save us. The same thing is true of the reflexive pronominal infix *-di-*. See 110.

Bata bidimukadimuka, the people will love themselves.

Note: For the prefix *i* instead of *a* in the first illustration under Rem. 5, See 64 Rem. 2 (a).

FUTURE IMMINENT.

Affirmative.

Negative.

259. Formation: pro. prefix + *wela* followed by the infinitive with the prefix *ka-*

260. Use negative of the Second Present Actual Tense.

261. The Future Imminent is employed to show that an action is impending or is about to take place.

One is liable to confuse the Future Imminent with the Present Imminent. However, the latter always means an act that is just about to take place in the present time limit, that is immediately while the Future Imminent is rather indefinite as to the time limit. The following will make it more clear: *Kamimi ndena* (spoken by one just in the act of leaving), I am about to go, I am off; *mite miwela kabuaka*, the sticks are about to fall (may fall at any time).

Rem. 1. Sometimes the infinitive with the prefix *a-* is heard after this auxiliary verb instead of the infinitive with the prefix *ka-*.

Bawela ashahala m'hoka, they are about to hoe the road.

Rem. 2. For past imminent tenses, see 205, and Rems. 6-8.

PRESENT IMMINENT.

Affirmative.

Negative.

262. Formation: the *Emphatic Demonstrative Personal Pronoun* (140-144) followed by the *Second Present Actual Progressive*.

263. Use negative of the Second Present Actual.

264. The Present Imminent Tense is employed to show that an act is just about to take place immediately in the present time limit, and is expressed in English by *going to* or *about to*. 261.

Rem. 1. The 1st pers. sing. and plural are used more frequently in this tense than the other persons and numbers.

Rem. 2. The last syllable of the demonstrative pronoun is seldom heard in speaking. Hence one hears: *kami ndena* instead of *kamimi nde-na*, I am going, I am about to go, *kabi tena* instead of *kabita tena*, we are going, we are about to go; etc.

Rem. 3. For past imminent tenses, see 205, and Rems. 6-8.

265. It is interesting to note the forms of the verb in the present, past, and past perfect tenses with the subordinating particle *a-*; also in various relative clause, and indirect interrogative constructions. See 76 (a)-(d); 145 Rem. (a), (d) (2)-(4); 146-150; 423-424.

The forms of the verb with the subordinating particle *a-* are as follows:

PRESENT TENSE.

Affirmative

Negative.

266. Formation: *a* + stem followed by the subject.

267. Use negative of the Present Progressive.

268. The present tense with the subordinating particle *a-* is employed in the protasis of future sentences; as, *abuaka balunga bakakakata*, when the men fall they will get up.

Rem. 1. The *a-* is generally elided before stems beginning with a vowel; as, *iya Yishu ashukashuka bata bana*, when Jesus comes he will

save his people; *yena Kueta a Nshenga ashakashala*, when Kueta goes to Mushenga he will remain; etc.

Rem. 2. The particle *a-* becomes *i* in this tense when followed by a pro. infix that is not 1st, 2nd, or 3rd. pers. sing. of class I, or 3rd. pers. sing. of class III; as, *ibutona bana*, when they offend you; etc.

Rem. 3. The idea of *until*, *as*, *while*, etc., may be expressed by this tense; as, *kela nguna iya Mikohi*, work until Mikohi comes; *yena balunga a mboka balekalena koya*, as the men go along the road they will see a leopard; *akela Mikohi nguna Kueta atokatosha*, while Mikohi works Kueta will sit idle.

Rem. 4. In this tense the habitual is expressed by the use of the form of the negative habitual without the negative pronominal prefix; as *an- kelaka bata makama mabe bahekahetana*, when people habitually do wrong they will suffer. See 242.

Rem. 5. The present tense of the auxiliary verb *ela* may be employed in this tense; as, *el'ana i buala ahekahetana*, while he is sick he will suffer; *yaha el'ana i lita 'mboka tanosha ikama yita*, while he is now (or yet or still) in the road with us let us tell him our affair; etc. See 185, Rem. 7; also 202, 203, Rem. 7.

Rem. 6. The root *ala* may be employed in this tense instead of *ela*; as *ala bita bata basheka bata bekidi bitamukatamuka*, when we are good people other people will love us.

PAST TENSE.

Affirmative.

Negative.

269. Formation: *a-* + *n* + stem followed by the subject.

270. Formation: Use negative of the Past Indefinite Indicative mood.

Rem. 1. Remember that *n* becomes *m* before *b* and *h*. See 30.

Rem. 2. Remember that *mu* is used before roots beginning with a vowel.

Rem. 3. Note exception to the use of *mu* before the roots *owa*, to die; *ata*, to seize; *wela* (*uela*), to contend for; in which cases the *n* becomes *ng*; as *angua balunga*, when the men died; *anguela balunga*, when the men contended for; *angata balunga*, when the men seized; etc.

271. The past tense with the particle *a-* is employed in the protasis

in past contingent sentences; as, *ankela Kueta nguna atosha*, when Kueta did the work he sat down; *ambuaka balunga bano*, when the men fell they died; *amuena Kueta a Nshenga ashala*, when Kueta went to Mushe-nge he remained; etc.

Rem. 1. The idea of *until*, *as*, *while*, etc., may be expressed by this form of the verb; as, *Kueta akela nguna amuiya balunga*, Kueta worked until the men came; *amuena balunga a mboka balena koya*, as the men were going along the road they saw a leopard; *ankela Mikohi nguna Kueta atosha bukala*, while Mikohi worked Kueta sat idle; etc.

Rem. 2. When the verb in this tense contains a pronominal infix the past tense of the auxiliary verb *ela*, followed by the present participle, is employed; as, *amba bita 'bayeka biketa banena*, when we gave them the things they went away.

Rem. 3. In this tense the past tense of the auxiliary verb *ela* takes the same form as the finite verb; as, *amba bita bata babe tahetana*, when we were bad people we suffered.

Note that when the subject begins with a vowel *ka* is suffixed to the verb; as, *ambak'ana i bualu ahetana*, when he was sick he suffered.

Rem. 4. In the compound tense *a-* is prefixed to the auxiliary verb; as, *amba bita yena a mboka tashakala nyimi*, while we were going along the road we met the king.

Rem. 5. When the *n*, used in the formation of this tense is followed by *li (di)*, the *n* and the *di* are contracted to *ny*. Thus, *andiaka balunga* becomes *anyika balunga*, when the men killed; *andiima balunga* becomes *anyima balunga*, when the men were lost; etc. See 28; 287, B. VIII. (2).

PAST PERFECT TENSE.

Affirmative.

Negative.

<p>272. Formation: <i>a</i> + stem with the final vowel <i>a</i> of the stem changed to <i>idi</i>. See 245 Rems. 2-8.</p>	<p>Use negative of the Past Perfect Indefinite, indicative mood.</p>
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273. The Past Perfect tense with *a-* is employed in the protasis of past perfect contingent sentences; as, *abuakidi bana bamano*, when the children had fallen they died; *ayedi Kueta a Lueba amashala*, when Kueta

had gone to Luebo he remained; *idi Yisu amawesha bata*, when Jesus had come He died for the people; etc.

Rem. 1. When the verb of this tense contains a pronominal infix that is not 1st, 2nd or 3rd pers. sing. of class I, or 3rd pers. sing. of class III, the particle *a-* becomes *i*; as *ibaloshidi bita makama tamanena*, when we had told them the affairs we went away.

Rem. 2. In this tense, the past tense of *ela* is used instead of the past perfect tense; as, *aba bita bata babe tamahetana*, when we were bad people we suffered.

Note that when the subject begins with a vowel *ka* is suffixed to the verb; as, *abak'ana i buala amahetana*, when he was sick he suffered.

Rem. 3. The past tense of *ela* is also employed in the past perfect progressive of this form of the verb; as *ababita yena amboka tamatana nyimi*, when we were going along the road we met the king.

Rem. 4. The words *huota when*; *shanga, until*; *idima, if*; may be employed before all the tenses with the particle *a-*; as, *huota abuaka bana*, when the children fell; *Kueta akela nguna shanga anita itanga*, Kueta worked until the sun went down *idima abuakidi balunga*, if the men had fallen; etc.

SUBJUNCTIVE MOOD.

274. The Subjunctive Mood is generally employed in conditional or contingent clauses, however, not in all conditional clauses.

PRESENT TENSE.

Affirmative.

Negative

275. Formation: *Tshika* followed by the First Present Actual. | **276.** There is no special negative for this tense.

277. The Present Subjunctive is employed in independent sentences to express a mere wish or desire to do something before doing something else.

Tshika takela nguna, we would like to do the work, i. e. before doing something else; etc.

Rem. 1. The negative of the Second Present Actual with *tshika*

preceding the participle might be employed as the negative of this tense; as, *kabina tshika akela nguna*, they do not wish to continue to work; etc.

Rem. 2. For the various forms in which *tshika* is employed, see 205, Rems. 1-10.

PAST TENSE.

Affirmative.

278. Formation: Pro. prefix + *n* + *tshika* followed by the present participle.

Negative.

279 Formation: Neg. pro. prefix *tshika* with final *a* changed to *idi*, followed by the present participle. See 245, Rem., 2-8.

280. The Past Subjunctive is employed in the apodosis of the past or impossible conditional sentences.

Tshikambe biya a wonya tantshika' badiaka, if they had come here we would have killed them; *tshika mbe ungata aluo, muana katshikidi abuaka*, if you had taken him by the arm, the child would not have fallen; etc.

PAST PERFECT TENSE.

Affirmative.

281. Formation: *Tshika* followed by *mbe* pro prefix + stem.

Negative.

282. Formation: *Tshika* followed by *mbe*, neg. pro. prefix + stem

283. The Past Perfect Subjunctive is employed in the protasis in the past perfect or impossible conditional sentences.

Tshika mbe bakela nguna lantshika bayeka ndela, if they had worked I would have given them some cloth; *tshika mbe biya a wonyi kala-tshikidi badiaka*, if they had come here I would not have killed them; *tshika mbe wiya buasha muana katshikidi'o*, if you had come quickly his child would not have died; *tshika mbe bumbuka bunishika akela mboka antotshidi mimi*, if you had loved me you would have done what I said; *tshika mbe ikama ikuiya kaya ikakama lantshika'bulosha*, if this affair had not been true I would have told you.

PURPORTIVE MOOD.

PRESENT TENSE.

Affirmative.

Negative.

284. Formation: Pro. prefix +**285.** Formation: *E* + neg. pro. prefix + stem.

Rem. Note the form of the present purportive tense is the same as that of the Second Present Actual, however, they differ in meaning.

286. The name Purportive is given to this mood because of the fact that it expresses, generally *end* or *purpose*. The present tense only is found in this mood.

Some of the more common uses of this mood are as follows:

(a) To indicate *end* or *purpose*, with the English meaning, *that, in order that, to, lest, that not, in order that not* etc.

Tola bulelela nyimi atosha, bring the seat that the king may sit down.

Bayasha ashota balunga bakela nguna, they are looking for men to work.

Bayasha atola mite bahika mbula, they are bringing sticks in order that they may build a house.

Ata bana ekababuaka, take hold of the children that they may not fall.

(b) In indicating different imperative ideas, chiefly the hortative.

Takela nguna muita bus'eka, let us do our work well; *bona*, let them go; *biya*, let them come; *bamuka bata bakima*, let them love every body;

Rem. 1. Frequently after verbs of motion the final vowel *a* of the purportive is replaced by *idi*; as, *yaka ubekidi bana*, go call the children; *yaka ukedidi nguna*, go do the work; etc.

Rem. 2. Sometimes after verbs of motion the final vowel *a* changes to *i* and the pro. prefix is not used, this is especially true after the future tense.

Tiki kadi, we shall return; *teke'monyi*, we shall go seeing; *teken'ihidi*, we shall go remembering; *yaka hudi mite a buanya*, go throw the sticks into the forest; etc.

Rem. 3. Also after verbs of motion a form of the Purportive is heard in which the final vowel *a* is changed to *i* and *e* is prefixed to the root.

Iya wetemi tei, come make a fire; *yaka weboiki biketa a mbema*, go throw the things into the hole; *yakanyanya buetodi mite*, go bring the sticks; etc.

Rem. 4. There are a number of constructions in which the form of the Purportive is employed without a purportive meaning:

(a) In making a request or asking permission, generally expressed in English either by the future indicative or by *may*, *shall* or *must* and the *infinitive*.

Tabatala mite? may we cut the sticks? *tena a buola*, may we go to the village?

Note. In expressing the idea of *must I?* *Shall I?* etc., and the simple *yes* or *no* is expected in reply, the final vowel *a* of the root is changed to *i*.

Tatodi mite, must we bring the sticks? *Tadieki koka?* shall we kill the chickens? *Tabekedi bana?* shall we call the children? See 418, Rems. 1-2.

(b) The future tense in direct interrogative constructions, is frequently expressed by this form of the verb, when an interrogative word is used.

Otola ntema muana akela ke? when his heart becomes sorry what shall he do? *Yishu iya lashu ke?* what day will Jesus come? See 419.

Rem. 5. The negative particle *ko* may be employed before the pronominal prefixes in the negative of the Purportive mood instead of *eka*.

Kolabuaka, that I may not fall; *koubuaka*, that you may not fall; *kobi-buaka*, that they (*biketa*, *things*) may not fall; etc.

Note that *ko* precedes the regular neg. *ka* in the case of the 3rd. pers. sing. of classes I and III; as, *kokabuaka*, that he may not fall.

VERB PARADIGMS.

287 The various moods and tense forms are now taken up, beginning with the auxiliary verbs, followed by the verb *buaka*, *to fall*. In order to master the language even to a small degree, one should study these forms very carefully.

A. AUXILIARY VERBS.

I. *Ela* (neg. *a*), *to be*.

(a) Present Tense--I am, etc.

		Affirmative.		Negative.	
Class		Singular.	Plural.	Singular.	Plural
	I.	1st. pers. ndela.	tela	kanda	kata
		2nd. " wela	buela	kua	kabua
		3rd. " ela	bela	ka	kaba
"	II.	" " muela	miela	kamua	kamia
"	III.	" " ela	yela	ka	kaya
"	IV.	" " yela	"	kaya	"
"	V.	" " luela	"	kalua	"
"	VI.	" " diela	mela	kadia	kama
"	VII.	" " buela	"	kabua	"
"	VIII.	" " yela	"	kaya	"
"	IX.	" " " biela	"	"	kabia
"	X.	" " kela	tela (tuela)	kaka	kata (katua)

(When *ela* is followed by a predicate adjective or a predicate noun.)

(b) Present Tense — — I am, etc. See 185, Rem. 1.

		Affirmative.		Negative.
Class		Singular.	Plural.	
	I.	1st. pers. nde	te	Use negative of <i>Ela</i> (a) above.
		2nd. " we	bue	
		3rd. " e	be	
"	II.	" " mue	mie	
"	III.	" " e	ye	
"	IV.	" " ye	"	
"	V.	" " lue	"	
"	VI.	" " die	ine	
"	VII.	" " bue	"	
"	VIII.	" " ye	"	
"	IX.	" " ye	bie	
"	X.	" " ke	te (tue)	

(When *ila* is used as *ela* in (a) above).

(c) Present Tense— — I am, etc.

Affirmative.					Negative.	
Singular.					Plural.	
Class	I.	1st.	pers.	ndila	tila	Use negative of <i>Ela</i> in (a) above.
		2nd.	"	wila	bula	
		3rd.	"	ila	bila	
"	II.	"	"	mula	mila	
"	III.	"	"	ila	yila	
"	IV.	"	"	yila	"	
"	V.	"	"	lula	"	
"	VI.	"	"	dila	mila	
"	VII.	"	"	bula	"	
"	VIII.	"	"	yila	"	
"	IX.	"	"	"	bila	
"	X.	"	"	kila	tila (tula)	

(When *ila* is used as *Ela* in (b) above).

(d) Present Tense— — I am, etc.

Affirmative.					Negative.	
Singular.					Plural.	
Class	I.	1st.	pers.	ndi	ti	Use negative of <i>Ela</i> in (a) above.
		2nd.	"	u (wu)	bu	
		3rd.	"	i	bi	
"	II.	"	"	mu	mi	
"	III.	"	"	i	i	
"	IV.	"	"	j	i	
"	V.	"	"	lu	i	
"	VI.	"	"	di	mi	
"	VII.	"	"	bu	"	
"	VIII.	"	"	i	"	
"	IX.	"	"	i	bi	
"	X.	"	"	ki	ti (tu)	

Past Tense — — I was, etc.

Affirmative.

Negative.

Class			Singular.		Plural.		Singular.	Plural.
			pers.					
I.	1st.		pers.	laba	taba		kalaba	kataba
	2nd.		"	uba	huba		kuba	kabuba
	3rd.		"	aba	baba		kaba	kababa
"	II.	"	"	muba	miba		kamuba	kamiba
"	III.	"	"	aba	iba		kaba	kaiba
"	IV.	"	"	iba	"		kaiba	"
"	V.	"	"	luba	"		kaluba	"
"	VI.	"	"	diba	maba		kadiba	kamaba
"	VII.	"	"	buba	"		kabuba	"
"	VIII.	"	"	iba	"		kaiba	"
"	IX.	"	"	"	biba		"	kabiba
"	X.	"	"	kaba	tuba		kakaba	katuba

Rem. For *m* prefixed to the stem *ba* in the affirmative, see 190, 191,
 Rems. 1—2,

Past Perfect Tense — — I had been, etc.

Affirmative

Negative.

Class			Singular.		Plural.	
			pers.			
I.	1st.		pers.	lamaba	tamaba.	Use negative of Past Tense as given above.
	2nd.		"	umaba	bumaba	
	3rd.		"	amaba	bamaba	
"	II.	"	"	mumaba	mimaba	
"	III.	"	"	amaba	imaba	
"	IV.	"	"	imaba	"	
"	V.	"	"	lumaba	"	
"	VI.	"	"	dimaba	mamaba	
"	VII.	"	"	bumaba	"	
"	VIII.	"	"	imaba	"	
"	IX.	"	"	"	bimaba	
"	X.	"	"	kamaba	tumaba.	

Rem. For *m* prefixed to *ba* instead of the tense sign *ma*, see 192 193, Rem. 1.

II. YASHA-- TO BE.

Present Tense-- I am, etc.

			Affirmative.		Negative.	
			Singular.	Plural	Singular.	Plural.
I.	1st.	pers.	layasha	tayasha	kalayasha	katayasha
	2nd.	"	uyasha	buyasha	kuyasha	kabuyasha
	3rd.	"	ayasha	bayasha	kayasha	kabayasha
II.	"	"	muyasha	miyasha	kamuyasha	kamiyasha
III.	"	"	ayasha	iyasha	kayasha	kaiyasha
IV.	"	"	iyasha	"	kaiyasha	"
V.	"	"	luyasha	"	kaluyasha	"
VI.	"	"	diyasha	mayasha	kadiyasha	kamayasha
VII.	"	"	buyasha	"	kabuyasha	"
VIII.	"	"	iyasha	"	kaiyasha	"
IX.	"	"	"	biyasha	"	kabiyasha
X.	"	"	kayasha	tuyasha	kakayasha	katuyasha

III. AHA, TO BE.

Affirmative.

Yaha, followed by the Second Present Actual, is employed before all persons, classes and numbers. See 287, B. IV. (b), and (c).

Negative.

Yaha, followed by the negative of the Present Progressive Tense, is employed before all persons, classes and numbers. See 287, B. IV. (a), (b).

Rem. For *Y* prefixed to *aha*, See 33, (b), Rem. 2.

IV. *WELA, TO BE ABOUT TO.*

Present Tense--I am about to, etc.

Affirmative.

Negative.

			Singular	Plural.	
I.	1st.	pers.	lawela	tawela	
	2nd.	"	uwela	buwela	Use negative of the Second Present Actual Tense. See 287. B. IV. (c).
	3rd.	"	awela	bawela	
II.	"	"	muwela	miwela	
III.	"	"	awela	iwela	
IV.	"	"	iwela	"	
V.	"	"	luwela	"	
VI.	"	"	diwela	mawela	
VII.	"	"	buwela	"	
VIII.	"	"	iwela	"	
IX.	"	"	"	biwela	
X.	"	"	kawela	tuwela.	

B. Paradigm of Regular Verb *Buaka, to fall.*

I. IMPERATIVE MOOD.

Present Tense-fall thou, etc.

Affirmative

Negative.

Singular.	Plural	Singular.	Plural.
2nd. pers. buaka	buakanyanya	kubuakaka	kabubuakaka

II. INFINITIVE.

Present Tense-To fall.

abuaka or *kabuaka*.

Rem. The form *abuaka* is the regular infinitive, the prefix being *a*. The other form with the prefix *ka-* is used less frequently, the *k* being, no doubt, prefixed for the sake of euphony. However, since this form

is employed in certain constructions, it is called, for the sake of convenience, the *infinitive with the prefix ka*, throughout this book.

III. PARTICIPLES.

(a) Active.

Present- Falling.

Past Tense (224-225).

Past Perfect (226)

(b) Passive.

Past Tense (227-228).

Past Perfect (229-230).

IV. INDICATIVE MOOD.

(a) Present Progressive Tense-- I am falling, etc.

Affirmative.

Singular.				Plural.		
I.	1st.	p.	layasha	abuaka	tayasha	abuaka
	2nd.	“	uyasha	“	buyasha	“
	3rd.	“	ayasha	“	bayasha	“
II.	“	“	muyasha	“	miyasha	“
III.	“	“	ayasha	“	iyasha	“
IV.	“	“	iyasha	“	“	“
V.	“	“	luyasha	“	“	“
VI.	“	“	diyasha	“	mayasha	“
VII.	“	“	buyasha	“	“	“
VIII.	“	“	iyasha	“	“	“
IX.	“	“	“	“	biyasha	“
X.	“	“	kayasha	“	tuyasha	“

Negative.

Singular.

Plural.

kalayasha	abuaka	katayasha	abuaka
kuyasha	"	kabuyasha	"
kayasha	"	kabayasha	"
kamuyasha	"	kamiyasha	"
kayasha	"	kaiyasha	"
kaiyasha	"	"	"
kaluyasha	"	"	"
kadiyasha	"	kamayasha	"
kabuyasha	"	"	"
kaiyasha	"	"	"
"	"	kabiyasha	"
kakayasha	"	katuyasha	"

(b) First Present Actual Progressive- I am now falling, etc.

Affirmative.

Singular.

Plural.

I.	1st.	pers.	yaha	labuaka	yaha	tabuaka
	2nd.	"	"	ubuaka	"	bubuaka
	3rd.	"	"	abuaka	"	babuaka
II.	"	"	"	mubuaka	"	mibuaka
III.	"	"	"	abuaka	"	ibuaka
IV.	"	"	"	ibuaka	"	"
V.	"	"	"	lubuaka	"	"
VI.	"	"	"	dibuaka	"	"
VII.	"	"	"	bubuaka	"	"
VIII.	"	"	"	ibuaka	"	"
IX.	"	"	"	"	"	bibuaka
X.	"	"	"	kabuaka	"	tubuaka

Negative.

			Singular.			Plural.
I.	1st. pers.	yaha	kalayasha	abuaka	yaha	katayasha abuaka
	2nd.	"	kuyasha	"	"	kabuyasha "
	3rd.	"	kayasha	"	"	kabayasha "
II.	"	"	kamuyasha	"	"	kamiyasha "
III.	"	"	kayasha	"	"	kaiyasha "
IV.	"	"	kaiyasha	"	"	" "
V.	"	"	kaluyasha	"	"	" "
VI.	"	"	kadiyasha	"	"	kamayasha "
VII.	"	"	kabuyasha	"	"	" "
VIII.	"	"	kaiyasha	"	"	" "
IX.	"	"	"	"	"	kabiyasha "
X.	"	"	kakayasha	"	"	katuyasha "

(c) Second Present Actual -- I am falling or I fall, etc.

Affirmative.

			Singular.		Plural.
I.	1st.	p.	labuaka		tabuaka
	2nd.	"	ubuaka		bubuaka
	3rd.	"	abuaka		babuaka
II.	"	"	mubuaka		mibuaka
III.	"	"	abuaka		ibuaka
IV.	"	"	ibuaka		"
V.	"	"	lubuaka		"
VI.	"	"	dibuaka		mabuaka
VII.	"	"	bubuaka		"
VIII.	"	"	ibuaka		"
IX.	"	"	"		bibuaka
X.	"	"	kabuaka		tubuaka

Negative.

Singular.		Plural.	
kandina	abuaka	katina	abuaka
kuina (kuna)	"	kabuina (kabuna)	"
kina	"	kabina	"
kamuina (kamuna)	"	kamina	"
kina	"	kayina	"
kayina	"	"	"
kaluina (laluna)	"	"	"
kadina	"	kamina	"
kabuina (kabuna)	"	"	"
kayina	"	"	"
"	"	kabina	"
kakina	"	katuina (katuna)	"

(d) Present Habitual-- I habitually fall, etc

Affirmative.

Singular.			Plural.
I. 1st.	pers.	lakakabuaka	takakabuaka
2nd.	"	ukakabuaka	bukakabuaka
3rd.	"	akakabuaka	bakakabuaka
II.	"	mukakabuaka	mikakabuaka
III.	"	akakabuaka.	ikakabuaka.
IV.	"	ikakabuaka	"
V.	"	lukakabuaka	"
VI.	"	dikakabuaka	makakabuaka
VII.	"	bukakabuaka	"
VIII.	"	ikakabuaka	"
IX.	"	"	bikakabuaka
X.	"	kakakabuaka	tukakabuaka

Negative.

		Singular.	Plural.
I.	1st. pers.	kalambuakaka	katambuakaka
	2nd. "	kumbuakaka	kabumbuakaka
	3rd. "	kambuakaka	kabambuakaka
II.	" "	kamumbuakaka	kamumbuakaka
III.	" "	kambuakaka	kaimbuakaka
IV.	" "	kaimbuakaka	"
V.	" "	kalumbuakaka	"
VI.	" "	kadumbuakaka	kamambuakaka
VII.	" "	kabumbuakaka	"
VIII.	" "	kaimbuakaka	"
IX.	" "	"	kabimbuakaka
X.	" "	kakambuakaka	katumbuakaka

(e) Past Indefinite Tense- I fell, etc.

Affirmative.

Negative.

		Singular.	Plural	Singular	Plural.
I.	1st. p.	ndabuaka	tabuaka	kalabuakidi	katabuakidi
	2nd. "	wabuaka	buabuaka	kubuakidi	kabubuakidi
	3rd. "	abuaka	babuaka	kabuakidi	kababuakidi
II.	" "	muabuaka	miabuaka	kamubuakidi	kamibuakidi
III.	" "	abuaka	yabuaka	kabuakidi	kaibuakidi
IV.	" "	yabuaka	"	kaibuakidi	"
V.	" "	luabuaka	"	kalubuakidi	"
VI.	" "	diabuaka	mabuaka	kadibuakidi	kamabuakidi
VII.	" "	buabuaka	"	kabubuakidi	"
VIII.	" "	yabuaka	"	kaibuakidi	"
IX.	" "	"	biabuaka	"	kabibuakidi
X.	" "	kabuaka	tabuaka	kakabuakidi	katabuakidi

(f) Past Perfect Tense- I had fallen, etc.

Affirmative.

		Singular.	Plural.
I. 1st.	pers.	lamabuaka	tamabuaka
2nd.	"	umabuaka	bumabuaka
3rd.	"	amabuaka	bamabuaka
II. "	"	mumabuaka	mimabuaka
III. "	"	amabuaka	imabuaka
IV. "	"	imabuaka	"
V. "	"	lumabuaka	"
VI. "	"	dimabuaka	mamabuaka
VII. "	"	bumabuaka	"
VIII. "	"	imabuaka	"
IX. "	"	"	bimabuaka
X. "	"	kamabuaka	tumabuaka

Negative.

		Singular.	Plural.
I. 1st.	pers.	kalabuaka	katabuaka
2nd.	"	kubuaka	kabubuaka
3rd.	"	kabuaka	kababuaka
II. "	"	kamubuaka	kamibuaka
III. "	"	kabuaka	kaibuaka
IV. "	"	kaibuaka	"
V. "	"	kalubuaka	"
VI. "	"	kadibuaka	kamabuaka
VII. "	"	kabubuaka	"
VIII. "	"	kaibuaka	"
IX. "	"	"	kabibuaka
X. "	"	kakabuaka	katubuaka.

(g) Past Progressive-- I was falling, etc.

Affirmative.

		Singular.	Plural.
I.	1st. pers.	labaka abuaka	tabaka abuaka
	2nd. "	ubaka "	bubaka "
	3rd. "	abaka "	babaka "
II.	" "	mubaka "	mibaka "
III.	" "	abaka "	ibaka "
IV.	" "	ibaka "	" "
V.	" "	lubaka "	" "
VI.	" "	dibaka "	mabaka "
VII.	" "	bubaka "	" "
VIII.	" "	ibaka "	" "
IX.	" "	" "	bibaka "
X.	" "	kabaka "	tubaka "

Note. For *m* prefixed to *-ba*, see 190, 191, Rems. 1-2.

Negative.

		Singular.	Plural.
I.	1st. pers.	kalabakidi abuaka	katabakidi abuaka
	2nd. "	kubakidi "	kabubakidi "
	3rd. "	kabakidi "	kababakidi "
II.	" "	kamubakidi "	kamibakidi "
III.	" "	kabakidi "	kaibakidi "
IV.	" "	kaibakidi "	" "
V.	" "	kalubakidi "	" "
VI.	" "	kadibakidi "	kamabakidi "
VII.	" "	kabubakidi "	" "
VIII.	" "	kaibakidi "	" "
IX.	" "	" "	kabibakidi "
X.	" "	kakabakidi "	katubakidi "

(h) Past Perfect Progressive- I had been falling, etc.

Affirmative.

			Singular.		Plural.	
I.	1st.	per.	lamabaka	abuaka	tamabaka	abuaka
	2nd.	"	umabaka	"	bumabaka	"
	3rd.	"	amabaka	"	bamabaka	"
II.	"	"	mumabaka	"	mimabaka	"
III.	"	"	amabaka	"	imabaka	"
IV.	"	"	imabaka	"	"	"
V.	"	"	lumabaka	"	"	"
VI.	"	"	dimabaka	"	mamabaka	"
VII.	"	"	bumabaka	"	"	"
VIII.	"	"	imabaka	"	"	"
IX.	"	"	"	"	bimabaka	"
X.	"	"	kamabaka	"	tumabaka	"

Rem. For to *m* prefixed to *ba* instead of the tense sign *ma* see 192, 193 and Rem. 1.

Negative.

			Singular.		Plural.	
I.	1st.	per.	kalabaka	abuaka	katabaka	abuaka
	2nd.	"	kubaka	"	kabubaka	"
	3rd.	"	kabaka	"	kababaka	"
II.	"	"	kamubaka	"	kamibaka	"
III.	"	"	kabaka	"	kaibaka	"
IV.	"	"	kaibaka	"	"	"
V.	"	"	kalubaka	"	"	"
VI.	"	"	kadibaka	"	kamabaka	"
VII.	"	"	kabubaka	"	"	"
VIII.	"	"	kaibaka	"	"	"
IX.	"	"	"	"	kabibaka	"
X.	"	"	kakabaka	"	katubaka	"

(i) Future- I shall fall, etc.

Affirmative.

			Singular.	Plural.
I.	1st.	per.	labuakabuaka	tabuakabuaka
	2nd.	"	ubuakabuaka	bubuakabuaka
	3rd.	"	abuakabuaka	babuakabuaka
II.	"	"	mubuakabuaka	mibuakabuaka
III.	"	"	abuakabuaka	ibuakabuaka
IV.	"	"	ibuakabuaka	"
V.	"	"	lubuakabuaka	"
VI.	"	"	dibuakabuaka	mabuakabuaka
VII.	"	"	bubuakabuaka	"
VIII.	"	"	ibuakabuaka	"
IX.	"	"	"	"
X.	"	"	kabuakabuaka	tubuakabuaka

Negative.

Use negative of the Second Present Actual Tense,
287 B. IV. (c)

(j) Future Imminent— I am about to fall, etc.

Affirmative.

Negative.

			Singular.		Plural.	
I.	1st.	pers.	lawela	kabuaka	tawela	kabuaka
	2nd.	"	uwela	"	buwela	"
	3rd.	"	awela	"	bawela	"
II.	"	"	muwela	"	miwela	"
III.	"	"	awela	"	iwela	"
IV.	"	"	iwela	"	"	"
V.	"	"	luwela	"	"	"
VI.	"	"	diwela	"	mawela	"
VII.	"	"	buwela	"	"	"
VIII.	"	"	iwela	"	"	"
IX.	"	"	"	"	biwela	"
X.	"	"	kawela	"	tuwela	"

Use negative of
the Second Pre-
sent Actual 287
B. IV (c)

(k) Present Imminent — — I am just about to fall, etc

		Affirmative.		Negative.	
		Singular.	Plural.	Use negative	
I.	1st. pers.	kamimi labuaka	kabita tabuaka	of the Second	
	2nd. "	kawena ubuaka	kabuina bubuaka	Present Actual	
	3rd. "	kaana abuaka	kabana babuaka	287 B. IV. (c).	
II.	"	kamuna mubuaka	kamina mibuaka		
III.	"	kaana abuaka	kaina ibuaka		
IV.	"	kaina ibuaka	" "		
V.	"	kaluna lubuaka	" "		
VI.	"	kadina dibuaka	kamana mabuaka		
VII.	"	kabuna bubuaka	" "		
VIII.	"	kaina ibuaka	" "		
IX.	"	" "	kabina bibuaka		
X.	"	kakana kabuaka	katuna tubuaka		

Rem. For Past Imminent tenses and other pres. Imminent tenses, see 205, Rems. 6—8.

FORM OF THE VERB WITH THE SUBORDINATING PARTICLE A.

(a) Present Tense- when I fall, etc.

		Sing.	Affirmative.	Plural.	Negative.
I.	1st. Pers.		abuaka mimi	abuaka bita	Use negative
	2nd. "		abuak'uenā	" buina	of the Present
	3rd. "		abuak'ana	" bana	Progressive,
II.	"	"	abuaka muna	" mina	287 B. IV. (a)
III.	"	"	abuak'ana	abuak'ina	
IV.	"	"	abuak'ina	" " "	
V.	"	"	abuaka luna	" " "	
VI.	"	"	" dina	abuaka mana	
VII.	"	"	" buna	" "	
VIII.	"	"	abuak'ina	" "	
IX.	"	"	" "	" bina	
X.	"	"	abuaka kana	" tuna	

(b) Past Tense -- When I fell, etc.

			Affirmative.		Negative.	
			Singular.	Plural.		
I.	1st.	pers.	ambuaka mimi	ambuaka bita	Use negative	
	2nd.	"	ambuak'uenā	" buina	of the Past In-	
	3rd.	"	ambuak'ana	" bana	definite tense,	
II.	"	"	ambuaka muna	" mina	287 B. IV.	
III.	"	"	ambuak'ana	ambuak'ina		
IV.	"	"	ambuak'ina	" "		
V.	"	"	ambuaka luna	" "		
VI.	"	"	ambuaka dina	ambuaka mana		
VII.	"	"	" buna	" "		
VIII.	"	"	ambuak'ina	" "		
IX.	"	"	"	" bina		
X.	"	"	ambuaka kana	" tuna		

(c) Past Perfect Tense -- When I had fallen, etc.

			Affirmative		Negative.	
			Singular	Plural	Use negative of	
I.	1st.	pers.	abuakidi mimi	abuakidi bita	Past Perfect Defi	
	2nd.	"	" uena	" buita	nite tense,	
	3rd.	"	" ana	" bana	287 B. IV. (f).	
II.	"	"	" muna	" mina		
III.	"	"	" ana	abuakid'ina		
IV.	"	"	abuakid'ina	" "		
V.	"	"	abuakidi luna	" "		
VI.	"	"	" dina	abuakidi mana		
VII.	"	"	" buna	" "		
VIII.	"	"	abuakid'ina	" "		
IX.	"	"	" "	" bina		
X.	"	"	abuakidi kana	" tuna		

V. SUBJUNCTIVE MOOD.

(a) Present Tense - I would (like to) fall, etc.

Affirmative.

			Singular.		Plural.	
I.	1st.	pers.	tshika	labuaka	tshika	tabuaka
	2nd.	"	"	ubuaka	"	bubuaka
	3rd.	"	"	abuaka	"	babuaka
II.	"	"	"	mubuaka	"	mibuaka
III.	"	"	"	abuaka	"	ibuaka
IV.	"	"	"	ibuaka	"	"
V.	"	"	"	lubuaka	"	"
VI.	"	"	"	dibuaka	"	mabuaka
VII.	"	"	"	bubuaka	"	"
VIII.	"	"	"	ibuaka	"	"
IX.	"	"	"	"	"	bibuaka
X.	"	"	"	kabuaka	"	tubuaka

Rem. For various tenses and forms of the verb with *tshika*, see 205.
 Rems. 1-10.

Negative.

There is no special negative for this tense. See 277 Rem. 1-2.

(b) Past Tense - - I would have fallen, etc.

Affirmative.

			Singular.		Plural.	
I.	1st.	pers.	lantshika	abuaka	tantshika	abuaka
	2nd.	"	untshika	"	buntshika	"
	3rd.	"	antshika	"	bantshika	"
II.	"	"	muntshika	"	mintshika	"
III.	"	"	antshika	"	intshika	"
IV.	"	"	intshika	"	"	"
V.	"	"	luntshika	"	"	"
VI.	"	"	dintshika	"	mantshika	"
VII.	"	"	buntshika	"	"	"
VIII.	"	"	intshika	"	"	"
IX.	"	"	"	"	bintshika	"
X.	"	"	kantshika	"	tuntshika	"

Negative.

			Singular.		Plural.	
I.	1st.	pers.	kalatshikidi	abuaka	katatshikidi	abuaka
	2nd.	"	kutshikidi	"	kabutshikidi	"
	3rd.	"	katshikidi	"	kabatshikidi	"
II.	"	"	kamutshikidi	"	kamitshikidi	"
III.	"	"	katshikidi	"	kaitshikidi	"
IV.	"	"	kaitshikidi	"	"	"
V.	"	"	kalutshikidi	"	"	"
VI.	"	"	kaditshikidi	"	kamatshikidi	"
VII.	"	"	kabutshikidi	"	"	"
VIII.	"	"	kaitshikidi	"	"	"
IX.	"	"	"	"	kabitshikidi	"
X.	"	"	kakatshikidi	"	katutshikidi	"

(c) Past Perfect Tense- - If I had fallen, etc.

Affirmative.

			Singular.		Plural.		
I.	1st.	pers.	thshika	mbe	labuaka	tshika	mbe tabuaka
	2nd.	"	"	"	ubuaka	"	" bubuaka
	3rd.	"	"	"	abuaka	"	" babuaka
II.	"	"	"	"	mubuaka	"	" mibuaka
III.	"	"	"	"	abuaka	"	" ibuaka
IV.	"	"	"	"	ibuaka	"	" "
V.	"	"	"	"	lubuaka	"	" "
VI.	"	"	"	"	dibuaka	"	" mabuaka
VII.	"	"	"	"	bubuaka	"	" "
VIII.	"	"	"	"	ibuaka	"	" "
IX.	"	"	"	"	"	"	" bibuaka
X.	"	"	"	"	kabuaka	"	" tubuaka

Singular.					Plural.		
I.	1st.	pers.	tshika mbe	kalabuaka	tshika mbe	katabuaka	
	2nd.	"	"	kubuaka	"	kabubuaka	
	3rd.	"	"	kabuaka	"	kababuaka	
II.	"	"	"	kamubuaka	"	kamibuaka	
III.	"	"	"	kabuaka	"	kaibuaka	
IV.	"	"	"	kaibuaka	"	"	
V.	"	"	"	kalubuaka	"	"	
VI.	"	"	"	kadibuaka	"	kamabuaka	
VII.	"	"	"	kabubuaka	"	"	
VIII.	"	"	"	kaibuaka	"	"	
IX.	"	"	"	"	"	kabibuaka	
X.	"	"	"	kakabuaka	"	katubuaka	

VI. PURPORTIVE MOOD.

Present Tense - - - That I may fall, etc.

Affirmative.

Singular.				Plural.
I.	1st.	pers.	labuaka	tabuaka
	2nd.	"	ubuaka	bubuaka
	3rd.	"	abuaka	babuaka
II.	"	"	mubuaka	mibuaka
III.	"	"	abuaka	ibuaka
IV.	"	"	ibuaka	"
V.	"	"	lubuaka	"
VI.	"	"	dibuaka	mabuaka
VII.	"	"	bubuaka	"
VIII.	"	"	ibuaka	"
IX.	"	"	"	bibuaka
X.	"	"	kabuaka	tubuaka

Rem, Sometimes the final vowel *a*, in this tense, changes to *i*; as, *labuaki*, etc. Read carefully 286, (a) - (d): Rems. 1-5.

Negative.

		Singular.	Plural.
I.	1st. pers.	ekalabuaka	ekatabuaka
	2nd. "	ekubuaka	ekabubuaka
	3rd "	ekabuaka	ekababuaka
II.	" "	ekamubuaka	ekamibuaka
III.	" "	ekabuaka	ekaibuaka
IV.	" "	ekaibuaka	"
V.	" "	ekalubuaka	"
VI.	" "	ekadibuaka	ekamabuaka
VII.	" "	ekabubuaka	"
VIII.	" "	ekaibuaka	"
XI.	" "	"	ekabibuaka
X.	" "	ekakabuaka	ekatubuaka.

Rem. For *ko* employed as the negative prefix of this tense instead of *eka*, 286 (d), Rem. 5

VII. Synopses of The Verbs *Eka; Owa; Odia; Ena; Ala; Iya*; In The First Person Singular, Affirmative:

(a) Infinitive: *eka(keka); owa(kowa); odia(kodia); ena(kena); ala(kala); iya(kiya)*, See 287 B. VIII, also 216.

To give; to die; to eat; to go; to abide; to come.

(b) Gerund: *giving; dying; eating; going; abiding; coming*. See 217. *mhekala; nguela; ntshela(ndiela); mhuenala; mhualala; mhuila*.

(c) Present Participle- *giving; dying; eating; going; abiding; coming*. *eka; owa; odia; ena; ala; iya*.

(d) Present Progressive- *I am giving, dying, eating, going, abiding, coming* *layash' eka; layash' owa; layash' odia; layush; ena; layash' ala; layash' iya*.

(e) First Present Actual- *I am now giving; dying; eating; going; abiding; coming*, *yaha ndeka; yaha ndowa; yaha ndodia; yaha ndena; yaha ndala; yaha ndiya*.

(f) Second Pres. Actual- *I am giving; dying; eating; going; abiding; coming*. *ndeka; ndowa; ndodia; ndena; ndala; ndiya*.

(g) Pres. Habitual- *I habitually give, die, eat, go, abide, come*. *lakakeka;*

lakakowa; lakakodia; lakakena; lakakala; lakakiya.

(h) Past Indefinite-*I gave; died; ate; went; abode; came, ndaneka; ndanowa; ndanodia; ndanena; ndanala; ndaniya.*

(i) Past Per. Indicative-*I had given, had died, had eaten, had gone, had abode, had come. lamaneka; lamanowa; lamanodia; lamanena; lamanala; lamaniya.*

(j) Past Progressive-*I was giving, dying, eating, going, abiding, coming. Labak'eka; labak'owa; labak'odia, labak'ena; labak'ala; labak'iya.*

(k) Past Per. Progressive- *I had been giving. dying, eating, abiding, coming. Lamabak'eka; lamabak'owa; lamabak'odia; lamabak'ena; lamabak'ala; lamabak'iya.*

(l) Future- *I shall give, die, eat, go, abide, come. Ndekeka; ndokowa; ndokodia; ndekena; ndakala; ndikiya.*

(m) Future Imminent, I am about to give; to die; to eat; to go; to abide; to come:

Nawela keka; nawela kowa; nawela kodia; nawela kena; nawela kala; nawela kiya.

(n) Present Imminent-- I am just about to give: to die: to eat; to go; to abide:

Kami'ndeka; kami'ndowa; kami'ndodia; kami'ndena; kami'ndala; kami'ndiya.

(o) Pres. tense with subordinating particle *a*: When I give; die; eat; go; abide; come:

Yeka mimi; owa mimi; odia mimi; yena mimi; yala mimi; iya mimi.

(p) Past tense with subordinating particle *a*: When I gave; when I died; when I ate; went; abode; came:

Amueka mimi; angua mimi; anya mimi; amuena mimi; amuala mimi; amuiya mimi.

(q) Past Perfect tense with the subordinating particle *a*:- When I had given; died; eaten; gone; abode; come.

Yekidi mimi; awedi mimi; ayedi mimi; adidi mimi; idi mimi.

(r) Pres. Subjunctive:- I should (wish to) give; die; eat; go; abide; come: *Tshika ndeka; tshika ndowa; tshika ndena; tshika ndala; tshika ndiya.*

(s) Past Subjunctive:- I would have given; died; eaten; gone; abode; come:

Lantshik'eka; lantshik'owa; lantshik'odia; lantshik'ena; lantshik'ala; lantshik'iya.

(t) Past Perfect Subjunctive:- If I had given; died; eaten; gone; abode; come:

Tshika mbe ndeka; tshika mbe ndowa; tshika mbe ndodia; tshika mbe ndena; tshika mbe ndala; tshika mbe ndiya.

(u) Purportive:- That I may give; die; eat; go; abide; come; *ndeka; ndowa; ndodia; ndena; ndala; ndiya.*

VIII. SOME IRREGULAR, PECULIAR AND DIFFICULT VERBS.

There are a number of verbs that change their form so radically in certain inflections that they seem irregular, difficult and peculiar. However, the peculiarities having been carefully noted, they become quite regular and easy. The following are some of the more common of these verbs:

(1) *Ena*, to go, is defective in the imperative affirmative, singular and plural. This defect is supplied by *yaka*; as *yaka*, go thou; *yakanyanya*, go ye.

Ena is also defective in all inflections where the final vowel of the verb becomes *idi*. This defect is also supplied by *yaka*. In this case however, the *ka* of *yaka* is elided and the *a* of the diminished root *ya* becomes *e* under the influence of *i*. See 25 (b); 243, Rems. 1-8.

Kabayedi, they did not go: *ayedi balunga*, when the men went; etc.

(2) Verbs like *diaka*, to kill; *odia*, to eat; (*diihi*) *dihi*, to shut; (*diihala*) *dihala*, to open; (*diima*) *dima*, to be lost; etc., are somewhat difficult in that in certain inflections the *di* of these roots seems to disappear. However, the *d* of the *di* is simply *l* which has become *d* on being followed by *i*, and because of the close relationship of *n* and *l*, the *l* of the *di* becomes *n* when preceded by *n* and the *i* of the *li* (*di*) becomes *y* unless the *n* preceding the *li* (*di*) refers to the 1st. pers. sing. or to the *n* used in the formation of the gerund, in which case the *n* and the *li* (*di*) become *ntsh*. See 27 Rem.; 28, Rem.; 32; 217.

Examples:

Biandiaka becomes *bantshaka*, they killed me; *biandiaka* become *ba-*

nyaka, they killed him; *bandiimisha* becomes *bantshimisha*, they lost for me; *bandiimisha* becomes *banyimisha*, they lost for him; *muana andiima* becomes *muana anyima*, a lost child; *bata bandiaka* becomes *bata banyaka*, the people who habitually eat; *katandiaka* becomes *katanyaka*, we do not habitually eat; *andia bana* becomes *anya bana* when they eat; *andiima bana* becomes *anyima bana*, when they were lost; *andiaka bana* becomes *anyaka bana* when they killed; *andiihi bana* becomes *anyihi bana* when they shut; *kabandiakaka* becomes *kabanyakaka*, they do not habitually kill; *kabandiimaka* becomes *kabanyimaka*, they do not habitually get lost; *ndiakala* becomes *ntshakala*, killing; *ndihala* becomes *ntshihala*, opening; *ndiimala* becomes *ntshimala*, losing; *ndiala* becomes *ntshela*, eating; etc.

Rem. 1. Observe the forms of the verbs given above when the *di* is preceded by a vowel:

Amabadiaka, he killed them; *bamanodia bishima*, they ate food; *bamadima*, they were lost; *bamadihala ikuiki*, they opened the door; etc.

Rem. 2. Note also in this connection that the *d* of the majority of roots ending in *di* is *l* which has become *d* when followed by *i*.

Examples:

Bodi, vi., to break, from *bola*, vt., to break or to strike.

Todi, vt., to cause to reach or arrive at, from *tola*, vi., to arrive.

Lodi, vt., to arrange or prepare, *lolama*, to be arranged.

(3) Some verbs whose roots begin with *m* followed by a vowel drop the *m* when preceded by the 1st. pers. sing. pro, infix-*n*, in which case the *m* of the root is replaced by *b*. This is also true when these roots are preceded by the prefix *n-* used in the formation of the gerund. See 217.

Thus, *banmuka* becomes *bambuka*, they loved me; *bamanmona* becomes *bamambona*, they had seen me; *bamanmanyisha* becomes *bamambanyisha*, they finished for me; *nmanala*, becomes *mbanala*, finishing; *nmonala* becomes *mbonala*, seeing; *nmukala*, becomes *mbukala*, loving; etc.

(4) The verb *ala*, to abide, is somewhat peculiar in that in certain inflections the second syllable *la* is dropped; See 243, Rem.3.

Bata bamuaka Nshenga banena, the people who habitually dwell at Mushengi have gone; *muka mu'anyo ihua imual'ue'dimuka*, love your neighbor as you love yourself; etc. See 412.

(5) The root *iya*, to come, seems irregular in that, with the exception

of the imperative 2nd pers. singular and plural, affirmative, *i* alone is heard throughout the conjugation.

(6) The root *owa*, to die, is somewhat difficult in that in certain inflections it seems to lose its identity. In inflections the last syllable *wa* is seldom heard except in the negative imperative; as, *kuowaka*, do not die; *kabuowaka*, do not die. In some inflections *w* alone is heard; as, *Yishu amabawesha*, Jesus died for them. In other inflections *a* alone is heard; as *angua balunga*, when the men died. In still other inflections *o* alone is heard; as *bano*, they have died. There are also inflections where neither letter of the root is heard; as, *Yishu amanguesha*, Jesus died for me. The *o* of *owa* undergoes the same change as that of *onyo* and *odia* in (7) below, with the exception of the negative imperative.

The above being true, we have reason to believe that the real root is *oua*, which, in certain inflections, are contracted to *ua* while in other inflections the *u* becomes *w* for the sake of euphony. See 33 (e).

It is interesting to note that the final vowel *u* of *owa* always changes to *e* before all derivative verbal suffixes, and where, in certain inflections, the final vowel *a* of other roots changes to *idi*, *di* is simply suffixed to *to owa*. The *a* of *owa* is never dropped but simply changes to *e*, therefore, before all verbal suffixes, *owa* is treated as a root ending in *e*. See 294 (e).

Thus, we have: *katawedi*, we have not died; *amabawesha*, he died for them; *nguela*, dying; etc. See 217; 244-245; 295; 287 B. VII; 272.

(7) The roots *onyo* and *odia* are peculiar in that the initial *o* of these roots is elided in certain inflections, and in other inflections it is retained.

The initial *o* of *onyo* and *odia* is elided:

(a) When preceded by the pronominal infixes; as, *babinyo*, they drank them (*biketa*); *bantsha*, they ate me; *babadia*, they ate them; *banya*, they ate him; etc.

(b) When preceded by the neg. pro. prefixes of the imperative, and the neg. pro. prefixes of the past indefinite tense; as *kunyoka*, do not drink; *kabunyoka* do not drink, *katanyodi*, we did not drink; *kudiaka*, do not eat; *kabudiaka*, do not ye eat; *kataledi*, have not eaten; etc.

(c) When preceded by *n* used as a part of the inflections; as, *anyo balunga*, when the men drink; *katanyoka*, we do not habitually drink; *mashi manyo lana*, water which the children drink; *katanyaka*, we do

not habitually eat; *anya balunga*, when the men ate; *bishima binya bana*, the food which the children ate; etc.

(d) When preceded by the subordinating particle *a* in the past perfect tense; as, *anyodi balunga*, when the men drink; *aledi balunga*, when the men ate; etc. See 242 Rem.1 265-273.

The initial *o* of *onyo* and *odia* is retained:

(a) When preceded by vowel in other inflections of the verb than those given above, and by the pronominal prefixes; as, *tuyash'onyo*, we are drinking; *bakakonyo*, they habitually drink; *konyo*, to drink; *onyo*, drink thou; *buonyo*, drink ye; *tokonyo*, we shall drink; *kabin'onyo*, they will not drink; *kodia*, to eat; *tuyash'odia*, we are eating; *bakakodia*, they habitually eat; *odia balunga*, when the men eat; *bishima biodia bata*, the food which the people eat; *bokodia*, they will eat; *buodia*, eat ye; *todia*, that we may eat; *ekatodia*, that they may not eat; etc.

(b) When preceded by *n* used for the sake of euphony; as, *tanonyo*, we drank; *banodia*, they ate; etc., See 33 (a).

Note 1. The derivative noun of *onyo nyoi*, drinker; *banyoi*, drinkers.

Note 2. The Causative form of *onyo* is *onyosha*; as, *tabayosha* we caused them to drink.

Note 3. What has been said concerning the final *a* of *owa* is also true of the final *a* of *odia*. See (6) above.

Thus, we have, *kabaledi*, they have not eaten; *aledi bita*, when we had eaten; *tamabalesha*, we caused them to eat or we fed them; *Ntshela*, eating.

Note. 4. The *i* of *odia* is generally elided or assimilated before the *e*, in which case the *l*, of *odia* which became *d* before *i*, is restored. See 28.

Note. 5. Because of the close relationship of *n* and *l*, the form *aledi* as well as *anedi* is heard; as, *aledi* or *anedi bana*, when the children had eaten. See 28.

Note 6. *Dia* instead of *odia* is sometimes heard in the imperative.

Note 7. In some cases the *i* of *odia* is not elided or assimilated, this is especially true when there is no pronominal infix, and when the 2nd. pers. pronominal prefix is employed; as, *udiesha bana*, feed the children.

The *i* is also retained in the formation of the derivative noun of this

root; *nyei*, eater; *badiei*, eaters. See 28; 217; 244-245; 295; 272.

(8) The root *oto*, vt. (*otola*, vi.), *to pound, to twist*, etc., is inflected like *onyo*.

Note. The derivative noun of *oto* is *ntoi*, pounder; *batoi*, pounders.

(9) The root *chi*, is peculiar in that it is heard *only* in the present tense, negative, the *form* of the negative being that of the past perfect tense, indicative.

Kandehi, I do not know; *kehi*, he does not know; *kuehi*, you (sing.) do not know; *katehi*, we do not know; *kabuehi*, you (pl.) do not know; *kabehi*, they do not know; etc. See 248.

(10) The root *yeha*, *to know*, is peculiar, in that the final vowel *a* changes to *idi* in the present tense, affirmative and negative, the *form* of the affirmative being that of the Second Present Actual (with the exception of the final *idi*), the *form* of the negative being that of the Past Indefinite, indicative. See 238; 245.

Layehidi, I know; *uyehidi*, you (sing.) know; *katayehidi*, we do not know; *kabayehidi*, they do not know; etc.

(11). It is interesting to note that, in compound sentences, the final syllable *na* of *mana*, *to complete or finish to do*, is dropped when followed by a disjunctive personal pronoun beginning with a consonant, and the final vowel *a* of *mana* is elided before a disjunctive personal pronoun beginning with a vowel; as, *bamanodia bishima bima'bita'bayeka*, they ate the food which we gave them; *bamazhela bana baman'ana'bayeka*, they refused the children whom he gave to them.

(12) When the roots *tela*, *shala* and *ena* are followed by the present participle or the infinitive with the prefix *a*, the final syllable *la* and *na* are dropped and the prefix *a-* of the present participle and the infinitive is elided.

Tate 'abua ka, we fell in advance; *bamane 'diaka kamidi*, they went to kill the goat; *bamash 'kela nguna*, they remained to do the work; etc.

Note that the final syllable *na* of *ena* is also dropped when followed by the adverbs *kue* or *kuntsha*; as, *bamue kue?* where did they go? *umue kuntsha ke?* where did you go?

288. It is interesting to note that the Bukuba language contains a large number of derivative nouns and verbs which greatly enhance the richness, ease and exactness of expression.

I. DERIVATIVE VERBS.

289. Almost without exception every simple verb root in the language has one or more derivative forms which alter in many ways the root meaning. This change is generally made by the means of various suffixes. For example from the root *toka*, *to come apart*, we have the derivative forms *tokala*, *tokisha* etc.

290. All derived forms are treated as regular verbs and may take the ordinary pronominal prefixes, infixes, etc.

291. Frequently one finds two or more suffixes at the same time added to the same root which farther alter the root meaning.

292. We shall find that many of the verbs are simple roots, having no doubt lost their derived form, on the other hand we shall also find roots which no doubt have a derived form but have lost their derivative meaning.

Rem. It must be strictly borne in mind that not every root takes all the derived forms for it may be precluded in the root meaning. See 243, Rems. 1-10.

APPLIED FORMS.

293. The Applied Form of the verb is obtained by changing the final vowel of the root to *isha*, *ishi*, *yisha*, or by simply suffixing *sha* or *shi* to the final syllable of the root, according to rules that will follow later. The form resulting from this change expresses the idea of advantage or disadvantage to the person or thing affected, again it may denote an action done to some object, person or thing, and may, as a rule, be translated into English by *to*, *for* or *against*. etc.

Rem. 1. Remember that *t* usually becomes *tsh* before *i*. See 29.

Rem. 2. Remember that *n* generally becomes *ny* before *i*, although

the *y* is not always distinctly heard. See 32.

294. The rules for the formation of the Applied Forms are as follows:

(a) With a few exceptions the final vowel of the root is dropped and *isha* is suffixed:

<i>bentsha</i> ,	to cultivate,	gives	<i>bentshisha</i> ,	to cultivate for (one);
<i>benga</i> ,	“ drive away,	“	<i>bengisha</i> ,	“ drive away “
<i>hika</i> ,	“ set up(as house),	“	<i>hikisha</i> ,	“ set up “
<i>toma</i> ,	“ send,	“	<i>tomisha</i> ,	“ send “
<i>husha</i> ,	“ grab,	“	<i>hushisha</i> ,	“ grab “

Note. The simple stems or roots are translated as infinitives.

(b) Roots ending in *ta* generally take suffix *ishi* or *shi*.

Rem. 1. Roots of two syllables ending in *ta* frequently drop the *ta* in the Applied Form, in which case *shi* alone is suffixed to the diminished root.

Therefore one may hear:

<i>ashi</i>	as well as	<i>atshishi</i> ,	to sieze for, from	<i>ata</i> ,	to sieze.
<i>kueshi</i>	“ “ “	<i>kuetshishi</i> ,	“ pierce “ “	<i>kueta</i>	“ pierce
<i>toshi</i>	“ “ “	<i>totshishi</i> ,	“ talk “ “	<i>tota</i> ,	“ talk.

Rem. 1. In some localities *isha* is heard instead of *ishi*. Thus, one hears: *utayasha* as well as *utayasha*, help us, from *ata* (*asha*), to help; *amabayasha* as well as *amabayushi*, he helped them; *unkuetshisha* as well as *unkuetshishi*, pierce for me; etc.

Rem. 2. There are a number of middle voice forms (299) ending in *ta* and *ma*, generally of three syllables, which drop the *ta* and *ma* in the Applied Form. However, in this case the suffix of the diminished root is governed by the rules given in this section (294).

With this change the form becomes active transitive. Thus, we have:

<i>lumishi</i> ,	to bend for,	from	<i>lumata</i> ,	vi., to bend,
<i>shuemishi</i> ,	“ cup “	“	<i>shomata</i> ,	“ “ cup,
<i>shemishi</i>	“ make erect for,	“	<i>shemata</i> ,	“ “ be erect.
<i>shukishi</i> ,	“ “ fast “	“	<i>shukata</i> ,	“ “ “ fastened,
<i>bakishi</i> ,	“ put together for,	“	<i>bakata</i> ,	“ “ “ adhered, ect.
<i>shuengisha</i> ,	“ wake up for,	“	<i>shongama</i>	“ “ “ awake,
<i>kuekisha</i> ,	“ collect “	“	<i>kokama</i> ,	“ “ “ assembled,

<i>tetshishi</i> ,	"	float	"	"	<i>tetama</i> ,	"	"	"	float,
<i>tengisha</i> ,	"	bend	"	"	<i>tengama</i> ,	"	"	"	bent.

Note. These roots are really derivatives themselves, but, in the majority of cases, have no corresponding active transitive forms. However, when such is the case, the middle voice form may be changed to active transitive forms by dropping the suffix *-ta* or *-ma* and changing the final vowel of the diminished root to *i*. See 299.

(c) Roots ending in *ya* drop the *ya* in the Applied Form.

Shiya, to sharpen, gives *shisha*, to sharpen for: etc.

(d) *Yisha* is generally employed when the final vowel of the root is preceded by *n*.

<i>Mina</i>	to	dance,	gives	<i>minyisha</i> ,	to	dance	for.
<i>bana</i> ,	"	climb,	"	<i>banyisha</i> ,	"	climb	"
<i>mana</i> ,	"	finish,	"	<i>manyisha</i> ,	"	finish	"

Rem. Frequently roots ending in *na* simply drop the final vowel *a* and suffix *sha*; thus, one may hear *mansha* instead of *manyisha*; *ban-sha* instead of *banyisha*, etc.

(e) Roots ending in *e*, *i*, *o*, or *u*, simply suffix *sha*.

<i>dihisha</i> ,	to	shut	for,	from	<i>dihi</i> ,	to	shut,
<i>teisha</i> ,	"	remove	for,	"	<i>tei</i> ,	"	remove, take away
<i>bosha</i> ,	"	heal	"	"	<i>bo</i>	"	heal,
<i>onyosha</i> ,	"	drink	"	"	<i>onyo</i> ,	"	drink,
<i>tosha</i> ,	"	pound	"	"	<i>oto</i> ,	"	pound,
<i>lusha</i> ,	"	row	"	"	<i>lu</i> ,	"	row; etc.

Rem. Under this head might be placed the roots *owa* and *odia*, because the final *a* of these roots always changes to *e* before all verbal suffixes. See 287, B. VIII, (6) and (7), (b), Note 3.

((f) Words ending in *la* drop the *la* before adding the suffix for the Applied Form. In this case the final syllable of the diminished root determines which of the suffixes is to be employed. Thus, we have:

<i>tshintshisha</i> ,	to	accompany	for,	from	<i>tshintshala</i> ,	to	accompany,
<i>tungisha</i> ,	"	undo	"	"	<i>tungala</i> ,	"	undo, pull apart,
<i>kukisha</i> ,	"	unbolt	"	"	<i>kukala</i> ,	"	unbolt,
<i>umisha</i> ,	"	greet	"	"	<i>umala</i> ,	"	greet,
<i>batshisha</i> ,	"	cut	"	"	<i>batala</i> ,	"	cut,

<i>hinyisha</i> ,	“ persecute	“	“	<i>hinala</i> ,	“ persecute,
<i>shishisha</i> ,	“ frighten	“	“	<i>shishala</i> ,	“ frighten, etc.

Rem. 1. If the final syllable of the diminished root is *la* this *la* is dropped also. Thus:

<i>kasha</i> ,	to reverse	for,	from <i>kalala</i> ,	to reverse,
<i>asha</i> ,	“ spread out	for,	“ <i>alala</i> ,	“ spread out,
<i>tosha</i> ,	“ take down	“	“ <i>tolala</i> ,	“ take down, etc.

Rem. 2. If the diminished root is a monosyllable *sha* is simply suffixed. Thus:

<i>kasha</i> ,	to return	for,	from <i>kala</i> ,	to return,
<i>kesha</i> ,	“ do	“	“ <i>kela</i> ,	“ do,
<i>basha</i> ,	“ count	“	“ <i>bala</i> ,	“ count,
<i>usha</i> ,	“ fill	“	“ <i>ula</i> ,	“ to be full,
<i>tusha</i> ,	“ forge	“	“ <i>tula</i> ,	“ forge,
<i>bosha</i> ,	“ strike	“	“ <i>bola</i> ,	“ strike,
<i>tosha</i> ,	“ carry	“	“ <i>tola</i> ,	“ carry, etc.

Rem. 3. Roots ending in *di* are usually derivatives from intransitives ending in *la*, or middle voice forms ending in *lama*, therefore, in the Applied Form, *di*, which in reality is *li*, is dropped in the same manner as roots ending in *la*. See 28, 35, 287, B. VII-VIII, 299, 294, 300, Rem. 1.

Thus:

<i>lodi</i> ,	to arrange,	gives	<i>losha</i> ,	to arrange	for,
<i>idi</i> ,	“ dig,	“	<i>isha</i> ,	“ dig,	“
<i>ledi</i> ,	“ encircle,	“	<i>lesha</i> ,	“ encircle	“
<i>hudi</i> ,	“ upset,	“	<i>husha</i> ,	“ upset	“
<i>bodi</i> ,	“ press,	“	<i>bosha</i> ,	“ press	“
<i>edi</i> ,	“ measure,	“	<i>esha</i> ,	“ measure	“

etc.

(g) The Applied Forms are generally considered transitive, and may take both a direct and an indirect object.

The indirect object, if a noun, comes directly after the verb, if a pronoun, it becomes a part of the verb.

Ngata alumisha nyimi bishima, the woman cooked food for the king;
Kueta amabadiakisha ntshua, Kueta killed the snake for them.

Note that the direct object is usually a noun.

Sometimes only an indirect object can be employed; as, *Yishu amataweshu*, Jesus died for us.

Rem. 1. Sometimes we hear the Applied Form used instead of, as in English, a prepositional phrase, indicating purpose; as, *uyash'ensha a wona ke?* for what purpose do you go yonder? or why do you go there? *ayash'ensha Mbohe*, he is going for Mbohe: *amhuckamhuensha*, he will go for me.

Rem. 2. Note that intransitive roots become active transitive in the Applied Form.

Amabawesha, he died for them. This root is from *owa*, to die.

CAUSATIVE FORMS.

295. With a very few exceptions, the Causative Form of the verb is the same as that of the Applied Form. However, the Applied Form takes, generally, both a direct and an indirect object, while the Causative Form takes, usually, only direct objects, and indicates *causing* or *making* a person or thing *to do* or *be* the thing implied in the original root.

Amatayingisha' mbula, he caused us to enter the house; *amabamonyisha' hula*, he caused them to see the birds; *amabalesha*, he caused them to cry; *amabalosha*, he caused them to vomit; etc.

The roots used above are:

ingila, to enter,

mona, “ see,

lo, “ vomit,

lela, “ cry.

Rem. 1. Occasionally, with certain roots, a second suffix *-isha* is suffixed to the Applied Form of the verb to form the Causative Form. This seems to be true of the root *kela*, *to make* or *do*, which gives *keshisha*, *to cause to do*. See 291.

Rem. 2. Often the Causative meaning is contained in the active transitive forms of the verb without adding a suffix, which is not true of the same roots in the Applied Form of the verb. Thus, we find such

forms as,

shiki, vt., to seat or cause to sit down, from *shikama*, to be seated,

todi “ “ cause to arrive at, “ *tola*, “ arrive at.

tengi, “ “ “ “ stagger, “ *tangama*, “ stagger,

etc. See 299, 300.

Rem. 3. Note that the root *buaka*, to fall, generally drops the final syllable *ka* in the Causative Form, in which case the final vowel *a* of the diminished root *bua* changes to *e*, and *sha* is simply suffixed. Thus, we have: *buesha*, to cause to fall *Amatabuesha*, he caused us to fall.

Under this head might come the root *odia*, the causative form of which is *lesha*; as, *amabalesha*, he caused them to eat; etc. See 287, B. VIII (6) — (7).

Rem. 4. The Causative Form of the verb may be employed to express the English idea of *to help to do*, *to assist in doing*, etc.

Tamanasha Mikohi nguna muana, we helped Mikohi (with) his work; *bamahikisha ngata mbul'ana*, they assisted the woman to set up her house.

RECIPROCAL FORMS.

296. The Reciprocal Form of the verb is made by the use of the reflexive pronominal infix *-di-* in connection with the Applied Forms of the verb, and it expresses the idea of mutual action on the part of two or more persons or things. See 114, 294.

Thus:

diaka, to kill, gives *didiakisha*, to kill one another,

muka, “ love, “ *dimukisha*, “ love “ “

shei, “ laugh, “ *disheisha*, “ laugh at one another, etc.

PASSIVE VOICE FORMS.

297. We have already noted under 181 (b) that one way of obtaining the Passive Voice is by the use of the suffix *-ma* which has the regular active forms in conjugation.

Rem. The suffix *-ma* is sometimes used without having a passive voice meaning. See 299.

REPETITIVE FORM.

298. The Repetitive Forms are obtained by the use of the root *ka-la*, most frequently, the Applied Form of *kala* which is *kasha*, followed by the pres. part. of other roots. In compound tenses *kasha* comes between the auxiliary and the present participle. These forms of the verb express the idea *repetition, repeat, do again, etc.*

Kala atota, speak again; *kalanyanya atosha* sit (ye) again; *kasha abetama*, lie down again; *bayash'akasha atosha*, they are sitting again; etc.

MIDDLE VOICE FORMS.

299. There are a number of Active Transitive Forms that may be changed to Middle Voice Forms by suffixing *-ta* or *-ma*. In this case note that the final vowel *i*, of Active Transitive Forms, ending in *i*, is displaced by *a* before the suffix *-ta* or *-ma*, and Active Transitive Forms of more than two syllables ending in *la* drop the *la* before the suffix *-ta* or *-ma*.

Some of the more common of these roots are as follows:

Active Transitive.

Middle Voice

baka,	to	put together,	bakata,	to	be	put togetherr.
shuka,	"	hold,	shukata,	"	"	steady,
dihi,	"	shut,	dihata,	"	"	shut,
lumi,	"	bend,	lumata,	"		bend itself,
nami,	"	stick together,	namata,	"		adhere,
nami,	"	light, as fire,	namata,	"	be	lighted,
shumi,	"	load as gun.	shumata,	"	"	loaded
shumi,	"	cup,	shumata,	"	"	cupped,
shemi,	"	erect,	shemata,	"	"	erect,
numi,	"	immerse,	numata,	"	"	immersed,
shuengi,	"	wake up,	shongama,	"	"	awake,
shuengi,	"	erect,	shongata,	"	"	erect,
tetshi,	"	float,	tetama,	"		float,

thedi,	"	push down,	shelama,	"	slip down,
tengi,	"	bend,	tengama,	"	be bent,
kueki,	"	assemble,	kokama,	"	" assembled,
kueki,	"	sit on haunches,	kokama,	"	" seated,
hudi,	"	upset, turn down,	hulama,	"	" upset,
lodi,	"	arrange,	lolama,	"	" arranged,
shangala,	"	release,	shangama,	"	" released,
alala,	"	spread out	alama,	"	" spread out,
shuei,	"	hide,	shoma,	"	hide,
emi,	"	erect,	emata,	"	" erect,
hetshi,	"	punish.	hetshama,	"	" suffer,

Rem. 1. Observe in this connection the passive past part. *betshi*, to be laid down, from *betama*, to lie down.

Rem. 2. The Active Transitive Forms ending in *i* no doubt come under the head of those roots mentioned under 300, Rem. 1, with the corresponding intransitive forms from which they are derived displaced by the Middle Voice Form.

EXPANSIVE FORMS.

300. There are a number of intransitive roots that may be expanded to active transitive forms by suffixing *-la*.

The following are some of the more common of these roots:

Intransitive.	Active Transitive,
boka, to break,	bokala, to break,
toka, " come apart or out, as tooth	tokala, " pull apart or up,
bata, " break, as string, cease, as rain,	batala, " break or cut in two
sheka, " move, get out of the way	shekala, " move or take away,
shaha, " cross, as stream or path,	shahala, " put across,
uma, " rise, get up,	umala, " raise, as from dead
tshaka, " empty,	tshakala, " scatter,
shisha, " be afraid,	shishala, " frighten
shena, " rise, as stick,	shenala, " raise,
iha, " remember,	ihala, " remember,

shema, “ extend, as arm,	shemala, “ extend,
nama, “ come apart,	namala, “ pull apart,
kala, “ return,	kalala, “ turn over, reverse,
tola, “ arrive at,	tolala, “ pull down, take down
bota, “ unfold, as flower,	botala, “ unfold, as bird its wings,
heta, “ rise, as sun, go up hill.	hetala, “ raise, as wages or price,
kata, “ rise, get up from sitting,	katala, “ raise, put upon.

Rem. 1. There are a number of intransitive roots that may be changed to active transitive forms by changing the final vowel *a* to *i*. Roots ending in other vowels than *a* simply suffix *i*.

The following are some of the more common of these roots:

Intransitive.	Active Transitive.
<i>lela</i> , to spin, as top, to be suspended,	<i>ledi</i> , to spin, encircle,
<i>nena</i> “ grow, get large,	<i>nenyi</i> , “ enlarge,
<i>nyoma</i> , “ suck, as child the breast,	<i>nyoimi</i> , “ suckle, see 25.
<i>tola</i> , “ arrive at,	<i>todi</i> , “ bring to.
<i>banga</i> , “ become heated or warm,	<i>baingi</i> , “ heat, See 25.
<i>kokɔ</i> , “ scorch, to burn,	<i>koiki</i> , “ to heat, to burn,
<i>hela</i> , “ boil,	<i>hedi</i> , “ boil.
<i>shu</i> , “ be acquitted,	<i>shui</i> , “ acquit.

Rem. 3. Note in this connection the root *bola*, vt., *to strike*, which gives *bodi*, vi., *to be struck* or *broken*.

OTHER EXPANSIVE OR REVERSIVE FORMS.

301. There are a number of roots that may be expanded or reversed by suffixing *-la*. These roots may consist of both transitive and intransitive verbs. Some of the more common of these roots are as follows:

<i>kola</i> , vt., to, rub on,	gives <i>kolala</i> , vt., scrape off,
<i>tshintsha</i> , vt. & vi., to draw near, “	<i>tshintshala</i> , “ to accompany,
<i>kama</i> , vi., to grunt (from surprise), “	<i>kamala</i> , vi., “ be amazed,
<i>lena</i> , vt., to behold,	“ <i>lenala</i> , vt., “ expect,

<i>oma</i> ,	“	“	sweep,	“	<i>omala</i> ,	“	“	wipe off
<i>oto</i> ,	“	“	twist or pound,	“	<i>otola</i> ,	vi.	“	be in pain.
<i>bola</i> ,	“	“	strike,	“	<i>bolala</i> ,	vt.	“	drag

Rem. 1. Note that the final *i* of roots ending in *i* is replaced by *a* before the suffix *-la*:

dihi, vt., to shut,

gives *dihala*, vt., to open.

Rem. 2. Some roots may have a transitive and an intransitive meaning without changing their form. This seems to be true of the roots *tshintsha*, to draw near; *kishala*, to unite; *tshakala*, to scatter.

Tshintsha a wonyi, draw near; *tshintsha iketa a wonyi*, draw the thing near; *kishala mboka*, unite the paths; *mboka yakishala*, the paths have united; *tshakala biketa*, scatter the things; *biketa biatshakala*, the things have scattered; etc.

II. DERIVATIVE NOUNS.

302. The majority of Derivative Nouns come from other nouns, or from adjectives, or from simple verbs or from derived verbs. The various classes of Derivative Nouns are as follows:

Nouns From Other Nouns.

303. By prefixing *bu* (class VII) to the root of a noun belonging to any other class an abstract idea or condition is obtained, and may be translated into English by the suffix *-dom*, *-hood*, *-ship*, etc. Thus,

<i>imbuemi</i> ,	bachelor,	gives	<i>bumbuemi</i> ,	bachelorhood,
<i>ngata</i> ,	woman,	“	<i>buata</i> ,	womanhood,
<i>nyimi</i> ,	king,	“	<i>bun^yimi</i> ,	kingdom,
<i>muana</i> ,	child,	“	<i>buana</i> ,	childhood,
<i>nunga</i> ,	man,	“	<i>bulunga</i> ,	manhood, etc.

Rem. The name of the tribe is expressed in the same manner; as,

Bushonga, the tribe of the Bakuba people; *nshi Bushonga*, a man of the *Bukuba* tribe; *bashi Bushonga*, people of the *Bukuba* tribe; *tota Bushonga*, speak the *Bukuba* language.

Nouns From Adjectives.

304. By prefixing *bu-* (class VII) to the root of the adjective the abstract idea of the adjective is obtained. Thus,

<i>tadi</i> ,	long,	gives	<i>butadi</i> ,	length, tallness, etc.,
<i>be</i> ,	bad,	"	<i>bube (bui)</i> ,	badness,
<i>sheka</i> ,	good,	"	<i>busheka</i> ,	goodness,
<i>nena</i> ,	large,	"	<i>bunena</i> ,	largeness,
<i>nonona</i> ,	strong,	"	<i>bunonona</i> ,	strength,
<i>kuya</i> ,	short,	"	<i>bukuya</i> ,	shortness, etc.

Rem. 1. Certain adverbs are formed from adjectives by prefixing *bu-* (class VII) to the root of the adjective. See 366.

Rem. 2. An indefinite reference to a person or thing may be expressed by the use of the indeclinable words *shongala . . . huakala; shisha . . . ntshuma*, used in couplets. The couplets are generally accompanied by *i . . . i*; as, *i shongala i huakala; bata shongala bata huakala*, certain people; *muota i shongala muota i huakala*, this or that person; *biketa bi shongala biketa bi huakala*, certain things; *bata shisha bata ntshuma*, certain people; *muota i shisha muota i ntshuma*, this or that person; etc.

Nouns From Numerals.

306. By prefixing *n-* (class II) to the root of the numeral the idea entirety is obtained. See 45.

Nshata mu bana baniya, all three of them came; *mhuenta muita tekena*, both of us shall go.

Rem. This same construction is employed with adjective *-kima* all, every.

Nkima mu bana bakela nguna, all of them worked.

Nouns From Verbs.

307. By prefixing *mu-* (class I) to the root and by changing the final vowel *a* of roots ending *a* to *i*, the idea of the agent or doer of the act may be obtained. Thus, we have:

<i>ntotshi</i>	(pl. <i>batotshi</i>),	speaker.	from <i>tota</i> , to speak,
<i>nahi</i>	(“ <i>balahi</i>),	follower,	“ <i>laha</i> , “ follow,
<i>nkedi</i>	(“ <i>bakedi</i>),	doer,	“ <i>kela</i> , “ do,
<i>nshenyi</i>	(“ <i>bashenyi</i>),	thief,	“ <i>shena</i> , “ steal
<i>nshuki</i>	(“ <i>bashuki</i>),	saviour,	“ <i>shuka</i> , “ save,
<i>naiki</i>	(“ <i>balaiki</i>),	teacher,	“ <i>laka</i> , “ teach. See 25, 28.
<i>mboi</i>	(“ <i>baboi</i>),	healer,	“ <i>bo</i> , “ heal,
<i>nui</i>	(“ <i>balui</i>),	rower,	“ <i>lu</i> “ row,
<i>muadi</i>	(“ <i>badi</i>),	dweller,	“ <i>ala</i> , “ dwell,
<i>mueki</i>	(“ <i>bayeki</i>),	giver,	“ <i>eka</i> , “ give,
<i>muonyi</i>	(“ <i>bonyi</i>),	sower,	“ <i>ona</i> , “ sow,
<i>mueki</i>	(“ <i>beki</i>),	pupil,	“ <i>eka</i> , “ learn,
<i>mudi</i>	(“ <i>budi</i>),	questioner	“ <i>ula</i> , “ ask,
<i>yoi</i>	(“ <i>banyoi</i>),	drinker,	“ <i>onyo</i> , “ drink.
<i>nyatshi</i>	(“ <i>banyatshi</i>),	treader,	“ <i>nyata</i> “ tread,
<i>nyehi</i>	(“ <i>bayehi</i>),	knower,	“ <i>yeha</i> , “ know,
<i>nyeki</i>	(“ <i>badieki</i>),	murderer,	“ <i>diaka</i> , “ kill,
<i>nyei</i>	(“ <i>badiei</i>),	eater,	“ <i>odia</i> , “ eat,
<i>nyimi</i>	(“ <i>badimi</i>),	loser,	“ <i>dima</i> , “ be lost,
<i>ngatshi</i>	(“ <i>batshi</i>),	seizer,	“ <i>ata</i> , “ seize,
<i>ngueshi</i>	(“ <i>bueshi</i>),	one who dies for another,	“ <i>owa</i> “ die,
<i>nguedi</i>	(“ <i>buedi</i>),	disputer,	“ <i>wela</i> “ dispute,
etc.			

Note 1. Remember that *mu* becomes *n* before roots beginning with a consonant, and the *n* becomes *m* before *b* and *h*. See 30, 32.

Note 2. Roots ending in vowels other than *a* simply suffix *i*.

Note 3. For various other euphonic changes, read carefully 25, 28, 32, 109, 287, B. VIII, (2), (6), (7).

Note 4. Nouns expressing the *sufferer of the action* or nouns expressing the *one causing the action* or *acting for another*, are obtained from the Passive, the Applied, and Causative Forms respectively. This is also true of other verbal derivatives.

(b) By prefixing *i-* (class VIII) and suffixing *-la* to the root of the verb an abstract idea of the verb or the place of the action may be obtained. See 300.

Thus,

<i>itolala</i> ,	destination or camp,	from	<i>tola</i> ,	to arrive at,
<i>ilamala</i> ,	kitchen,	"	<i>lama</i> ,	" cook,
<i>ikitala</i> ,	resting place,	"	<i>kita</i> ,	" rest,
<i>ishomala</i> ,	secret "	"	<i>shoma</i> ,	" hide,
<i>itulala</i> ,	smithy,	"	<i>tula</i> ,	" forge,
<i>idiakala</i> ,	place of slaughter,	"	<i>diaka</i> ,	" kill,
<i>iyekala</i> ,	gift,	"	<i>eka</i>	" give,
<i>ishemala</i> ,	place of worship,	"	<i>shemala</i> ,	" worship,
<i>itoshala</i> ,	" to sit,	"	<i>tosha</i> ,	" sit,
<i>itenala</i> ,	" of discussion, court,	"	<i>tena</i> ,	" discuss,
<i>ibotala</i> ,	" " birth,	"	<i>bota</i> ,	" give birth,
<i>ishikama</i> ,	" to sit,	"	<i>shikama</i> ,	" sit,
<i>itohala</i> ,	" for court,	"	<i>tohala</i> ,	" judge,
etc.				

Rem. Note that words of more than two syllables ending in *la* or *ma* do not take the suffix *-la*.

(c) By prefixing *i-* (class IX) and suffixing *-la* an abstract idea of the verb or the idea of custom or method may be obtained. Thus,

<i>ikelala</i> ,	custom, method,	from	<i>kela</i> ,	to do,
<i>ilatala</i> ,	dress, apparel,	"	<i>lata</i> ,	" dress.

(d) By prefixing *i-* (class VIII or IX) to the root an abstract idea of the verb may be obtained. Thus,

<i>iwa</i> ,	death,	from	<i>owa</i> ,	to die,
<i>ihetshi</i> ,	suffering,	"	<i>hetshi</i> ,	" punish,
<i>ilela</i> ,	(IX), crying,	"	<i>lela</i> ,	" cry,
<i>ikita</i>	rest,	"	<i>kita</i> ,	" rest,
<i>ibota</i>	(IX), offspring,	"	<i>bota</i> ,	" give birth,
<i>ilama</i>	(IX), cooking,	"	<i>lama</i> ,	" cook,
<i>iloka</i> ,	oath,	"	<i>loka</i> ,	"swear or bewitch,
<i>ikueki</i> ,	(VIII), crowd,	"	<i>kueki</i> ,	" collect,
<i>ishi tei</i> ,	wilderness,	"	<i>shi tei</i> ,	" be burned,

<i>yoma</i> (8)	brush, broom,	“	<i>oma</i> ,	“	sweep,
<i>ishiki</i> (VIII),	seat,	“	<i>shiki</i> ,	“	seat,
<i>ishoma</i> ,	secret place,	“	<i>shoma</i> ,	“	hide,
etc.					

(e) By prefixing *i*-(class IX) to the root *huona*, to decay, the idea of *worthlessness* or *valuelessness* is expressed. This form must always be followed by the noun referred to; as,

<i>ihuona i muota</i> ,	a worthless person, a vagabond,
<i>bihuona bi bata</i> ,	“ people,
<i>ihuona i nte</i> ,	a “ stick,
<i>bihuona bi mite</i> ,	“ sticks,

Rem. This construction may be modified by the adjective *-be*, *bad*; as, *bihuona bi bata babe*, very worthless people; etc.

(f) By prefixing *i*-(class 8 or 9) and changing the final vowel *a* of the root to *i* an abstract idea of the verb is obtained; as,

<i>itshinyi</i> ,	fear, faithfulness, etc.,	from	<i>tshina</i> ,	to	fear,
<i>iyoiki</i> ,	hearing,	“	<i>oka</i> ,	“	hear,
<i>ibotshi</i> ,	birth,	“	<i>bota</i> ,	to	give birth,
etc.					

(g) Sometimes there is found a noun derivative expressing the thing used in the action put in class IV; as,

<i>mbana</i> ,	ladder,	from	<i>bana</i> ,	to	climb,
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(h) A simple abstract idea of the verb root may be expressed by the gerund (class IV); as,

<i>mbokala</i> ,	aim,	from	<i>boka</i> ,	to	shut,
<i>nkelala</i> ,	doing,	“	<i>kela</i> ,	“	do,

etc. See 217.

(i) By prefixing *lu*-(class V) to the root of the verb an abstract idea of the verb may be obtained; as,

<i>lubana</i> ,	hillside, valley,	from	<i>bana</i> ,	to	climb,
<i>lutula</i> ,	blacksmithing,	“	<i>tula</i> ,	“	forge,
<i>lutena</i> ,	backbiting,	“	<i>tena</i> ,	to	talk about,
<i>lutota</i> ,	language, speech, noise,	“	<i>tota</i> ,	“	speak,
<i>luloma</i> ,	begging,	“	<i>loma</i> ,	“	ask for,
<i>lubentsha</i> ,	field, garden,	“	<i>bentsha</i> ,	“	cultivate,

<i>luboka</i> , aim,	“	<i>boka</i>	“	shoot, or throw,
<i>lubunga</i> , wandering,	“	<i>bunga</i> ,	“	walk about,
<i>luena</i> , journey,	“	<i>ena</i> ,	“	go,
<i>luema</i> , song,	“	<i>emala</i> ,	“	sing,

(j) An abstract idea of the verb is sometimes obtained by prefixing *lu-* (class IV) to the root and changing the final vowel *a* of the root to *i*; as, *lukitshi*, a perch or resting place, from *kita*, to rest, etc.

309. No doubt there are other derivative noun forms that have not been mentioned, however, the more important ones have been discussed.

Rem. One must be on his guard against the presumption that because certain nouns derived in a given way have a fixed meaning other nouns formed in a similar way will have a similar meaning. This is not always true. The same precaution must be observed in regards to derivative verbs. Also bear in mind that the natives generally use the simplest forms in speaking.

ADVERBS.

310. There are very few regular adverbs in this language. However, this paucity is made up by the use of prepositional phrases, nouns etc.

Often the idea of the adverb is contained in the verb; as, *tosha*, sit down; *uma*, get up.

The ordinary English adverbs and adverbial phrases with the meaning in the Bukuba language are now taken up. See vocabulary for others.

I. ADVERBS OF PLACE.

311. *Up, on high, upwards, above, etc.:* *a dika*, a noun of class VI preceded by the preposition *a*, meaning *at, on, upon, in, into*, etc.

Boka biketa a dika, throw the things up.

Rem. The word *kata* (no translation) is often heard in adverbial constructions and is both preceded and followed by the preposition *a*.

Boka biketa a kata a dika, throw the things above; *tshika biketa a a dika di malaka*, put the things upon the beds.

312. *On the other side, across, etc.:* *a muidi a*, a noun of class II preceded and followed by the preposition *a*.

Baniya a muidi a luosha, they came from across the stream.

Rem. When the the name of the place is not expressed the preposition following *muidi* is not heard; as, *banena a muidi*, they have gone on the other side or across.

313. *At one place, together, at the same place, etc.:* *a indodia imotshi* or *imo*; *a indodia yelala*; as *batosha a indodia imo*, they sat at the same place; *batosha indodia yelala*, they sat together or in one place.

314. *Forward, in front, before, towards, etc.:* *a buosha*, a noun of class VII preceded by *a*.

Rem. *Before* in the sense of *to be first*; is expressed by *a bukosha*, a noun of class VII preceded by the preposition *a*.

315. *Behind, in the rear:* *a mbisha*, a noun of class IV preceded by the preposition *a*.

316. *Down, downwards, down under, down in, down on, down at, underneath, etc.:* *a shina*, a noun of class IV preceded by the preposition *a*.

317. *Somewhere else, elsewhere, etc.:* *a kuntsha yekidi*, a noun of class IV preceded by the preposition *a* and modified by *ekidi*; *a indodia* (cl. 9) *imotshi* or *yelala*.

318. *Everywhere:* *kuntsha* (4) *ikima*; *kodi* (4) *ikima*.

319. *Far, far away:* *kanyi*, *itana*.

320. *Hence, here, hither, etc.:* *a wonyi*, *a ndaya*, *a wonyi ngonyi*.

321. *Hither and thither:* *a wonyi a wona*; as, *anena a wonyi*, *anena a wona*, he went hither and thither lit. he went here, he went there.

322. *In, inside:* *a, a ngata* (4); *amaningila a mbula* he went in the house; *atshika biketa a ngata a makohi*, he put the things inside of the boxes.

323. *Near:* *a kola* (4) *a kola kola*; as, *tshika biketa a kola a nte*, put the things near the tree; *bata bela a kola kola*, the people are near.

324. *Out, outside:* *a bushohi* (7); as, *tshika biketa a bushohi*, put the things out or outside.

Rem. The preposition *a* does not always precede *bushohi*; *to bushohi*, go out; *tei biketa bushohi*, put the things outside.

325. *Somewhere:* *indodia imotshi*.

Anywhere: *kodi miteka*, *kuntsha miteka*.

326. *There, thence, a wona, a ndona*.

327. *Under, underneath:* *a shina* (4).

328. *Where? whence? whither? a kuntsha-ke? a kodi-ke? a idodia-ke? kue?*

Amuena' kuntsha ke? where has he gone?

Baniya a kodi ke? from whence did they come?

Batshika biketr a indodia-ke? where did they put the things?

Umue' kue? where are you going?

Biya to kue? from whence are they coming?

II. ADVERBS OF TIME.

329. *Again: kamotshi.* See 89 Rems. 1-5.

Rem. 1. The idea of *again* may also be expressed by the use of the Repetitive Forms of the verb. See 301.

Rem. 2. The word *kamotshi* is employed in the sense of *also* when there is no reference to time.

330. *Ago, long time, long ago: a bukosha; kanyi; a matetshala; shu ... shu!!*

331. *Always, constantly, ceaselessly, etc.: shu ikima; lushu taka lushu taka; muanya nkima; muna lushu muna lushu (5).*

332. *Ever, forever: luluna.*

333. *Simultaneously; at the same time; at one time; etc.: ihua imotshi; ishola; yelala; hueta (4) mimotshi.* See 89, Rems. 1-5.

334. *First; before: a buosha; a bukosha; also by the root tela, meaning to be first, to go before, etc.*

335. *Daily: lushu taka lushu taka; muna lushu muna lushu.*

336. *Early (in the morning): kosha butu; ntshietscha butu.*

337. *Evening, afternoon: ikokala (8).*

338. *Frequently: hueta buiki; shu ikima; muanya nkima.*

339. *Noon; mid-day. itanga a ndenga; a ndenga; muanya muanya.*

340. *Instantly, at once, now; immediately, etc.: ihontshi.*

341. *Often, many times, frequently, etc.: hueta buiki, shu ikima, muanya nkima.*

342. *Soon (early in the morning): kosha butu.*

(Very early in the morning): *ntshietscha butu.*

(Another time, sooner or later, afterwards): *mbala'hena.*

343. *To-day: aloia.*

(*Day by day, daily*): *muna lushu muna lushu; lushu taka lushu taka.*

344. *Once, twice, thrice, etc.: hueta mimotshi; hueta amhena; hueta anshata.* See 89, Rem. 3.

345. *To-morrow: ngesha, 4.*

To-morrow morning: kosha ngesha; a hena ngesha.

To-night: butu.

346. *Yesterday, ikola, 8.*

347. *Day before yesterday: ikodina, 8.*

348. *Day after to-morrow: a hena; a hinina.*

349. *When? huota-ke? itanga huota-ke? lushu ke? ngona ke? ntshi ke?*

Rem. 1. The indefinite idea of *when* may be expressed by the form of the verb with the subordinating particle *a-*, See 265-273.

Rem. 2. For *when* in indirect questions, See 424.

III. ADVERBS OF DEGREE AND QUANTITY.

350. *Asas:* See 83 (d).

351. *How many? how much? mbadi-ke?*

352. *More:- Comparison of Adverbs.* By the use of the verbs *shama* and *leka* both the comparative and the superlative degrees of the adverb are expressed. See the comparison of adjectives, 81 83.

The following examples will make the idea more clear:

Mbohe anshama buanyi, Mbohe is more smart or smarter than I, lit. Mbohe surpasses me in wisdom; *Mikohi aleka Kueta aboka nte kanyi*, Mikohi threw the stick farther than Kueta, lit. Mikohi excelled Kueta, to throw the stick far away; *Mikohi ayasha'leka Kueta akela nguna*, Mikohi works better than Kueta, lit. Mikohi excels Kueta to work.

353. *Much; many: buiki (substantive), 7.*

Biketa bi buiki, many things; *bata ba buiki*, much people.

354. *Little: kakeka.*

Kueta ayasha' tamuka kakeka, Kueta loves us a little.

355. *Too:* See 83 (b).

356. *Very:* See 83 (c) (1)- (5).

IV. ADVERBS OF MANNER.

357. Backwards: *lumbimbisha*.

Kueta abuaka lumbimbisha, Kueta fell backwards.

(With the breast upwards): *ikakala*; as, *Kueta abuaka ikakala*, Kueta fell backwards.

358. Truly; truthfully; certainly: *ikakama*; *dioi dikoka*, 6.

359. Quietly; patiently; slowly; carefully; etc.; *bubola*.

360. Quickly; hastily; in a hurry; etc.: *mbanga*; *wua wua*; *buasha*.

361. How? In what manner? *ke*? *mbonyi*? These words generally come at the end of the sentence.

Kueta ambokala nte mbonyi? How or in what manner did Kueta break the stick?

Rem. The words *mbugi* and *ke* may also modify the substantive form of the adjective.

Ikohi i Kueta ye bunena ke? What is the size of Kueta's box? *Bed'i malaka buiki ke*? How many beds have they? *Ishu yana ye bunena mbonyi*? What is the size of his hoe?

362. So; thus; in this manner; etc. *ngo*, *ngosha*.

Rem. The idea of *according to each*, etc., may be expressed by *muna* *muna*, each followed by the noun.

Muna butu muna butu, according to each night; by night.

Balunga batola mite, *muna bola muna bola*, let the men bring sticks according to each village, or village by village.

Ubayeka minenga, *muna bualu muna buala*, give them medicines according to the disease.

V. ADVERBS OF AFFIRMATION AND NEGATION.

363. No (negative answer to a question); *kuaha bi*.

Rem. 1. Frequently one of these negatives is heard at the end of the sentence in addition to the negative pronominal prefix. This is done to make the sentence more emphatic.

Wena kukedidi nguna muau busheka bi, you have not done your work well, no.

Rem. 2. The truth of a question in the negative is often affirmed or denied by the negative rather than the fact asked by the question.

Wena kukedidi nguna muau alola? E, didn't you do your work? E, no, lit. yes (I did not).

Rem. 3. The word *nkuta* is often heard in expressing the idea of *nothing, empty, in vain, failure in attempt, etc.*

Tashota biketa, tota nkuta, we searched for things, we came away empty; *tashota manoma a nte, nkuta*, we looked for fruit on the tree, in vain; etc. See 385 (q).

Rem. 4. The word *ibalaka*, expressing the idea of *to no purpose, in vain*, is employed in very much the same way as *nkuta*. See 385 (s).

364. *Note:* As a rule the negative pronominal prefixes, inflected directly with the verb, are used. 177.

Rem. 1. When the word *not* comes before a single word, such as a personal pronoun or a noun, it may be expressed by the particle *ka*; as, *ka bana*, not them; *ka buina*, not you; etc.

Rem. 2. The expression *not yet* is often expressed by the past indefinite tense with *tshika*. See 205-206.

Rem. 3. The idea of *not yet* may also be expressed by the auxiliary verb *sha*. See 202-203, Rem. 6.

365. Yes: *E*.

Wakutala mindela? E, did you wash the clothes? yes.

Rem. 1. The idea of "yes?" "what?" "present", "I am here" etc., is expressed by the word *ilanga*, in answering to one's name when called.

Rem. 2. For negative question, see 363, 364, Rem. 2.

VI. Formation of Adverbs from Adjectives.

366. Adverbs may be formed from certain adjectives by prefixing *bu* to the stem of the adjective; as, *bube*, badly, from *be*, bad; *bunonona*, strongly, from *nonona*, strong; *bubuola*, carefully, from *luola*, weakness, used as an adjective; *busheka*, well, from *sheka*, good, beautiful; etc. See 305 and Rem.

VII. MISCELLANEOUS.

367. *Only; just for nothing; etc., bukala.*

Bamatota bukala, they only talked or they talked just for nothing.

Alone, (as bread or meat without anything to eat with it), *bikona*.
Kata bikona, bread alone.

368. So; hence; wherefore; consequently; thus; therefore; etc., *ka*;
ngo; *ntshina*; *ikama i*; *kona*;

Tata ano ka ndanoka manga, father has died therefore I am sad;
muan'emi ed'i buala ntshina amuiya mimi, my child is sick therefore I
have come; *Mai*; *ambekela kona amuena mimi a buola*, mother called
me hence I went to the village; *Kueta antona ka ambola mimi*, Kueta
offended me, therefore I struck him; *Kueta amatuma ndela muemi*
kona lama'mimi amueka biketa, Kueta sewed my cloth, therefore I
gave him some things.

Rem. 1. Note that these words are generally followed by the
forms of the verb with the subordinating particle *a-*. See 265-273.

Rem. 2. *Kona* sometimes expresses time.

Ikola kona amuena mimi, yesterday is the time I went.

Rem. 3. *Ntshina* is simply the emphatic pronoun referring to
ikama. See 98, Rem. 4, Notes 2-3, also 100.

Rem. 4. Often the adverb meaning *therefore*, is omitted, especially
is this true when the verb of the adverb clause is in the present or
future tense.

Kueta amakela nguna muemi, lamuekamueka kamidi, Kueta did my
work, therefore I shall give him a goat; *muana adiaka koka, ana aya-*
sha'mbola, the child killed the chicken, therefore he is whipping him.

369. Why? What for? *Ke? Ikama-ke? mbonyi?*

Ankela nguna ikama-ke? why did he do the work? *Umuena a' buola*
mbonyi? Why did you go to the village? *Wambosha muan'emi ikama-*
ke? why did you strike my child?

Rem. 1. Note that the simple tenses or the applied or causative
forms of the verb are used in the affirmative.

Rem. 2. In the negative the simple forms are used.

Kukedidi nguna ke? why didn't you do the work?

Kabatodidi mite ikama - ke? Why didn't they bring the sticks?

370 Truly; absolutely; exactly; etc., *koka*, *ikakama*.

Akela nguna koka, he did the work absolutely.

Kamidi amano ikakama, the goat died truly.

371. *Very; moma; kue.*

Wena wed'i mbami moma, you have a very bad cold.

Kueta e muota anena kue, Kueta is a very large person.

Ndamueka iketa ikeka moma, I gave him a very small thing.

PREPOSITIONS.

372. There is a great paucity of pure prepositions in this language. It will be surprising to note that the majority of prepositions in English are supplied in this language by the simple preposition *a* which is uninflected. The lack of other prepositions is supplied by noun forms and other constructions. Frequently the idea of the preposition is expressed in the verb; as, *Kueta ankesha nguna*, Kueta worked for me.

Since the English abounds in prepositions it is well to note the corresponding equivalents in this language. The idiom in the two languages often presents striking differences.

Some of the more common English prepositions and prepositional expressions with the equivalent in this language now follow:

(1) *For: a.*

Amakela nguna a ndela, he worked for cloth.

(2) *By (held by), a.*

Banata muana a mio, they took or held the child by the arms.

(3) *From: a; to.*

Abuaka a nte, he fell from the tree.

Taniya to Luebo, we came from Luebo.

(4) *In (in a line); a:*

Banemata a muanga, they stood in a line.

(5) *To: a; ka.*

Amanena a Luebo, he went to Luebo.

Note 1. Observe that *ka* is employed:

(a) After *ela* in the subjunctive.

Mbe be ka buola katina 'balena, if they are at the village we shall not see them.

(b) After verbs of motion in the subjunctive.

Mbe bena ka Luebo bubamokabamona, if they go to Luebo you

will see them.

(c) In interrogative constructions expressing to whom? etc.

Kuma iya ka buola bata ke? to what people is the chief coming?

Kueta amuena ka buola bata ke? to what people did Kueta go?

Kuma ate' shola ka buola bata ke? To whom did the Lord first appear?

(6) *Over: a.*

Lodi ndela a biketa, arrange the cloth over the things.

(7) *Along: a.*

Anena a mboka, he went along the road.

(8) *At: a; ka.*

Mite miela a buola, the sticks are at the village.

Note. *Ka* is employed as in (5) above.

(9) *Against: a.*

Taneka biketa a nte, we leaned the things against the tree.

(10) *In: a.*

Kueta ela a mbula, Kueta is in the house.

(11) *Towards: a.*

Anena a mboka a Luebo, he went along the road towards Luebo.

(12) *Away from: a; to.*

Ana aniya a buola, he came from the village.

Taniya to ngona, we came from the field.

(13) *Around: a.*

Ana alela a mbula, he went around the house.

(14) *Out; out of: a.*

Tei kamidi a luana, take the goat out of the yard.

(15) *On (on the ground): a with shina (4).*

Lodi biketa a shina, arrange the things on the ground.

(16) *Up: a with dika (6).*

Lodi biketa a dika di ilaka, arrange the things on the bed.

(17) *Within: a.*

Kueta ikiya a ngona itana, Kueta will come within five months

(18) *Under, underneath: a with shina. (4).*

Tshika biketa a shina a ilaka, put the things under the bed.

(19) *Around (go around): a with mbisha (4).*

Lela a mbisha a mbula, go around the house.

(20) *Among; amongst; amid; in the midst of: a* with *hinga* or *ndenga* (4).
Kueta amabaka a hinga a bata. Kueta was in the midst of the people; *Mikoki amabaka a ndenga a bata*, Mikohi was among the people.

(21) *By (near to, close to): a* with *kola*, 4.

Kueta ela a kola a nte, Kueta is near the tree.

(22) *By (with agent in passive voice): a* with *buola*, 7.

Badiaka kamidi a buola Kueta, the goat was killed by Kueta,
 See 181

(23) *After; behind; in the rear of; etc.: a* with *mbisha*, 4.

Kueta amanena a mbisha a mbula, Kueta went behind the house.

(24) *Before; in front of; etc.: a* with *buosha*, 7.

Yaka a buosha buemi, go in front of me.

(25) *Beside; near to; by; etc.: a* with *kola*, 4.

Nte muela a kola a mbula, the tree is near the house.

(26) *Across; on the other side; etc.: a* with *muidi*. 2.

Yaka a muidi a luosha, go on the other side of the stream; *buola buana buela a muidi a wonyi a luosha*, his village is on this side of the stream; *nte muela a muidi a wonyi a mbula*, the tree is on this side of the house.

(27) *Between; in the middle of; in the midst of; etc.: a* with *hanga* or *a* with *ndenga*.

Mala diha mela a hanga a Luebo bani Nshenga, there are nine villages between Luebo and Mushenge; *nte muela a ndenga a luana*, the tree is in the middle of the yard

(29) *On top of; over; over the top of; etc.: a* with *dika*, 6.

Yaka a dika di mbula, go on the top of the house.

Rem. *Over* in the sense of *throw over*; as, *throw the stick over the house*, is perhaps best expressed by the verb *shama* or the verb *leka*.

Kueta amashamisha nte a shama a mbula. Kueta threw the stick over the roof of the house, lit. Kueta caused the stick to pass over the roof of the house. *Nte muashama a dika di mbula*, the stick passed over the top of the house.

(30) To: *a*.

Iya a bita, come to us; *yaka a nte*, go to the tree. See 99 (c).

Rem. 1. The idea of the infinitive in English may be expressed by the infinitive with the prefix *a-* or by the gerund. SEE 216, 217.

Akela nguna iyasha ashama atosha bukala, to work is better than to sit idle; *nsheila yashama ndelala*, laughing is better than crying.

Rem. 2. To, followed by nouns referring to persons, is expressed by *a* with *buola*, but never by *a* alone.

Toma bana a buola tata, send the children to father.

Note. *A buola* may be followed by the possessive adjective referring to persons.

Iya a buola buita, come to us; *yaka a buola bana*, go to them; *iya a buola buemi*, come to me; etc.

Rem. 3. The word *kata* (4) which is not translated, is often heard thrown in between the preposition *a* and the noun following it; as, *yaka a kata a nte*, go to the tree; *Kueta ela a kata 'mboka*, Kueta is in the road; etc.

(31) *Of* (showing possession): this idea is obtained by the use of the pronominal prefix (64) of the noun showing the thing possessed.

Luketa lu Kueta, the hat of Kueta; *Ntsheka a Mbawota*, the dress of Mbawota; *bata ba Ntshemi*, the people of God; *nte mu Kueta*, the stick of Kueta; etc.

(32) *With: i*.

Kueta amadiaka kamidi i nte. Kueta killed the goat with a stick; *Mikohi amanena i nyimi*. Mikohi went with the king. See 104, (a)-(b), Rem. 2.

Rem. 1. The preposition *i* also serves as a conjunction and means *and*, as, *wena i mimi tekena*, you and I shall go.

Rem. 2. The preposition *i* employed in connection with the auxiliary verb *ela*, *to be*, supplies the lack of the auxiliary *have*, *had*, etc.

Nded'i biketa, I have things, *tamaba i malaka*, we had beds; etc. See 182-193 with Rems.

(33) *Like, similar to, etc.: muna; ihua i; -ntshi*.

Ntshemi e muna munga. God is like the wind; *nte mumu mue muna nte muna*, this stick is like or similar to that stick (yonder); *ikama ihua*

i ngo, an affair like this; *biketa bintshi*, like or similar things.

(34) *Through*: two verbs are generally employed to express this idea, the one indicating the entering, the other the passing out.

Kamidi amanirgila luana, amato, the goat passed through the yard, lit. the goat entered the yard and went out.

Rem. 1. Sometimes the idea is expressed in the verb; as *buta amalushula nte*, the arrow passed through the tree.

Rem. 2. The verbs *shama, shamisha, leka, lekisha*, may also be used to express the idea. These verbs are followed, however, by the preposition *a*.

Kueta ashama a mbula, Kueta passed through the house; *Mikohi ashamisha Kueta a mbula*, Mikohi caused Kueta to pass through the house.

(35) *In* (in comparing prices): *mboka*.

Mbana mu ndela mboka a hasha mue mbadi-ke? what is the price of the cloth in shells?

(36) The idea of *to (as far as); during (as long as)*; may be expressed by the word *shanga*.

Yaka shanga nte, go as far as the tree; *kandin'ena shanga ashala tata i buala*, I shall not go as long as father is sick.

CONJUNCTIONS.

373. As in the case of pure adjective and adverbs this language is also poor in pure Conjunctions.

The Conjunctions divide themselves into two classes: (a) *Coordinate* and *Correlative*, and (b) *Subordinate*.

I. Coordinate And Correlative Conjunctions.

374. These connect *words, sentences, clauses* or *phrases* of the *same rank* or *order* in the sentence.

375. The most common coordinate conjunction is *i* which means *and*.

376. The conjunction *i* is not used nearly so frequently as the *and* of

the English. Especially is this true when two verbs follow each other in close succession.

Kueta amaniya amakela nguna, Kueta came and worked.

377. *Bani* is strictly coordinate and means *and*. It is only employed between *words* of the same rank.

Kueta bani M'bohe bamanena, Kueta and M'bohe went; *ndamuka ntshe bani ntsho*, I want salt and peanuts; *tshika mite bani mikohi a shina*, put the sticks and the boxes on the ground.

378. *I... i* expresses correlative *both....and*.

Tola mite miela a wonyi i miela a wona, bring the sticks, both those that are here and those that are yonder.

379. *Mbe....mbe* expresses the correlative *either....or*.

Tola mite, mbe mimi miela a dika di mana mbe mimi miela a dika di bulelela, bring the sticks, either those on the ground or those on the bench; *umheka biketa biodia, mbe ntsho mbe mambota* give me something to eat, either peanuts or bananas.

380. *Neither nor*, is generally expressed by putting both parts in the negative.

Kalamukidi ndela, kalamukidi ntshe, I want neither cloth nor salt.

381. *Or* is expressed by the use of *mbe*.

Bekila Kueta mbe Mikohi, call Kueta or Mikohi.

382. *Mbe* is employed in asking questions when no other interrogative word is used.

Bamuka mikana mbe? do they want books or (not)?

383. *Eka* means *but*, however, it is not so frequently used as the *but* of the English.

Ndamuka akela nguna i buina eka mai ayasha abela, I want to work with you, but mother refuses.

II. SUBORDINATE CONJUNCTIONS.

384. The conjunctions employed to join a subordinate or dependent clause to that on which it depends are called Subordinate Conjunctions. These conjunctions will be more fully discussed under Syntax. See 386-424.

Subordinate Conjunctions may be divided as follows:

(a) Those employed in noun clauses:

(1) *Ane: that; whether; whether . . . or.* 402 (b) (2)-(3).

(2) Indirect questions employed as noun clauses are introduced by:

I. Relative pronouns with antecedent omitted, meaning *who, whom, which, what*, etc., See 424 (b).

II. Relative pronouns with the antecedents *lishu, itanga, -ntshi*, etc. omitted, See 424 (b).

III. The words *kuntsha, kodi, indodia* meaning *where, whence, whither*, etc., See 424 (c).

IV. The words *mbonyi, mboka*, meaning *how*. See 424 (d).

V. *Ikama ke?* meaning *why?* See 424 (e), (1)-(2).

(b) Those employed in adverb clauses:

(1) Those introduced by *mboka, kodi, kuntsha kue, indodia* meaning *whither, whence*. See 328, 404.

(2) *A-* prefixed to the root is employed:

I. To express *when, after, as soon as*, etc. See 405 (a) (1)-(2).

II. To express *before*. See 406 (b) (1).

III. To express *till, until*. See 405 (c).

IV. To express *while*. See 405 (2).

(3) *A buosha* and *a bukosha*, *before*, See 405 (b) (1)-(3).

(4) *Mbe, if, if not; except; unless*; etc. See 406 (a)-(c); 407 (a)-(d).

(5) *Mboka; ihua i; as; like*. See 412.

(6) *Ikama i; ikama i mbe*. See 413.

(c) Subordinate clauses which have no special conjunction to introduce them in the Bukuba, but have a conjunction in English:

(1) *Before*. See 405, (b) (4).

(2) *Until*. See 405, (c) Rem.

(3) Constructions expressing purpose and meaning *that; in order that; so as to; lest*; etc. See 408.

(4) Constructions expressing result and meaning *that*. See 410.

(5) Constructions of comparison. See 411.

INTERJECTIONS.

385. In addition to may and various movements of the lips, hands

and body to express strong feelings, there are, in this language, many, very expressive interjections. The following are some of the more ordinary of these interjections:

(a) *Ikama ihua ngo!* lit. an affair like this! This interjection expresses simple surprise.

(b) *Ode!* expresses assent or satisfaction.

(c) *Mai O! Mai O!!* is an expression of sudden pain or unpleasantness, and means, *O my mother!!*

(d) *Oila! Oila!* is an expression of courtesy or of obeisance, when spoken to.

(e) *Ilanga!* is employed in answering when one is called, and expresses the idea of, "present;" "here am I;" etc.

(f) *Dawe! Dawe!* expresses an amusing surprise.

(g) *Eye* (elongated) is postpositive, and is employed in addressing or calling a person at a distance, and may be employed after any part of speech.

(h) *Wanuma!* is the ordinary expression of salutation, and means *are you up?* The one addressed answers, *ndanuma, I am up.*

(i) *Hola! Shala hola!* is a good-bye greeting at any time of day, and means, *remain quiet.*

(j) *Betaka!* is a good-night greeting, expressing the idea of, "good sleep."

(k) *yo! yo! yo!; ye! ye! ye!; ki! ki! ki!; shu! shu! shu!;* express the idea of *very far; far away; very long; very long time; anxiously, incessantly!*

(l) *Ma! here, take this!*

(m) *Ngai! ! such! ! as, muana ngai! ! such a child! !*

(n) *Tei nkana!* expresses an oath.

Tei nyimi! "well, I declare!" lit. "take away the king!" used in expressing wonder or surprise or admiration.

(o) *Mana shu! a long time!* lit. to finish the days.

(p) *Nkuta! Ibalaka! nothing! in vain! to no purpose! as, ndashota biketa biodia, nkuta! I searched for something to eat, but (found) nothing!*

Ndanaka! ndanaka, ibalaka! I taught him and taught him, but in vain, to no purpose!

(q) *Ke, ike! Is it not so?* This expression is employed in argument or conversation and has something of the meaning of the French "*N'est ce pas?*"

(r) *Bo! bo! bo!* expresses the idea of, "*There now!*", rather amusing.

(s) *Odia inana!* To have accomplished a strong or great affair
Lit. to eat a bridge.

(t) *Ntshoka muana!* A great thing to be said or done, or to be done. Lit. a young elephant.

(u) *Ke? Kuaha!* Used in argument and expresses, "*Is it so? No!*"
Lantshika amucka biketa, shota mbe lawela kakaska amucka ke?
Kuaha! I would have given him things, do you think I'll ever do it again? No!

(v) *Iboma ngo ke?* Used in argument and seeks assent from the person listening and expresses the idea of, "*Is it right?*" "*Would you like this?*"

(w) *Ushakala buela!* Used in refusing a request.

(x) *Kua Mboka!* "*No mistake about it!*" Used in expressing admiration for a person or thing.

(y) *Kua nkatala?* "*Nothing better!*" "*Simply great or fine!*" Used in praising a person or thing.

(z) *Kutala munya!* Used in refusing a request. Lit. *Wash your mouth!*

SYNTAX.

386. Many phases usually discussed under Syntax have already been treated under the discussion of the various parts of speech, therefore, it will not be necessary to further discuss them except when needed to make the thought more clear.

Sentences naturally divide themselves into three classes, *Simple*, *Compound* and *Complex*.

I. THE SIMPLE SENTENCE.

387. As in the English, the Simple Sentence of this language is composed of one subject and one predicate, either one or both of which may be compound.

Rem. 1. So far as the construction is concerned the imperative mood forms, as in English, a simple sentence, and therefore, needs no farther discussion.

Rem. 2. The direct interrogative also forms a simple sentence. See 415-421.

THE SUBJECT.

388. As in English, the Subject is the ruling word in the sentence, and is very important on account of the principle of alliterative concord.

389. The subject may consist of

(a) A single noun.

Mite miabuaka, the sticks have fallen.

(b) The simple pronominal prefix, or this in connection with a disjunctive personal pronoun, an interrogative pronoun, or one of the demonstratives.

Babuaka, they have fallen; *bana babuaka*, they have fallen; *wuya ayasha alela*, *wuna ayasha ashe*, This one (*muana*) is crying, that one is laughing; *ayash'alela uyanya?* who is crying?

(c) The gerund.

Nshela ayasha aleka ndelela, laughing is better than crying.

(d) An adjective or a numeral with its noun understood.

Bahe babuaka, two (persons) fell; *bekidi banemata*, the others stood up.

(e) A combination of nouns and pronouns,

(1) Two or more nouns may be employed thus to form a compound subject. In this case the prefix of the verb is always plural. It is important to note the rules, concerning the prefix, which are given in the following remarks.

Rem. 1. When one or both nouns belong to class I the verb takes

the 3rd pers, pl. of class I .

Kueta bani Mikohi baniya, Kueta and Mikohi have come; *Kueta bani nte babuaka*, Kueta and the stick fell; *bana bani mite babuaka*, the children and the sticks fell.

Rem. 2. When the nouns belong to the same class or to any classes other than class I, the plural prefix of class IX *bi-* is employed.

Nte bani bulelela biabuaka, the stick and the bench have fallen; *makohi bani malaka biabuaka*, the boxes and the beds have fallen; *mite bani biketa biabuaka*, the sticks and the things have fallen; etc.

Note. Sometimes when both nouns are of the same class they take the plural prefix of that class, however, this is unusual, the prefix *bi-* is the general rule.

(2) The subject may consist of two or more pronouns or nouns of different persons. It will be important to note that the prefix of the verb in this case is always plural, and the 1st. pers. rather than the 2nd. or 3rd. is used, and the 2nd. pers. rather than the 3rd.

Kueta bani mimi tikiya, Kueta and I shall come; *wena i mimi tekena*, you and I shall go; *wena i ana bukena*, you and he will go; *mimi i nte tabuaka*, I and the stick fell; *wena i nte buabuaka*, you and the stick fell; *wena i mimi tabuaka*, you and I fell.

Rem. 1. There is an ordinary way of expressing the compound subject. This is done by using the more important of the subjects with the verbal prefix, then follow this by the other subject connected by the conjunction *i*, and.

Waniya i ana, you and he came; *ana abuaka i luketa*, he and the hat fell.

Rem. 2. There may also be a plural verb in these constructions in spite of the fact that the subject is singular.

Bikiya i Kueta, they and Kueta will come.

Rem. 3. It is interesting to note that, unlike the English, in compound subjects, the pronouns generally come in order- 1st., 2nd. and 3rd. pers.

Mimi i wena i ana tekena, I, you and he shall go.

390. The modifiers of the subject may be

(a) An adjective, an inflected numeral, an adjective demonstrative

pronoun or an adjective possessive pronoun.

Rem. For more than one adjective modifying the same noun, See 74.

(b) An adjective phrase. See 77 and 78.

Rem. It will be interesting to note that when a thing is owned by more than one person the adjective- *shashonga* is used.

Nte muita mushashonga, our stick (in joint possession).

(c) A relative clause. See 145.

(d) A noun in apposition.

Yishu, muan'a Ntshemi, amawesha bata bakima, Jesus, the Son of God, died for all people.

391. There are three positions which the subject may hold in the sentence, viz. The *Natural*, the *Inverted* and the *Transposed*.

(a) The subject, whether it be a pronominal prefix or some other word used as the subject, in the Natural position, comes before the verb. This position is employed in all simple and declarative sentences.

(b) The subject comes after the verb in the Inverted position and the place of the pronominal prefix at the beginning of the verb is occupied by a relative pronoun or some other subordinating particle. These will be noted in the remarks that follow.

Rem. 1. The subject, whether it be noun or pronoun, follows the verb in the Inverted position.

Antola Kueta a buola atosha, when Kueta reached the village he sat down; *antola bita a buola tatosha*, when we reached the village we sat down; *ankei'ana nguna akita*, when he did the work he rested.

Rem. 2. In compound tenses the subject, if a noun, comes after the finite verb, if a pronoun, it comes between the auxiliary verb and the finite verb; as *makohi mayash'atola Kueta me masheka*, the boxes which Kueta is carrying are good; *makohi mayasha bita atola me mabe*, the boxes which we are carrying are not good.

Rem. 3. The Inverted order is used as follows:

(1) In relative clauses when the relative pronoun is direct or indirect object.

Muota amonyi mimi ikola ano, the person whom I saw yesterday has died; *Kueta anodia biketa bintol'ana*, Kueta has eaten the things which he brought; *iketa iyash'uena alata ye yemi*, the thing which you have

on is mine; *bata bayash'uenā amonā bayash'ena a Nshenga*, the people whom you see are going to Mushengi; *nte mutol'ana muashanga*, the stick which he brought has fallen; *tanodia kamidi adiakidi bita ikola*, we ate the goat which we killed yesterday; *muota amueka mimi nte anena*, the person to whom I gave the stick has gone; *ndamuka luketa luyash'uenā alata*, I want the hat which you have on.

(2) In substantive clauses when these clauses are used as objects in indirect questions. However, if the subject of the substantive clause is a relative pronoun it takes the natural order.

Kalayehidi kodi amuenā Kueta, I do not know where Kueta went; *kalayehidi bayash'iya a mboka*, I who are coming in the road.

(3) In adverb clauses.

Iya bana ndibayekabayeka biketa, when they come I shall give them some things.

(c) The Transposed Position is used in indirect questions alone in which an interrogative word is employed. Nevertheless, in this case the verb takes the usual pronominal prefix just as if the subject stood in its usual place. The interrogative word which is employed as the subject comes at the end of the sentence.

Antola mite nyanya? who brought the sticks?

Bane'shota nyama a buanya banyanyi? who have gone to look for animals in the forest?

Note 1. Before going further into the discussion of syntax it might be well to note the tendency on the part of the Bakuba to abbreviate their *words, sentences*, etc. by leaving off final vowels and syllables. SEE 20, Rem.

Examples:

Atayek' for *atayeka*; he gave to us; *anen* for *anena*, he has gone; *bani* for *baniya*, they have come; *ka bi'tena* for *ka bita tena*, we are going; *muka mua'nyo ihua muak'ue'dimuka*, for *muka muana a nyo ihua muak'uenā dimuka*, love thy neighbor as thyself; *biketa biman'ue'bayeka* for *bimana wena bayeka*, the things which you gave them; *biketa biman'a'-bayeka*, for *bimana ana bayeka*, the things which he gave them; etc. See 33 (a) Rem. 2, 190, 191, Note.

Note 2. Observe in this connection the elision of the final vowel *a*

in the word *ntema* when modified by the possessive adjective; as, *nte-m'uita*, our heart.

Note 3. Observe also the elision of the final syllables *la* and *na* of the roots *tela*, *shala* and *ena*, when followed by the infinitive with the prefix *a*.

Bane'batala mite, they have gone to cut sticks; *basha'kela nguna*, they stayed to do the work; *bate'buaka*, they fell before hand, etc.

Note 4. Observe the contraction of the given name and the surname into one; as, *Misha'Mikohi* for *Mingashanga Mikohi*; *Busha'Minga* for *Bushaha Mingashanga*; *Kueta'Mbo* for *Kueta Mbohe*; *Mba'Wota* for *Mbaka Wota*; *Mboiki* for *Mboka Kina*; *Mbaiki* (or *Mbeki*) for *Mbaka Kina*; etc. See 25, (b), Rem. 3.

THE PREDICATE.

392. The Predicate, if expressed, is always a finite part of the verb and is found in any simple or compound tense. The participle or infinitive standing by itself can not form a complete sentence.

Rem. 1. The predicate takes the pronominal prefixes belonging to its subject when the subject is in the Natural or Transposed positions. See 391 (a) and (c). However, if the subject of the sentence is in the Inverted position, whether it be noun or pronoun, it comes after the verb, and the place of the pronominal prefix at the beginning of the verb is occupied by a relative pronoun used as a direct or an indirect object, or by some other subordinating particle.

Rem. 2. For the agreement of the predicate with compound subjects, see 389 (e), Rems., etc.

Rem. 3. For the agreement of the predicate with *nkima*, *all of*, when followed by a possessive adjective pronoun, see 162 and Rem.

Rem. 4. The predicate when employed as a simple copula is often omitted and, in certain cases, its place is taken by *i* which precedes the predicate adjective. The negative is simply *kai* or *ka*. See 120, Rem. 3 and Notes; 185, Rem. 4 and Notes.

393. The predicate may be compound, when this is true the conjunction *i* is usually omitted.

Bana baniya, batosha, the children came and sat down.

394. The modifiers of the predicate may be

(a) A simple adverb.

Kueta aniya buasha, Kueta came quickly.

(b) An infinitive or an infinitive phrase.

Balunga bamanena ashota nyama, the men have gone to hunt animals.

(c) A prepositional phrase.

Bana bayasha atosha a shina a nte, the children are sitting under a tree.

(d) An adverbial clause showing different relations of condition, time, place, etc.

Iya bakidi ita tadiakadiaka kamidi, when our friends come we shall kill a goat.

395. The modifiers of the predicate usually follow the verb.

Rem. To make the sense more emphatic a prepositional phrase may come at the beginning of the sentence. The adverbial clause is also generally at the beginning of the sentence.

A ngona ye kamidi, in the field are goats.

Mbe ukela nguna busheka layekayeka ndela, if you do the work well I shall give you some cloth.

396. The complements of the predicate may be:

(a) predicate adjective, a predicate noun, or a pronoun.

Mite mie misheka, the sticks are good; *Yishu amaba Ntshemi*, Jesus was God; *be bana*, it is they.

(b) A direct object which may be:

(1) A simple noun.

Ato'a nte, he brought the stick.

(2) A pronoun which may be relative, demonstrative, interrogative, possessive, etc.

Tanata biketa bintol'ana, we took the things which he brought; *atola, mina*, he brought those (*mite*, stick); *banyaka nyanya?* whom did they kill; *Atola muemi*, he brought mine (*nte*, stick); *bashena bikima*, they stole them all (*biketa*).

(3) A pronominal infix.

Kueta ayasha'tabekila, Kueta is calling us; *Kueta amabitola*,

Kueta brought them (biketa).

(4) An infinitive phrase.

Bamanena ashahala mboka, they have gone to work the road.

(5) A simple adjective or numeral.

Batola minai, they brought four (*mite*).

(6) A subordinate clause, thereby forming a complex sentence.

Bayeha kodi amuena Kueta, they know where Kueta went.

(7) An infinitive.

Bamuka atosha, they wish to sit down.

(8) Compound, in which there may be

I. Two or more nouns connected by conjunctions.

Babola Kueta bani ngol'ana, they struck Kueta and his older brother.

II. A pronominal infix and a noun employed as objects.

Bamababola i bana ba bana. they struck them and their children.

III. A pronominal infix and a pronoun employed as objects.

Amamitola i mimi, he brought them and these (*mite*).

IV. Two pronouns.

Amabola wuya i wuna, he struck this one and that one (*muota*).

(c) An indirect object which may be

(1) A simple noun.

Baneka Kueta bishima, they gave to Kueta some food.

(2) A pronoun which may be relative, demonstrative, possessive, interrogative, etc.

Wuya e nunga amueka Kueta nte, this is the man to whom Kueta gave the stick.

Aneka bakuiya kata, he gave these (*bata*) some bread.

Aneka i bemi bishima, he gave mine (*bana*) some food. See 112 (d),

Rems.

Amueka banyanya biketa? To whom did he give the things?

Aneka bakima ndela, he gave them all (*bata*) cloth.

(3) A pronominal infix.

Amueka ndela, he gave him some cloth.

(4) Compound in which there may be

I. A noun and a pronominal infix used as indirect object.

Kueta amatayeka i bana lita bishima, Kueta gave us and our children some food.

II. Two or more nouns connected by conjunctions.

Kueta aneka bata nyua i bana ba bana, Kueta gave the women and their children some meat.

III. A pronoun and a pronominal infix used as indirect object.

Kueta amatayeka makela i wuya, Kueta gave us and this (person) some eggs.

IV. Two demonstrative pronouns.

Kueta aneka wuya kata i wuna, Kueta gave this (person) bread and that one also.

(d) An object and an objective predicate noun.

Bamashola Kueta nyimi a bana, they chose Kueta as their king.

Bamueka dina Mikohi, they named him Mikohi, lit. they gave him the name Mikohi.

Rem. When wishing to express the idea of appointment to office it may be done by using the abstract name of the office as object of the verb *eka*.

Baneka Kueta bunyimi, they appointed Kueta king.

Bamueka bukamu, they gave him the chieftainship.

(e) A double object.

Bamaloma Kueta bishima, they asked Kueta for food.

Kueta amababaka buemi, Kueta accused them of theft.

(f) A direct and an indirect object.

Baneka Kueta nkana, they gave to Kueta a book.

(g) An internal object, i. e. an idea already expressed by the verb.

Balela bilela, they cried (cries).

Bamina imina, they dance (a dance).

Bangonala ingonala, they snored (a snore).

397. It is important to note the position of the direct and the indirect objects.

(a) When there is but one direct object it always follows the verb unless it is a pronominal infix.

Kueta atola nte, Kueta brought a stick.

Kueta amutola, Kueta brought it (*nte*).

(b) If a verb has a direct and an indirect object it must be observed that

(1) If both objects are nouns they follow the verb, the indirect object being first.

Baneka bana bishima, they gave the children food.

Note. The above rule is observed, the pronominal infix being excepted, when any other pronominal word is used as direct or indirect object.

Kueta aneka wuya bishima, Kueta gave this (person) some food.

Aneka Mikohi muna, he gave Mikohi that (*ndela*, cloth).

(2) When the direct object is a noun or a demonstrative pronoun or a possessive pronoun or an interrogative pronoun, and the indirect object is a personal pronoun, the direct object comes after the verb, and the indirect object becomes a pronominal infix.

Amueka bishima, he gave him food.

Amabayeka munu, he gave them this (*ndela*).

Amueka i muemi, he gave him mine (*nte*).

Amabayeka nyanya? Whom did he give them?

(3) When the indirect object is a noun or a demonstrative pronoun or a possessive pronoun or an interrogative pronoun, and the direct object is a personal pronoun, the direct object becomes a pronominal infix.

Kueta amabayekà Mbohe, Kueta gave it (*bulelela*) to Mbohe.

Kueta aluyeka wuya, Kueta gave it (*luketa*) to this one (person).

Kueta abiyeka i bemi, Kueta gave them (*biketa*) to mine (*bana*).

Kueta ambiyeka nyanya? To whom did Kueta give them (*biketa*)?

(4) When both the direct and the indirect objects are personal pronouns, see 115.

398. The modifiers of the direct and the indirect objects may be adjectives, etc., just as in the case of the subject, see 390 (a) (d).

II. THE COMPOUND SENTENCE.

399. The Compound Sentence of this language is formed in the same manner as in the English; consisting of two or more simple sentences which may or may not be connected by a conjunctive word, and which adhere in every respect to the rules of the Simple Sentence. See 387-389.

Rem. The coordinate conjunction is usually omitted in the Compound Sentence. See 375-376.

III. THE COMPLEX SENTENCE.

400. Since the Complex Sentence is composed of an independent clause and one or more dependent clauses it will be better understood if treated according to the nature of the dependent clause, which may have the quality of an adjective or a substantive or an adverb.

Rem. The usual rules pertaining to the subject, predicate, objects, etc., which were discussed under the Simple Sentence are the same for the subordinate clauses in complex sentences.

A. THE ADJECTIVE CLAUSE.

401. Without exception the Adjective Clause is introduced by a relative pronoun and always comes directly after the noun or pronoun which is qualified by it.

Nunga anshanga, anena, the man who fell has gone; *Kueta adiaka kamidi anya mambona mana*, Kueta killed the goat that ate his corn.

Rem. For a fuller discussion of the Adjective Clause, see 145-150.

B. THE SUBSTANTIVE CLAUSE.

402. In their relation to the verb of the independent clause the Substantive Clauses have the quality of nouns.

The following are some of the ways in which the Substantive Clause is employed:

(a) As subject of the verb in the independent clause.

Kueta, mbe akela nguna mbe atosha bukala, kua ikama yemi, whether Kueta worked or whether he sat idle, is not my affair.

(b) As object of the independent clause.

(1) All indirect questions may be used thus as objects, The majority of these are simply relative clauses with the antecedent omitted.

Kalayehidi iyash'ana atola, I do not know what he is carrying.

(2) There may come in this connection the direct discourse construction after verbs of thinking, saying, etc., in which the verb of the independent clause, expressed or understood, is connected by the subordinating conjunction *ane* (or *mbe*).

There are no conspicuous indirect discourse constructions as are found in the Indo-European languages. The exact words of the speaker are generally quoted, and *ane* has the force of *thus*, *saying* or some like expression used in the indirect discourse construction. When translating into English the usual *that* is generally expressed followed by the usual sequence of tense.

Kueta atota ane, "*Ndamuk'ena a buola buemi*," Kueta says that he wants to go to his village, lit., spake, saying, "I want to go to my village."

Mikohi amatota ane, "*Kamidi amano*, Mikohi said that the goat died.

Ana amanimata ane, "*Kuma, ndanimisha*" he answered and said, "Lord, I believe."

Rem. 1. Often the verb of *thinking*, *saying*, etc., is not expressed.

Ntem'muana muanotola ane, "*Mai kidi mbonyi?*" his heart ached (and he said), "Why doesn't my mother come?"

Rem. 2. In the following expressions note that the purportive mood is used, instead of the infinitive construction as is usually found in the English.

Yaka ulosha bana batosha, go and tell the children to sit down, lit. that they may sit down.

The person giving the message says, *Ayasha atota ane*, "*Batosha*," he says for them to sit, lit. let them sit.

Yaka unosha atola mite, go and tell him to bring the sticks. The person carrying this message says, *ayasha atota ane*, "*Atola mite*," he says for him to bring the sticks, i. e., let him bring the sticks.

Yaka unosha iya, go and tell him to come, lit. that he may come.

(3) Also note in this connection the construction for *whether (if)* and *whether. . . .or*.

Yaka ulena bana mbe bayash'oma, go see whether the children are sweeping.

Kalayehidi mbe aniya, I do not know whether he has come (or not).

Kalayeshidi mbe akela nguna mbe atosha bukala, I do not know whether he worked or sat idle.

Rem. 1. The subordinating particle *mbe* has the meaning of *that* when employed to introduce subordinating clauses, or when used after verbs expressing a *wish*, a *request* or a *desire*.

Tamuka mbe, utayasha, we want you to help us; *tamuka mbe unaingi mitem'mita*, we want you to strengthen our hearts; *bamuka mbe banyaka*, they want them to kill him; *kata i mboka mbe te'shota nyama a buanya a muimila*, we are able to go hunting animals in the forest in the darkness.

Note. In these constructions *mbe* is generally followed by the purposive mood.

Rem. 2. In certain constructions the particle *mbe* has a negative meaning.

Kuloshaka muota, mbe motshi, tell no person, no, not one; *kabidi, mbe motshi*, they did not come, no, not one.

C. THE ADVERB CLAUSE.

403. The Adverb Clause qualifies the verb or an adverb or an adjective in an independent clause, and expresses different relations of *place*, *time*, *condition*, *purpose*, *cause* and *manner*.

Rem. A subordinating phrase, word or particle usually connects the two clauses, in which case the subject of the dependent clause takes the *inverted position*.

ADVERB CLAUSES OF PLACE.

404. The Adverb Clauses of Place are expressed by the use of the

words *mboka*, *indodia*, *kodi*, *kuntsha*, *kue*, and are to be translated by *where*, *whither*, *whence*, etc. See 328.

Ndayeha mboka amuen'ana, I know where he went.

Kueta ayash' abetama a indodia imbua'ana, Kueta is lying where he fell.

Kalayehidi kodi imuiya bana, I do not know from whence they came.

ADVERS CLAUSES OF TIME.

405. Below are given some of the more common *Time constructions* of the English with the meaning in the Bukuba.

(a) *When*, *after*, *as*, *as soon as*, are expressed by the form of the verb with the subordinating particle *a*. See 265-273.

(1) In past constructions the past tense of the form of the verb with the subordinating particle *a-* is used in the dependent clause, and a regular past tense, indicative, in the independent clause. See 265-273.

Atodidi Kueta a buola buana amanodia bishima, when Kueta reached his village he ate food.

Lushu lubuakidi mimi lamanoka bualu bu buiki, the day I fell I was very sick.

Ambaka mimi iya' mboka ndashakala koya, as I was coming along the road I met a leopard.

(2) In future constructions the present tense of the form of the verb with the subordinating particle *a-* is employed in the dependent clause, and any tense expressing a future idea, such as the present progressive, the present purposive, the future or the imperative, is employed in the independent clause. See 265-273.

Atola bana mite bena a buola, when (as soon as, after) they have brought the sticks they may go to the village.

(b) *Before* may be expressed by the form of the verb with the subordinating particle *a-* by *a buosha*; by *a buosha bu*; by *a bukosha*; or by a simple negative, according to circumstances.

(1) The form with the subordinating particle *a-* is generally employed with the regular past tenses, indicative mood.

Amuen'ana a buola atola mite a buosha, before he went to the village he

brought the sticks.

Kutodidi mite a buosha bumuiya wena mbonyi? why didn't you bring the sticks before you came.

(2) *A bukosha* has the quality of *first*, and usually comes at the beginning of the sentence there by inverting the order of the clauses. This construction finds place in any of the moods and tenses.

A bukosha utola mite, wena a buola, first bring the sticks, then go to the village.

A bukosha alama kata, anodia bishima, first she cooked the bread, then she ate.

Rem. When the sentence with *a bukosha* is put into the negative the clauses come in the same order as when *before* is used.

A bukosha kayedi a buola, atola mite, first he had not gone to the village, he brought the sticks.

(3) *A bukosha* followed by *mbe* or the form with the subordinating particle *a-* is employed in the same manner as *before* in English, and the clauses have the same order as in English.

Rem. 1. Note that when *mbe* is found after *a bukosha* the subject of the dependent clause takes the natural position.

A bukosha, mbe wena umanena a buola umatola mite, before you went to the village you brought the sticks.

Rem. 2. When the form with the subordinating particle *a-* is found after *a bukosha* the subject of the dependent clause takes the inverted position.

A bukosha, amuen'uen a buola watola mite, before you went to the village you brought the sticks.

A bukosha yen'uen a buola utola mite, before you go to the village, bring the sticks.

(4) The simple negative is employed in the subordinating clause without any special subordinating word to express the idea of *before*. This construction is simply two simple sentences.

Yaha kuyedi, utola mite, before you go, bring the sticks.

Kueta atola mite, yaha kidi, Kueta brought the sticks before he came, i. e., he had not yet come he brought the sticks.

(5) *Before* may also be expressed by transposing the clauses and using the form of the verb with the subordinating particle *a-* with the same

constructions as are used for *after* under 405 (a) (1)-(2).

Atol'uena mite, wena a buola, after you bring the sticks, go to the village, i. e. before you go to the village, bring the sticks.

(c) *Until, till*, may also be expressed by the the form of the verb with the subordinating particle *a-* in the same manner as *after* with this construction followed by a verb telling what is done after the preceding clause. See 265-273; 405 (a) (1)-(2).

Yaka, ukela nguna, akita itanga ulemala, go and work until the sun sets, lit. go and work, when the sun sets stop.

Rem. Two simple sentences may also express the idea of *till* and *until*.

Ukela nguna ikiya work until he comes, lit. work, he will come.

(d) The idea of *when* may be expressed by the following constructions:

(1) In the same sense as *after*. See 405, (a), (1)-(2).

(2) In the same sense of *while*, See 268, Rem. 3.

(3) In indirect questions. See 424.

ADVERB CLAUSES OF CONDITION.

406. The Adverb Clauses of Condition are introduced by the subordinating word *mbe* in the present tenses, and *mbe* preceded by *tshika* in the past tenses. The past tenses may be preceded by *mbe* alone.

Rem. 1. If the subject is not expressed the word *mbe* may be prefixed to the verb preceding the pronominal prefix.

Rem. 2. For the use of the verb *ala* in these conditional tenses, because of the defectiveness of the auxiliary verbs, see 204.

Rem. 3. The following will show some of the ways in which the Adverb Clauses of condition are formed:

(a) Present general conditions are made by employing in the protasis the present tense preceded by *mbe* and in the apodosis the present progressive, the imperative or any other present construction may be used.

Mbe ala nyimi, ka indena, if he is king, he is not a lazy person.

Mbe kaba bata basheka, be bata babe, if they are not good people, they are bad people.

(b) Future conditions form the protasis by the use of the Second present Actual, indicative, preceded by *mbe*, and the apodosis by the

use of the future indicative or any other future construction.

Mbe bimisha Yishu, Ntshemi ibashukabashukisha, if they accept Jesus, God will save them.

Mbe bukela nguna busheka, Kueta ibuyekabuyeka nshe, if you do your work well, Kueta will give you some salt.

Mbe tala bata basheka, Ntshemi itamukatamuka. If we are good people God will love us.

(c) Past conditions form the protasis by the use of the past tenses indicative mood preceded by *mbe*, and the apodosis by the future indicative or any other future construction.

Mbe bumakela nguna ibuyekabuyeka nshe, If you have done the work he will give you some salt.

(d) The past or impossible conditions form the protasis by the use of the past perfect subjunctive, and the apodosis by the use of the past subjunctive.

Tshika mbe wena mbanga, muana katshikidi abuaka, if you had gone quickly, the child would not have fallen.

407. When the protasis is thrown in the negative with the meaning *unless, except, if not*, etc., the following constructions may be employed for the four classes of condition, the protasis remaining unchanged, that is as the affirmative protasis:

(a) For the Present General Conditions we have the negative of the present tenses preceded by *mbe*.

Mbe kata bata basheka, te bata babe, if we are not good people (then) bad people.

Rem. The root *ala* may be employed in this construction. See 204.

Mbe bala kaba bata basheka, be bata babe, if they are not good people they are bad people.

(b) For Future Conditions use the negative of the Second Present Actual preceded by *mbe*.

Mbe kuna atola mite katina ayeka nshe, if you do not bring the sticks, we shall not give you any salt.

Mbe bala kabina akela nguna, kabin'osha nshe, if they do not do the work, they will not receive any salt.

Mbe biketa kabina bisheka kabina'bishoma, if the things are not good, they will not buy them.

(c) For Past Conditions use the negative of the past tenses indicative preceded by *mbe* for the protasis.

Mbe kabukedidi nguna, kabina'buyeka nshe, if you have not done the work, they will not give you any salt.

Mbe mbonga akuiya kayehidi mboka ato a mimi, mbe ikama ingata iminyo, ikama ikelama ihua imuk'uena, if this cup is not able to go from me, if I must drink it, let it be done as you wish.

(d) In Past Conditions with the negative protasis use the past perfect negative subjunctive.

Tshika mbe kabakela nguna buhi, tantshika'bayeka nshe, if they had not done the work poorly we would have given them some salt.

ADVERB CLAUSES OF PURPOSE.

408. In the English the dependent clauses of purpose are generally introduced by *that, in order that, so that to, in order to*, etc., while in the Bukuba language they are generally expressed by the purportive mood without any conjunctive word showing subordination.

Yaka ukasha Kueta nguna, akita, go do the work for Kueta in order that he may rest.

Tola biketa a buola Kueta, ahika mbula, bring the things to Kueta that he may build a house.

Utayeka bunonona, tabela Shatana, give us strength that we may refuse satan.

Ubayeka buanyi boka dioi dia, give them strength that they may hear your word.

Umueka bishima, odia, give him some food that he may eat.

Kueta ayasha ashota bata, bashenala mite, Kueta is looking for people to raise the sticks.

Yaka ulosha bata, bashenala mite, go tell the people to raise the sticks
See 402, (b), (2), Rem. 2.

Rem. 1. The negative *in order that not, so that not, lest*. etc., may be expressed by the purportive negative.

Batala nte ekamubuaka, cut down the tree in order that it may not fall.

Kueta ayasha akana ikuiki kamidi ekingila, Kueta is fastening the door that the goat may not enter.

Kueta ayasha alosha bata ikama i Ntshemi ekabena a buola Shatana, Kueta is telling the people the palaver of God that they may not go to Satan.

Rem. 2. Frequently the present imperative negative is heard instead of the purportive negative in expressing *in order that not*, etc.

Batala nte kamubuakaka, cut down the tree in order that it may not fall.

Kueta ayasha akana ikuiki, kamidi kingilaka, Kueta is fastening the door that the goat may not enter.

Kueta ayasha alosha bata ikama i Ntshemi kabenika a buola Shatana, Kueta is telling the people the palaver of God that they may not go to Satan. See 287, B. IV. (d).

409. In certain constructions the infinitive is employed to express the idea of purpose.

(a) The infinitive in an infinitive phrase is employed in this manner. See 216.

Umueka biketa bi odia, give him something that he may eat, lit. things of to eat.

Ubayeka mashi m'onyo, give them some water to drink.

Ubayeka mashi m'oka, give them some water to bathe.

Rem. It is well to note the difference between the construction with the use of the present infinitive and the construction with the purportive mood. In the former the idea of the adjective is very conspicuous, while in the latter the idea of purpose is the prevailing feature, having two distinct clauses, Therefore, *ubayeka mashi m'oka* means give them some *bathing water*; while *ubayeka mashi boka*, means give them some water in order that they may bathe.

(b) The present infinitive, as an adverb, is also employed in expressing the purportive idea.

Baniya abatala mite, they have come to cut the trees.

Rem. It is well to note in this case also the difference between the

infinitive and the purposive forms. See 218.

ADVERB CLAUSES OF RESULT.

410. There being no subordinating *particle* or *word*, as in the English, for expressing Adverb Clauses of Result, they are expressed by two separate independent clauses, and are not in reality complex sentences.

Ndaniya buasha ndalei. I came so fast that I am tired.

ADVERB CLAUSES OF COMPARISON.

411. In these constructions, again, there is no subordinating *word* like the *than*, *as...as*, *not so...as*, of the English, and the simple sentence instead of the complex sentence is employed.

(a) See 81-83 for comparison of adjectives.

(b) See 83, (d) for forms with *as...as*.

(c) See 83, (e) for forms with *not so...as*.

(d) See 352 for the comparison of adverbs.

ADVERB CLAUSES OF MANNER.

412. Adverb Clauses of Manner are introduced in this language by the words *mboka* (*way, as*) and *ihua* (*same, like, as*).

Yishu ikiya mboka amuen'ana, Jesus will come as (in like manner) he went.

Ukela a shina ihua inkalak'uena a dika, do on earth as you do in heaven.

Ukela mboka ankela bana, do as they did.

Ukela mboka antota mimi, do as I said.

Muka mua'nyo mboka 'muak'ue 'dimuka, love thy neighbor as you love yourself.

Bitu tanosha ileshina ihua inkela bitu, we received a reward according to what we did. See 287, B. VIII (4).

Ihua i Tata amumlaka bata 'iwa, mimi luyash'umala bata, as my Father raises people from the dead even so do I raise them. See 145 Rem.

Kueta amakela mboka akedidi Mikohi, Kueta did as Mikohi did.

Mboka akedidi Kueta nguna muana ngo tamuka bata bakima bakela nguna mu bana, the manner in which Kueta did his work thus we want all the people to do their work.

ADVERB CLAUSES OF CAUSE.

413. Adverb Clauses of Cause, which are introduced into English by the words *for, since, because*, are introduced in the Bakuba language by *ikama i* or *ikama imbe*.

Kueta aniya ikama i muan'ana ano, Kueta came because his child has died.

Ikama i muan'ana ano kona amuiya Kueta, because his child died is why Kueta has come.

Bamabadiaka ikama imbe bamakela buhi, they killed them because they did wrong.

Bamababoka a muata ikama imbe bamadiaka bata bekidi, they threw them in chains because they killed other people.

Bamabayeka biketa ikama imbe be bata bantana, they gave them things because they are poor people.

Mambona mamayengidi ikama imbe bamamayona a indodia iba mte kaiba i mana manonona, the corn withered because they sowed it in ground that was not rich.

Tamatshina ikama imbe katayehidi mboka akela nguna i mite, we ran away because we were not able to work with sticks.

Wena kuna atshika Muot'a a ikina a indodia i ba banguaka ikama imhuon'ana, thou wilt not leave thy Holy One among the dead for him to decay.

Rem. 1. Sometimes *i* with *ikama* understood is employed alone.

Rem. 2. The idea of *to have need of, cause or reason for*, may be expressed by the use of the auxiliary verb *ela* followed by *i* and *ikama i* or *ikama imbe*, which in turn is followed by some form of the finite verb.

Bata bankela buhi bed'i ikama i'kela nguna munonona, the people who did wrong have cause to do hard work.

Bana bakuiya bed'i ikama i'kela nguna, these children need to work.

Balunga bankela nguna bed'i ikama mbe bosha mindele, the men who did the work have reason for receiving cloth.

Note. When *ikama i* is employed note that it is followed by the infinitive phrase, while when *ikama imbe* is employed it is followed by the purposive.

Rem. 3. The idea *to have need of, or cause or reason for*, may also be expressed by the negative of *ela* followed by *i* and *ikama imbe*.

Bata baha mbe kaba i buala kaba i ikama imbe nguoma ababo, people who have no sickness have no need of a physician to heal them.

Balunga baha mbe kaba i nguna kaba i ikama imbe bosha mindela, the men who have no work have no reason for receiving cloth.

INTERROGATIVE CONSTRUCTIONS.

414. Interrogative Constructions may be divided into two classes, Direct and Indirect.

I. DIRECT INTERROGATIVE SENTENCES.

415. In these constructions a direct question is asked to which there is an expected answer, the interrogative word, when one is employed, may be the subject, direct object, indirect object, or a prepositional phrase, and generally comes last in the sentence. It will be noted that the Direct Interrogative Sentences are much like the Simple Sentence in form.

Rem. 1. Note that when the verb is in the past indefinite tense and contains no pronominal infix, and one of the interrogative words is used, the verb takes the changed or irregular form of the past indefinite tense. See 545, Rem. 10.

Antola mite nyanya? who brought the sticks?

Bankuetu kamidi a Kueta a buola nyanya? who killed Kueta's goat?

Bamuiya kodi ke? from whence did they come?

Rem. 2. When the verb is in the past indefinite tense and contains a pronominal infix, and one of the interrogative words is employed, it takes the regular form of the past indefinite tense or the regular form of the past perfect tense.

Kueta abayeka iketa ke? what did Kueta give them?

Kueta amabalosha moi ke? what did Kueta tell them?

For Other direct interrogative constructions, see 153, 328, 349, 361, 362.

Rem. 3. When the verb is in the past indefinite tense, and no interrogative word is employed, and the simple *yes*, or *no*, is expected in reply, the regular form of the past indefinite tense is used.

Balunga babatala mite? did the men cut the trees?

Rem. 4. The interrogative word comes directly after the verb when it is an indirect object. For the direct object when it is a noun or a demonstrative pronoun, see 397, (b), (1)–(2).

Kueta amakesha nyanya nguna? for whom did Kueta do the work?

Kueta amueka nyanya mite? to whom did Kueta give the sticks?

Rem. 5. Note that when the subject of the interrogative sentence is expressed it takes the usual place before the verb.

416. Generally there is no interrogative word in sentences where the simple *yes*, or *no*, is expected. When this is the case the interrogative is indicated by the raise of the tone of the voice on the last vowel of the sentence, However, in sentences of this kind where the English makes the subject postpositive, in this language the subject takes the usual place at the beginning of the sentence.

Abuaka? Did he fall?

Kueta akela nguna muana? Did Kueta do his work?

Rem. 1. Sometimes the particle *mbe*, or *not*, asks the question in constructions like these.

Abuaka mbe? did he fall?

Kueta akela nguna mbe? has Kueta done his work or not?

Rem. 2. For the question in the negative, see 363, Rem. 2.

417. In interrogative constructions when an interrogative word is employed, the past perfect tense indicative, whether verb does or does not contain a pronominal infix, takes the changed or irregular form of the past perfect tense. See 248, Rem. 2.

Wena ubayekidi iketa ke? what did you give to them?

Ana angidi bata ke? why did He create people?

Ana idi mbonyi? why did he come?

Rem. 1. When no interrogative word is employed, and the simple *yes*, or *no*, is expected the regular form of the past perfect tense indicative is used.

Ana amakela nguna? Did he do the work?

Biketa biekidi bimabaka? were there other things?

Ana amabuaka? did he fall?

Rem. 2. Note that the particle *mbe* does not affect the form of the verb.

Ana amaniya mbe? did he come or not?

Rem. 3. Note that the final *a* of the root *yeha*, to know, changes to *idi* in almost every tense and form of interrogative constructions, whether an interrogative word is employed or not.

Tayehidi mboka amona munga? are we able to see the wind?

Bata bayehidi mboka alena mbana aba bana i yina? were the people able to see the curse which was theirs? (Past perfect).

Balunga bayehidi mboka akela nguna? were the men able to do the work? (Past tense).

418. In Interrogative Constructions where the simple *yes*, or *no*, is expected, and no interrogative word is employed, the present tense often takes the changed or irregular form of the past perfect tense, See 248, Rem. 2. This is especially true in constructions used in asking permission or consent.

Tambekidi? must we call him?

Biadi ngo? must the things remain thus?

Tidi a mbula? may we come to the house?

419. In Direct Interrogative Constructions in the future tense where one of the interrogative words is employed, instead of the regular future tense the form for the purportive mood is used.

O bata toka i bana ikela ke? when people die what will happen to their bodies?

Iya balunga bakela ke? when the men come what will they do?

Balunga biya ngona ke? what month will the men come?

Rem. 1. Sometimes the changed or irregular form of the past perfect tense indicative is used in this construction. See 248, Rem. 2.

Kuma akedidi bata bana bambelaka dioi diana ke? what will the chief do to his people who habitually disobey his word?

Rem. 2. Where no interrogative word is used and the simple *yes*, or *no*, is expected, the regular future tense is usually heard.

Bata bikiya? will the people come?

Kuma ikiya kamotshi? will the chief come again?

420. It is important to note the construction of the verb when the direct question is in the present habitual tense, in which case we have the following form of the verb: pro. prefix + stem + *ka*. See 243, Rem. 4.

Ana antotaka ke? what does he habitually say?

Bana bamuiyaka a mikana? do the children habitually come to school?

Balunga bambuakaka? do the men habitually fall?

Ankelaka bata ngo boko? when the people habitually do thus will they die?

421. It is also important to note that when the habitual tense is used in direct interrogative constructions in complex sentences we have the same construction as in 420 above.

Balunga bantolaka mite banyanya? who are the men who habitually bring sticks?

Balunga bamuiyaka a Bulape banyanya? who are the men who habitually come to Bulape?

Bata bamuenaka a Luebo bamuka ke? what do the women who habitually go to Luebo want?

II. INDIRECT INTERROGATIVE SENTENCES.

422. In the Indirect Interrogative Sentences one finds the answer to the direct question instead of the question itself.

423. As a rule, the Indirect Interrogative Sentences are complex, the subordinating clause being similar to a substantive clause. See 402 (b), (1)-(2).

Rem. For the various forms the verb takes in the Indirect Interrogative constructions, see 146, Rem. 2. (a)-(e).

424 The dependent clauses are in reality relative clauses with the antecedent generally omitted. In English the words introducing these clauses of the Indirect Interrogative Sentences are *who*, *whom*, *which*, *what*, *where*, *when*, *why*, *whither*, *how*, *whence*, etc., according to the word used in the direct question.

(a) *Who*, *whom*, *to whom*, *what*, *which*.

Ana amuka balunga biya i mite, he wants the men who are coming with the sticks.

Bitā tamona ankueta bana, We saw whom they struck.

Mimi ndamuka amueka bana mindela, I want him to whom they gave the cloth.

Ndamona bintola bana, I saw what they carried.

Katalenidi muntola bana. I did not see which one (*nte*) they carried.

Ndakela mboka akedidi bana, I did what they did.

Rem. 1. In the direct form the possessive *whose* which is expressed by an adjective phrase may often be expressed in the indirect form by the use of the word *muna*. See 75 (b).

Tamona muna biketa, we saw whose they are, lit. we saw the owner of the things.

Rem. 2. In the indirect interrogative constructions if the interrogative word is the subject of a verb *to be* the verb *to be* is omitted and the interrogative word becomes simply a pronominal infix.

Bata ke biya a mboka? katina 'balena, who are coming the road? we do not see who they are, lit. we do not see them.

(b) The word employed in the direct question determines the construction to be used for *when* in the indirect question construction. See 349.

Katokidi huot'iy'ana, we have not heard when he is coming.

Katokidi luiy'ana, we have not heard when he is coming (*lushu*, day)

Katokidi muiya bana, we have not heard when they are coming (*ntshi*).

(c) The indirect question clause, in expressing *where*, *whence*, *whither*, is introduced by the words *kuntsha*, *kodi*, *indodia*. See 328.

Talena kuntsha ambuak'ana, we saw where he fell.

Talena kodi amuena bana, we saw where they went.

Katalenidi indodia imuiya bana, we have not seen the place from whence they came.

(d) The following constructions are used in expressing the word *how*:

(1) When the direct question is asked with *ke* or *mbonyi* (361) the subordinate clause in the indirect question takes *mboka* followed by the infinitive when the subject of the infinitive is also the subject of the dependent clause. However, when the subject of the subordinate is different from the subject of the independent clause, the subject of the subordinate clause takes the inverted position. See 217, 391, (b), and Rems, 412.

Tamona mboka atola mite, we knew how to carry the sticks, lit. we saw a way to carry the sticks.

Tamona mboka antolu bana mite, we saw how they carried the sticks.

(2) when *mbonyi* or *ke* modifies a substantive used as an adjective there follows either one of two forms:

I. There may be the substantive form of the adjective followed directly by the possessive adjective phrase or the possessive adjective which refers to the noun modified in the direct question.

Tamona buiki bu bina, we saw the number of them (*biketa*).

Tamona bunena bu mina, we saw the size of them (*mite*). See 361, Rem.

II. Or the verb may take the prefix of the substantive form of the adjective in which case the pronoun referring to the noun modified in the direct question follows the verb.

Tamona buiki bena bana, we saw how many are going (*bata*, people).

Biketa bie bunena ke? katalenidi bunena bu bina, what is the size of the things? We did not see the size of them.

(e) In expressing the word *why* the following forms may be employed:

(1) When the direct question is asked in the affirmative by the use of *ikama ke?* the subordinate clause in the indirect question takes *i* (agreeing with *ikama*) prefixed to the verb, and the subject takes the inverted position.

Bankela nguna ikama ke? katokidi inkela bana nguna, why did they do the work? We did not hear why they did the work.

Rem. 1. *Ikama ke* may be employed at the beginning of the sentence in expressing the idea of *why is it? Why was it? what has come to pass?* etc., in which case *i* is prefixed to both the independent and the dependent clause.

Ikama ke imuiya inkela buina nguna alola? Why was it that you worked to-day? lit. what has come to pass, etc.?

Rem. 2. Sometimes *ke* alone, with *ikama* understood, is used.

Umuena a Bulape ke? Tamanoka imuen' uena a Bulape, Why did you go to Bulape? We knew why you went to Bulape.

(2) When *mbonyi* is employed in asking a direct question the verb of the subordinating clause is preceded by *mboka* and the subject takes the inverted position.

Yaha kakedidi nguna mbonyi? Katokidi mbok'ah'ana kakedidi nguna,
Why didn't he do the work? we have not heard why he did not do the work.

Umuena a Bulape mbonyi? Wena kokidi mboka amuena mimi a Bulape,
Why are you going to Bulape? You have not heard why I am going to Bulape.

(f) For expressing *whether**or*, see 402, (b) (3).

425. As in direct interrogative constructions so in the indirect discourse it is important to note the form of the verb when the present habitual tense is used. See 243 and Rems., 420-421.

Katalenidi bantolaka mite, we have not seen who habitually bring the sticks.

Katalenidi bamuenaka a Bulape, we have not seen who habitually go to Bulape.

Katalenidi bamuiya a Luebo, we have not seen who habitually come to Luebo.

Katalenidi bambuakaka, we have not seen who habitually fall.

Tamona bamuaka a Luebo, we saw who habitually dwell at Luebo,
See 287, B. VIII (4), 243 and Rems.



DICTIONARY
OF THE
BASHI BUSHONGA
LANGUAGE.
I. ENGLISH-BUSHONGA
(BUKUBA).

NOTES ON THE USE OF THE DICTIONARY.

1. The preposition *of*, found in parentheses, is to be replaced by the prefix of the noun modified. See Gram. 77, 78.

2. The diphthong *ua*, is replaced by long *o*. See Gram. 42, Rem. 2; 50, Rem. 1.

3. The short vowel *o* and the diphthong *uo* will be found used interchangeably in the spelling of certain words, the one being pronounced as *aw* in *awe* or *shawl*, the other as *uo* in quotation. Thus, one will find both *shoma*, and *shuoma*, swine, etc.

4. The *u* of the sing. prefix *lu* of class 5 is generally short before a consonant, having the sound of *u* in *up*, and is silent before vowels.

This *u* in the sing. prefix of class 5, is sometimes replaced by *a*.

U is often silent in other words. See Gram. 16, Rem. 1; 48, Rem. 2; 54, Rem. 2.

5. The syllable *na* of words beginning or ending in *na* is often pronounced *la*. See Gram. 28, Rems. 3-4.

6. The figures directly after the nouns, either in parentheses or separated by commas or semicolons, indicate the class to which the noun belongs.

7. Only the root forms of adjectives and verbs are found in the Dictionary.

8. The words are arranged according to the English alphabet. Note in the Bukuba-English Dictionary the absence of the letters *f*, *j*, *c*, *p*, *q*, *r*, *v*, *x*, and *z*. There is also no initial *g*. See Gram. 1, Note 1; 6.

9. A native word or letter or syllable in parentheses indicate another method of spelling or pronouncing.

10. References to English words in the Dictionary means words in the English-Bukuba part of the Dictionary, and those to native words means words in the Bukuba-English part of the Dictionary.

11. The following abbreviations are employed:

adj.,	adjective.	:	Conj.,	conjunction.
adv.,	adverb.	:	neg.,	negative.
part.,	participle.	:	nph.,	noun phrase,
pers.,	personal.	:	pass.,	passive.
pl.,	plural.	:	ph.,	phrase.
prep.,	preposition.	:	poss.,	possessive.
pro.,	pronoun.	:	p. p.,	past participle.
sing.,	singular	:	rel.,	relative.
trans.,	transitive.	:	subj.,	subject.
vi.,	intransitive verb.	:	v.,	verb.
num.,	numeral.	:	vt.,	transitive verb.
Gram.,	Grammar.	:	Bul.,	Buluba.
fr.,	from.	:	Eng.,	English.
sub.,	subordinate.	:	Card.,	Cardinal.
ord.,	ordinal.			
dim.,	diminished,	:	demon.,	demonstrative.
Buk.,	Bukuba.	:	inclin.,	indeclineable.

ENGLISH—BUKUBA DICTIONARY.

- ABANDON, vt., (leave), shola, to;
 (let alone), vt., lemala;
 (refuse), vt., bela.
 (decline or refuse to give to), vt., imala.
- ABASE, vt., kokala. See Humiliate.
- ABATE, vi., (dry up, as stream or boiling water), oma;
 (to subside or go down, as stream), kala mbisha (4);
 (to become empty, as stomach from hunger), v., bodi;
 (to go down or subside, as swelling), nyakama.
- ABBREVIATE, vt., (shorten), kokala;
 (lower, as body that another may look over), vi., kukama.
- ABDOMEN, n., ikuna. 8.
- ABHOR, vt., use the auxiliary verb *ela* followed by *i* followed either by *ibela* or *bukengisha* or *kaha*; as, Kueta ed'i bana ibela, Kueta abhors them;
 (loathe, as food), vt., leka with the one loathing as obj.; as, bishi-ma bialeka, they loathe the food, lit. the food has surpassed them.
- ABHORRENCE, n., (towards persons), kaha, 4; ibela, 8; bukengisha. 7.
- ABIDE, vi. (dwell, live), ala;
 (to be alive), vph., ela a shina.
- ABILITY, n., (mental), buanyi;
 (artistic or mechanical), buina;
 (physical), bunonona, 7; ngona, 4.
- ABLE, BE, vi., *yeha*, or the auxiliary verb *ela* followed by *i* followed by *mboka* and the pres. part.; as, Mikohi ayeha mboka akela nguna or Mikohi ed'i mboka akela nguna, Mikohi is able to work.
- ABODE, n., of the living, nkontsha. 2;
 of the dead, iluemi, 8;
 (house), mbula, 4. Pl. mambula;
 (village), bola (buola), 7. Pl. mala;
 (village), ngana, 4. Pl. mangana.
- ABORT, v., (miscarry), shohala or *tei* with *muana* as obj.; to with *mua-na* as obj.
- ABOUND, vi., Use any of the auxiliary verbs meaning *to be* followed by *buiki*; as, *shui ye buiki a luosha*, fish abound in the stream.
- ABOUT (*to do*), adv., use the Future Imminent tense of the verb; as, *bawela kabwaka*, they are about to fall; or *shota* with the pres. part.; as, *bayasha ashota akela nguna*, they are about to work;

walk, bunga;

so large, etc., huota i, huota ngo;

this time, itanga huota i (indicating with the hand);

(concerning), prep., ikama i;

go, spread, as disease, v., enentsha (pres. tense alone);

Frequently the idea of *about* may be expressed in the verb; as, *bayasha atota nyimi*, they are talking about the king.

ABOVE, n., dika, 6;

prep., use the ph. a dika di; as, *hula yela a dika di nte*, the birds are above the tree.

ABRIDGE, see Abbreviate.

ABCESS, n., iketa, 9. See Boil;

(pus), tunya, 10., pl.

ABSENT, BE, vi., use the neg. *aha*; as, *kabaha*, they are absent. See Gram. 202—203, Rem. 2.

ABSOLUTELY, adv., koka;

(truly), ikakama.

ABSOLVE, vt., see Pardon.

ABSORB, vt., (to imbibe as a sponge), lodi; as, *ndela mualodi mashi*, the cloth absorbed the water.

ABSTAIN FROM, vt., bela, lemala;

(as food), kina.

ABUNDANCE, n., buiki, 7.

ABUNDANT, adj., use prepositional phrase with *buiki* as object; as, *bike-ta bi buiki biela a mbula*, abundant things are in the house.

ABUSE, vt., (offend, speak evil of), tona, shemala;

(deride, revile), vt., alala;

(quarrel), sheya (shei);

(humiliate), vt., kumisha;

(maltreat) vt., ona;

(admonish), vt., longa;

(offend with lips), vt., betsha;

(scold), vt., hangisha, tahisha; vi., hanga, taha;

(persecute), vt., hinala, hetshi;

n., butonyi, 7; busheya, 7; bubetshi, 7.

ABYSS, n., (bottomless), ibeki (8) yaha i mona (2); mbema (4) aha i moma.

ACCEDE TO, v., imisha.

ACCEPT, vt., imisha, longa.

ACCIDENT, n., nshena, 2 (lit. slipperiness); mhitshala (2) ntshemi;

have an, v., hitshala.

ACCIDENTALLY, adv., This idea is expressed in the verb, for the accident of something slipping from the hand, or the firing of a gun, or falling down accidentally, use *shelama*.

ACCOMPANY, vt., tshika; ena followed by *i*;
go a short distance with, tshintshala.

ACCOMPLISH, vt., kela.

ACCORDING TO EACH, prep. ph., muna....muna; as *muna bola muna bola*, according to each village.

ACCOUCHEUSE, n., ngola mbotshi, 1. Pl. is bayola babotshi.

ACCOUNT (affair), n., ikama, 8; ishunga, 8;

(bad luck), nph., iya ibe. Pl. maya mabe;

(debt), ikama, 8; mbata, 4;

no, worthless, bukala, 7; also the ph. *ihuona i* followed by the subject; as, *ihuona i muota*, a worthless person; *bihucna bi bata*, worthless people; *ihuona i nte*, a worthless stick; *bihuona bi mite*, worthless stick;

(on a. of), ikama *i*;

(to do on one's own a.), use the reflexive form of the verb with *-di-*, See Gram. 110.

ACCUSE falsely, vt., bangisha, huta followed by makusha, pl. of 8.
one behind one's back, vt., shongala.

one of theft, vph., baka buemi, 7.

ACCUSTOM to, vt. (teach, show), laka, shuntsha.

ACCUSTOMED, Be, vi., ekala.

(learn), vt, eka.

(know), v., yeha.

ACHE, v., shuma.

ACID, Be, v., ela with *i* followed by nganya, 4; as, *manoma med'i nganya*, the fruit is acid.

ACIDITY, n., nganya, 4.

ACKNOWLEDGE (confess), v., teta, shongala, dishongala.

ACQUIESCE (consent), v., imisha, shoshama.

ACQUIRE (take), v., tola, osha.

ACQUIT. vt., shui.

(be acquitted), vi., shu.

(one who acquits), n., nshui, 1. Pl. bashui, fr. *shui*, to acquit.

ACROSS, prep., or adv., a muidi a, lit. on the side on. The word *muidi* is a noun of class 2.

go, v., shaha.

put, vt., shahala.

ACT (do), v., kela.

ACTION, have (of bowels), nena with tahi, 10 pl.; tshakala with bukuhi, 7.

ACTUALLY, adv., koka.

ADAPT, v., see Fit.

ADD, vt. (lengthen, widen), onga.

(up), tuhala.

a small bit to finish the trade, tshika with koihi, 4.

(collect in a pile), vt., kueki.

(put one on the top of the other), vt., nyaingi.

(put in line), vt., longa.

(assemble), vi., kokama; vt., kueki.

ADEQUATE, Be, vi., elama.

(plenty, an abundance), n., yona, 4; buiki, 7.

ADHERE, vi., namata, bomata, bakata.

(come apart after adhering), nama.

(pull apart things adhering), vt., namala.

(select from among a collection of things), vt., shomala.

(as slave a master), v., bakata.

ADHERENT, n. (ambassador, messenger), ishina, 9; nkentsha, 2.

(friend), muentsha, 1; nkidi, 1; mbai, 1.

(one who follows or clings to another), namatshi, 1.

(pupil), mueki, 1. Pl. beki, fr. *eka*, to learn.

ADIEU, v. (give a parting word), tshika with ileshina (9) followed by *i* and the poss. pronoun.

(good day), shala with hola,

(good night) betaka. See Salutation.

ADJACENT, Be, v., bakata, namata.

ADJURE, vt., lokisha.

ADJUST, vt. (arrange), lodi.

(put in line, prepare for battle), longa.

ADMONISH, vt., longa.

(reprove harshly), hangisha.

(speak to), vt., losha; vi., lola.

(warn), vt., ihala, yehisha.

ADMONITION, n., ilonga, 8.

ADOLESCENCE, n., bule bulunga, 7.

- ADOPT, vt. (as child), hisha, fr. hila, to become.
- ADORE, vt. (praise), kaingi, hatsha.
 (lean upon), vt., ekama.
 (long for, thirst after), vt., ahala.
 (fear), vt., tshina with hama, 4.
 (pray to), vt., loma.
 (esteem, idolize, honor), vt., keki, hatsha, kaikia.
- ADORN, vt., lata.
 (dress up), vt., bota.
 a. another, latshi.
- ADORNMENT, n., lubota, 5.
 (various articles of dress), yonga, 9; ilatala, 9.
- ADULT, n., muota (1) anena; ngola muota, 1; muota anoma, 1.
- ADULTERER, n., muna (1) buhuoka (7); muna (1) shasha (4).
- ADULTEROUS, adj., (of) buhuoka (7); (of) shasha (4).
- ADULTERY, n., buhuoka, 7; shasha, 4.
 to commit, vt., odia buhuoka or shasha.
- ADVANCE, vi. (go), ena.
 in a., a boshia, a bukoshia.
 (to be or do in a.), use the root *tela* followed by the root of the proper verb; as, *tate'kela nguna*, we did the work in advance; *ta-te'betama*, we went to bed in advance.
 price, vt., banyisha mbana, 2.
 wages, vt., hetala ileshina, 8.
- ADVERSARY, n., muna (1) ibela, 8; pl. bina ibela.
- ADVICE, n., buanyi 7.
 give, vph., eka buanyi.
- ADVISE, vt., losha, ihala, eka buanyi.
- ADVOCATE, n., ntotshi, 1.
 (lawyer), n., nkoimi (1) makama, 8 pl.; mbami, 1.
 vt., (speak for), tosha.
 a. in court, vph., koma malanga, 8 pl.; koma makama, 8 pl.
 (contend for, plead for), vt., wela.
- AFFAIR, n., ikama, 8.
 an unpleasant a., ishunga, 8.
 (word), n., dioi, 6. Pl. moi.
- AFFECT, vt. (cause), use causative form of verb.
- AFFECTION, n. (love), nyinga, 4, pl.
 (pity), n., muenga, 2.

AFFLICT, vt., ona, hinala, hetshi.

(whip), vt., bola.

AFFLICTION, n. (illness), shushudi, 4.

(disease), buala, 7.

(misfortune), iya ibe, 8; ikama ibe, 8.

(oppression), buonyi, 7; nena, 2; buhetshi, 7.

AFIRE, Be, vi., namata or bakata with tei, 9 pl.

set a., tuma or baka with tei, 9 pl.

AFRAID, Be, vi., tshina, or ela i with buteta, 7.

make a., vt., tshinyisha.

AFTER, prep., a mbisha a. See Gram. 405 (a).

a long time, subordinate particle *a-* with ola.

a short time, subordinate particle *a-* with eta.

AFTERBIRTH, n., iyosha, 8.

(the next child born after twins), n., hutakanga.

AFTERNOON, n., ikokala, 8.

AFTERWARDS, adv. ph., mbala'hena.

AGAIN, adv., kamotshi or kamutshi

(second time), kamhena.

do a., use the root kasha followed by the pres. part. of the proverb;
as, *kasha atota*, speak again.

(times), hueta, 4; as, hueta mimo, one time, once; hueta ihe, two
times twice; etc.

(never a.), use the neg. of the verb followed by luluna, 5; as, *kadina
akela luluna*, I shall never do it again.

AGAINST, prep., a.

AGE, n., there is no particular word to express this idea. In asking the
age of a person or a child use such expressions as *mitshi mie mba-
di-ke?* ngona ye mbadi-ke? shu ye mbadi-ke

(of the same a.), luonga lumo; ndonaka mimo (4).

old, bunana, 7; buyola buata, 7.

(period of time), n., hueta, 4.

increase in a., vi., ola.

AGED, adj., nuna, ngola muota, 1; pl., bayola bata; (of) kanyi.

AGGRAVATE, vt. (annoy), hetshi; asha kaha, 4; hitshi ntema, 2.

(be aggravated), vi., oka with kaha, 4; hita with ntema (2) as subj.;
ela with i followed by kaha, 4.

AGO, adv., kanyi; a bukosha; shu buiki.

(at the beginning), a matetshala or matetshidi, 8 pl.

AGONY, n. (mental), manga, pl. of 8.

be in, otola with ntema as subject, 2.

(of as sad countenance), vi., kutuma; oka with manga; ela with i followed by buhuola, 7.

AGREE, v. (be alike), hanyisha; ihua imo or imotshi, 8; ela with yelala. (be sufficient), vi., elama.

in word or decision, dioi (6) dimo or dimotshi, or dioi dianelama. (consent), v., imisha, longa.

(make fit, as a ring the finger), vt., kui ki.

AGREEABLE, Be, vi., ela with hima, 4; as bishima bie hima, the food is agreeable

(sweetness), n., muelela, 2; as, bi-shima bie muelela, the food is sweet.

AGREEMENT, n., yanga, 9. Pl. bianga.

make an, vt., boka with yanga, or anga with dioi (6).

AHEAD, adv., a buosha, a bukosha.

(pass on a.), shama, leka eta

(do a., or in advance), vt., See Advance

AID, vt., kesha, asha.

AIM, v., edi.

miss, shuna, lei, boka shubanda, 4.

bad, bushunyi, 7; mabokala mibe, 4.

n., mbokala, 4, fr. boka, to shoot.

good, ela with i followed by luboka lusheka, 5.

AIMLESSNESS, n., ilela, 8.

AIR, n. (wind), munga, 2. Pl. miunga.

AJAR Be, vi., dihala.

set, vt., dihala, or ela with yolala; as, ikuiki ye yolala, the door is ajar.

AJURE, vt., lokisha.

ALARM, vt. (frighten), tshinyi, ditshi, shishala.

(be alarmed), vi., tshina, shisha, dita, or bantsha with ntema (2) as subject.

give, vt., uta with yodi, 9; bola with nola, 2.

ALARUM, n., nola, 2, pl. milola; yodi, 9, pl. biodi.

ALBINO, n., ntshueki, 1.

(child born among albinos), nte mu nenga, 2. Lit. a tree of medicine. All light colored foreigners, including members of the white race are called albinos.

ALERT, Be, vi., *iha*, *diyeha*, *ela* with *i* followed by *buanyi*, 7.

ALIGHT, v. (as bird), *kohata*.

ALIKE, Be, vi., *hanyisha*; *ihua imo* or *imotshi*, 8; *ela* with *i* followed by *yelala*; as *bana bakuiya be yelala*, these children are alike.

ALIVE, Be, vi., *ela* with *i* followed by *muonya* (2), or *ela* followed by *a shina*, 4.

ALL, adj., *kima*.

(all of them), *nkima* (2) followed by the poss. pronoun. See Gram. 162.

(all right), *ode* (indeclinable).

(all day long), *kosha* (4) *'ikokala*, 8.

(all night long), *butu* (7) *i kosha*, 4.

(entire), *kima*.

(the unbroken whole), *nph.*, with *ibonaka* as object of the phrase; as, *nte mue ibonaka*; *mite mie mabonaka*. Generally the prep. is not heard, especially in the plural. One generally hears, for example, *nte m'ibonaka*; *mite mabonaka*; etc.

ALLOW, vt., (consent), *imisha*. See Permission.

ALLURE, vt, *ekisha* or *lakisha* with *ikama ibe*, 8.

(entrap), vt, *kotsha*.

ALLUREMENT, n; (trap), *ilonga*, 9.

ALMANAC, n., *nolamanaka* (Eng.), 2. See Gram. 57, Rem. 2.

ALMOST, adv., use the past conditional Subjunctive followed by *kodia* (10) *kakeka*; as, *antshika adiaka kamidi kodia kakeka*, he almost killed the goat.

The verb *shota* followed by the pres. part. and *kodia kakeka* may also be used to express this idea; as, *bashota adiaka kamidi kodia kakeka*.

ALONE, adv., or adj., use the compound pronominal form *mi-meta*; etc. See Gram. 102.

(bread alone), *kata* (4) *bikona*,

(meat alone), *nshodi* (2) *bikona*, *nyua* (3) *bikona*.

let, vt., *lemala*.

(verily), adv., *koka*.

ALONG, prep., in the path, *a mboka*, 4.

(go along with), vt., *tshika*.

with, prep. or conj., *i*.

ALREADY, adv., use past tense of verb generally.

(do already), v., use the verb *mana* followed by the pres. part.; as,

amana akela nguna, he has done the work already.

(do already in advance), see Advance.

(be already done), vi., *shila*; as *nguna muashila*, the work is done already.

ALMS, *nph.*, *biketa* (9 pl.) *bi nyinga* (4 pl.).

ALSO, *adv.*, *kamotshi* or *kamutshi*; *i* (*conj.*).

ALTAR, *n.*, *ishemala*, 8. of burnt offering, *iyuha*, 8.

ALTERNATE, *vt.*, *shekisha*.

ALTITUDE, *n.*, *butadi*, 7.

ALTOGETHER, *adv.*, use the substantive *nkima*, 2.

(at the same time), *hueta* (4) *mimo* or *mimotshi*; *yelala*; *ishola*.

ALTHOUGH, *conj.* (but), *eka*.

ALWAYS, *adv.*, use the *ph.* *shu* (5 pl.) *ikima*, or *lushu taka lushu taka*, or *muna lushu muna lushu*.

(forever), *luluna*.

(ceaselessly), *yo yo*; *ye ye*; *i lushu i lushu*.

AMAZE, *vt.*, *kamisha*.

(be amazed at). vi., *kamala*.

AMAZEMENT, *n.*, *nkamala*, 4.

(cry of), *nola*, 2 ; *yodi*, 9 ; *ibuaha*, 8.

AMAZING, *adj.*, (of) *kamala*. See notes on use of the Dictionary.

AMBASSADOR, *n.*, *nkentshi*, 2.

(minister, subordinate), *ishina*, 9.

AMEND, vi. (in health), *kita*, *shamidi*; *to* with *nshala*, 2.

AMERICA, *n.*, *Ameleka*, 4.

AMERICAN, *n.*, *muna* (1) *Ameleka*

AMIABILITY, *n.*, *inanga*, 8.

AMIALE, *adj.*, (of) *inanga*, 8. See Notes on use of Dictionary.

AMONG, *prep.*, *a ndenga* (4) *a*.

(in the midst of), *a hinga* (4) *a*.

AMOUNT, *n.*, full, *nkima*, 2. See All.

(be full amount), vi., *elama*; *yosha*.

AMPUTATE, *vt.*, *batala*.

AMUSE, *vt.* (make to laugh), *sheisha*.

(be amused), vi., *shei*.

(play with), *vt.*, *shadi*; vi., *shala*.

AMUSING, *Be, v.* (causing laughter), *sheisha*.

ANAESTHETIZE, *vt.*, *diaka shiya*, 4; or *eka* with *nenga* (2) as object.

(be anaesthetized), vi., *owa* with *shiya*.

ANATHEMA, *n.*, *kabala*, 10.

(threat of bad luck), n., mbana, 4.

(predict against), vt., banala (banana); boka mbana.

ANATHEMATIZE, vt., boka kabala, 10.

(predict ill against another in anger), vt., banala; bola mbana, 4.

ANCESTOR, n. (grand parent), mama, 1. Pl. bamama.

ANCHOR, n., ishu, 8.

ANCIENT, adj., nuna; (of) kanyi; (of) wala. See notes on use of Dictionary.

AND, conj., i; bani.

both . . and, i . . i.

ANGEL, n., ntsholo, 1. Pl. bantsholo.

ANGER, n., kaha, 4. See Annoy.

ANGLE, n. (corner), ituka, 8.

ANGRY, Be. vi., ela with *i* followed kaha; oka with kaha, 4; ata with kaha as subject; hita with ntema (2) as subject.

make, vt., okisha kaha; hitshi ntema.

ANGUISH, n., manga, 8 pl.

be in, vi., otola with ntema (2) as subject.

ANIMAL, n., nyama, 3.

tame, yona, 9. Pl. biona.

ANIMOSITY, n., ibela, 8.

ANIMATION, n., mhuoka, 2, muadada, 2.

ANKLE n. (bone), nkanyi (2) mu lukola (5). Pl. mikanyi mi mikola.

ANKLET, n., muata, 2.

ANNOUNCE, v., tota, lola,

(with whistle of diviner), vt., butala.

ANNOUNCEMENT, n., mbeki, 4.

make an, vt., boka mbeki.

ANNOY, vt., okisha or asha with kaha, 4; hitshi ntema, 2; hinala; hetshi.

(be annoyed), vi, ata or oka kaha; hetana; hita with ntema (2) as subject; ela with *i* followed by kaha.

(provoke anything to bite), vt., shota with munya, 2; shota akela hama, 4; as, ashota mbua akela hama, he provoked the dog to bite.

ANOINT, vt. boka shadi, 4.

ANOINTING Oil, nph., shadi aboka.

ANOTHER, adj., ekidi, motshi or mutshi

(of one kind . . . of another kind), see Gram. 165, 166.

(one another, reciprocal), see Gram. 167, 296.

(another way or method), ihua (8) yekidi, ihua imotshi.

ANSWER, v. (when called), imata.

(acquiesce), v., kuela, shemi, shami.

(in reply to call), ilanga.

(answer back, reply), kalala dioi, 6.

in courteous assent, ode!

n., mhuimala 4; mhuimata, 4.

ANT, n. (driver), iyumala, 8.

(large black), nshengidi, 2.

(making large hill, edible), ikenena, 8.

(making small hill, edible), kahoha, 10.

(small red), lubohala, 5.

(white), shenena 3.

(small), mbolala, 5 pl.

ANT-EATER, n. (scaly manis), luwua, 5.

ANTELOPE, n. There are various species. Some of the more common are:
mbadia, 3; hami, 3; mbolaka, 3; kuluha, 3; mbeua, 3; mbengila 3;
ishoyi, 8;

ANT-HILL, n. (made by the makenena), ntshimi, 2.

(small black), ituka, 8.

ANTICIPATE, v. (do in advance, etc.), See Advance.

(look forward to, wait or hope for), lenala.

ANTIPATHY, n. (enmity), ibela, 8.

ANXIETY, n., manga, 8 pl.

ANXIOUS, Be, vi., oka manga or shushudi, 4; otola with ntema (2) as subj.

ANY, adj, teka (taka).

Sometimes the word for *any* is not expressed; as wed'i biketa li
'kaka? have you any things to sell?

ANYBODY, n., muota antaka, 1.

(any people), bata bateka.

(one person), muota muo or motshi.

(everybody), bata bakima 1 pl.

ANY place, n., idodia iteka, 8.

ANYTHING, n., iketa iteka, 9.

(all things), biketa bikima, 9 pl.

ANYWHERE, adv., use the ph. kuntsha (4) miteka.

APART, adv., the idea is expressed in the verb.

(come apart), vi., nama

(pull apart), vt., namala. See Gram. 298.

PERTURE, n., itonala, 8.

- APEX, n. (top as distinguished from bottom), *ishosha*, 9.
 (of head), *shashala*, 4.
 (of mountain), *tena* (4) *ankontsha*, 2.
 (mountain peak), *mboma* (4) *nkontsha*, 2.
 (cone of roof of house, *ntona*, 2.
- APOLOGIZE, v. (entreat), *onga*.
 (ask, beg), vt., *loma*.
 (quiet), vt., *kama*.
- APOLOGY, n., *luloma*, 5, fr. *loma*, to ask.
 (grant of an a.), "Uleka." This word is used by the one to whom an apology is made. It is heard when one has been accidentally hit; etc.
- APOSTLE, n., *ishina*, 9; *ntshakidi* (1) a *Dioi* (5) *Oi Ntshemi*; *mhuoshoto*, 1.
- APOSTROPHE, n., *mbanala* 4.
- APPAREL, n. (man's), *mahela*, 8 pl. Sing. is *ihela*.
 (woman's), *ntsheka*, 4.
 (any article of dress), *lubota*, 5.
 (various articles of dress), *yonga*, 9. Pl. *bionga*.
 (decorations or trinkets, jewelry), *inama*, 9.
 (raw material), *ilama*, 9; *mbala*, 4.
 (material before treatment), *ilama inkanya*.
 (raw material after treatment), *ilama inotoma*.
- APPARITION, n. (ghost), *muena*, 2, pl. *miena*; *ngesha*, 2, pl. *mingesha*.
 (corpse), *nyu*, 2. Pl. *midiu*.
 (metempsychosis), *nshanga*, 2. Pl. *mishanga*.
- APPEAL, v., *leya*.
- *APPEAR, vi. (be seen), *shola*
 (as an assembly), vi., *bala*
 (different from reality), use ph. *a misha*; as, *inoma ye busheka a misha*, the fruit appears good to the eyes, lit. the fruit is good before the eyes.
 (as moon), vi., *bala*.
- APPEARANCE, n., *nibonala*, 4; *lumona*, 7.
- APPEASE, vt. (as thirst), *mana* or *kitshi huosha* (4) or *muoya*, 2.
 (as hunger), vt., *mana ntshala*, 4.
 (be appeased after eating), vi., *lei*; *bima*, with *ikuna* as subj.
- APPETITE, n., *ntshala*, 4 pl.
 have an, be hungry, *ela* with *i* followed *ntshala*; *oka* with *ntshala*; *shuma* with *ntshala* as subj., and the person as obj.

APPOINT, vt. (to office), eka or ingisha followed by the abstract name of the office.

a day, shongala lushu, 5.

APPORTION, vt. (divide among), kahisha, banyisha.

APPREHEND, vt. (catch), ata, tola.

(know), yeha.

APPROACH, v., ena or tola or iya a kola, or a kola'kola.

APPROVE, v., imisha.

ARBITRATE, vt., koma makama, 8 pl; tohala.

(complete an arbitration), vt., shamala with makama.

ARBITRATOR, n., nkoimi (1) makama, 8 pl; ntohidi, 1.

ARCHED, Be, as bottom of foot, when swollen, totama, vi.

ARDUOUS, adj., nonona.

ARGUE, v., boka with mianga, 2 pl.

(quarrel), v., sheya.

ARGUMENT, n., mianga, 2 pl.

ARISE, vi., from sitting, uma, kata.

(ascend), v., bana.

(as sun), vi., heta, to.

(from dead), uma iwa, 8.

(to the surface), heta.

ARK, nph., ikohi (8) i yingeta, 9.

of covenant, ikohi i yanga (9) i moi ma Yehuowa.

ARM. n. (of body), luo, 5. Pl. mio, 2.

of tree, tama (4) ante, 2.

(right), luo l'i kata, 4. (left), luo l' kosha.

ARMFUL, n., mbela, 4.

ARMY, n., bina (1 pl) bita, 9 pl.; bananyi, 1 pl., masholai, 6 pl.

AROMA, n., shola (4) iyu, or shola misheka.

AROUND, prep., a; a mbisha a.

go, vi., lela

turn, vi., lela; vt., kalala, ledi

AROUSE, vt., (as from sleep or dead), umala.

ARRANGE, vt., lodi.

in line, longa.

for another, vt., losha.

(be arranged), vi., lolama.

ARREST, vt., ata.

ARRIVE, vi., tola.

(cause to a.), vt., todi.

- ARROGANCE, n., (impudence), buntshoka, 7.
 (fearlessness, manhood), bulunga, 7.
- ARROGANT, Be, vi., ela with i followed by buntshoka, 7.
 (be immodest, impertinent, saucy, learned, etc.), ekala.
 (cause to be arrogant), vt., ekisha, fr. eka, to teach.
- ARROW, n., (with iron point), huontsha, 4.
 (without iron point), lubantsha, 5. (poison used on arrows), lulenga, 5.
- ARTERY, n., ntshimitsha, 2.
- ARTFUL, adj. (cunning), (of) buluema, 7; (of) buanyi, 7.
 (be a.), vi., diyeha, diyihala, ala i buanyi.
- ARTICLE, n., (thing), iketa, 9.
 (an indefinite thing), ngeta, 4. Pl. biketa.
- ARTIST, n., muina. 1. Pl bina.
- AS, adv. and conj. as as, see Gram. 83 (d)..
 (as far as, to), a.
 (like) see Gram. 412.
 (as soon as), See Gram. 405 (a), also 83.
- ASCEND, vi., (go up), bana.
- ASCERTAIN, vt., (find out, learn), eka.
- ASHAMED, Be, v., ed'i or oka bushonya, 7; bushonya as subject of the
 verb ata and the person as object.
 (be not ashamed), use neg. of the forms given above.
 make, vt., asha or okisha or tshikisha or diakisha with bushonya.
- ASHES, n., butoka, 7.
- ASK, v., (beg), loma
 (inquire about), ula, kakalahala.
 permission, see Permission.
- ASLEEP, Be, vi., betama ntuengi, 2.
- ASS, n., nyama, kabala (Bul.), 10.
- ASSEMBLE, vi., kokama; vt., kueki, ditubala, dikuekisha.
 (place of meeting), yala, 9.
- ASSEMBLY, n., (crowd), ikueki, 8.
 (court), ibantsha, 8; malanga, 8 pl.
- ASSENT, vt., (nod), huka or hudi or hulama with ntshue, 2.
 give, imisha, shongala.
- ASSERT, v., lola, tota.
- ASSERTION, n., dioi (dioya), 6.
- ASSIST, vt., kesha, asha.

(take turns in doing), v., amala.

ASSORT, vt., shola.

(take away or take out a part), vt., tahala.

(take out from among), vt., shomala.

(take out of the way), vt., shekala.

(arrange), vt., lodi.

ASSUAGE, vt., kokisha; vi., koka.

ASTHMA, n., ihuoma, 8.

ASTONISH, vt., kamisha, shishala, ditshi tshinyi.

(be astonished), vi., shisha, tshina, kamala, dita.

ASTONISHMENT, n., nkama, 2.

cry of, yodi, 9; nola, 2, pl. milola.

ASTRAY, v., go, be lost, dima.

(go the wrong path), vi., unga.

(wander, be lost), vi., ungala.

(be frustrated), vi., buntshama.

(hinder), vt., buntsha, ungi.

(show the wrong path), vt., ungisha.

(lead astray, entice), vt., ekisha ikama ibe.

At, prep., a.

The idea of *at* is most frequently expressed in the verb; as, *lena iketa ikuiya*, look *at* this thing; *boka hula nte*, throw a stick *at* the bird.

once, ihontshi.

ATONE, vt. (pay debt for), manyisha or komisha with makama, 8 pl

(die for), vt., wesha. See Gram. 287, B. VIII.

ATONEMENT, make for, vph., komisha or manyisha makama; nyimisha buhi, 7.

ATTEMPT, vt., keka, edi.

and fail, vi., lei.

ATTEND, vt. (accompany), tshika,

(accompany a short distance), tshintshala.

(cling to, as slave a master), namata.

(listen), vt., oka, okama, tshika with mato, 8 pl.

(look after, guard), vt., baka.

ATTENDANT, n. (servant), muna (1) nguna, 2.

(bond servant), ngeta, 1. Pl. beta.

(shepherd), mbaiki (mbeki). 1.

(one who clings to another), namatshi, 1.

- ATTENTION, v., pay, oka, okama, tshika mato busheka.
 (give, agree to), kuela.
- ATTORNEY, n., ntotshi, 1; nkoimi (1) makama.
- ATTRACTIVE, adj., sheka, (of) inanga, 8.
- ATTUNE, vt., koma or naingi with name of instrument as obj..
- AUBERGINE, n., lushola, 5.
- AUDACIOUS, Be, vi., dimuka, ekala, ela with *i* followed by buntshoka or the
 neg. of ela with *i* followed by bushonya.
- AUDACITY, n., buntshoka, 7; buahala, 7.
- AUGER, n., nkotola, 4.
- AUGUST, n., Agushita (Eng.).
- AUNT, n. (maternal), mai ngola, 1. Pl bamai bayola.
 (younger sister of the mother), mai ilenga. Pl. bamai bilenga.
 (older sister of father), ta'ngata ngola, 1. Pl. bata ngata bayola.
 (younger sister of father), ta'ngata ilenga. Pl. bata'ngata bilenga.
- AUTHORITY, n., bunyimi, 7; bukuma, 7; nkokishi, 1; nkokidi, 1.
 (power), n., hama, 4.
- AVENGE, vt. (free), ontshala.
- AVENGER, n. (liberator), muontshidi, 1.
- AWAIT, vt., lenala, konga, kongala.
 (stand), v., emata; vt., emi.
- AWAKE, vt., umala, shuengi a ntuengi, 2.
 be, vi., uma, shongama.
 (keep awake all night), betama ishongama or shuengi.
- AWARE, Be of, v. (know), yeha.
 make, vt., ihala yehisha.
 (remember) vt., ihala, ihisha.
- AWAY, Be, vi., use neg. of *aha*. See Gram. 202-203, Rem. 2. far, kanyi.
 go, *to*.
- AWE, n., buteta, 7.
- AXE, n., ngema, 4.

B.

- BABBLE, v., tota itototshi or ibohata, 8.
- BABY, n., muana, 1.
 first born, muan'a shumi.
 " " after twins, hutakanga.
 last " muana butuna or bushula, 7.
 new " muana huwa ntshumi.
- BACHELOR, n., mbuemi, 9.
- BACHELORHOOD, n., bumbuemi, 7.
- BACK, n., mbisha, 4.

come, v., kala.

(go back and forth), v., bunga, tuta.

send or bring, vt., kasha.

BACKBITE, vt., shongala.

(betray), vt., shana.

BACKBITER, n., nshongidi, 1; nshanyi, 1; muna (1) bushongidu or lushana.

BACKBITING, n., bushongidi, 7; lushana, 5.

BACKBONE, n., nkonga, 2.

BACKWARDS, adv., lumbimbisha.

fall, vi., huka, lumbimbisha or ikakala.

(go back and forth), bunga, tuta.

lean, ekama lumbisha.

BACON, n., nyua a shoma, 3.

BAD, adj., he.

luck (grief, sorrow), imuenyi, 8; iya ibe, 8.

go (become useless), vi., ontsha.

make (spoil, mar), vt., ona.

(rot), vi., huona.

smell, to with shola, (4) mibe; as, *biketa biota shola mibe*, the things smell bad.

BADGE, n., yingeta, 9.

BADLY, adv., buhi.

BADNESS, n., buhi, 7.

BAG, n., nguma, 4; bumboya, 7.

(large open scrip), nshaka, 2.

BAIT, n., ndola 3.

BAKE, vt., uha.

BALANCE, nph., iketa yedi i yina buditala or biketa.

BALD, head, n., ibantshi, 8.

BALE, n. (bundle), iboma, 8.

tie in, vt., kana.

out boat, vt. ela with mashi.

BALL, n., imbingidi, 9.

(a seed used as ball), ndoma, 4.

of bread, tobacco, etc., mbonga, 4.

BAMBOO, n. (palm), See Palm.

(small cane used in making mats), ntetala, 2.

BANANA, n., imbota, 8. See Stalk.

BAND, n. (for head), mbuha, 2; musha, 2. Pl. miusha.

(crowd), ikueki, 8.

- (stripe), muongala, 2.
- BANK, n. (beach), nkola (2) mu luosha or ntshala; mbonga luosha or ntshala.
 (hill or mountain), nkontsha, 2.
 side of, lubana, 5.
 (valley, deep gorge), ibeki, 8.
 sand-, lushenga, 5.
- BANKER, n., nshomidi, 1; nshomishi, 1.
- BAPTIZE, vt., batisha; nyangala or shohi with mashi.
- BARBARIAN, n. (vagabond), yungala, 9. Pl. biungala.
- BARBER, n., nuemi, 1. Pl. buemi. muomaka (1) a bata. Pl. bomaka ba bata.
- BARE, adj., -headed, ntshe (2) mue bukala
 (shave the head bare), vt., hukala with ntshue.
- BARGAIN, n. (price), mbana, 2.
 (trade), n., nganga, 4.
 drive a, vt., kula or oto nganga.
- BARLEY, n., mbule, 4.
- BARK, vi., bola, hanga.
 take off, ohala.
 n., of tree, yosha, 9. Pl. biosha.
- BARN, n., budika, 7; mbula (4) a mbota, 4.
- BARREL, n., of gun, mhueha, 2. Pl. mihueha.
- BARREN, person or animal, the subject followed by ikuta, 9; as, *ngata ikuta*, a barren woman.
- BARTER, v. (buy and sell), oto nganga.
 (buy), vt., shoma.
 (sell), vt., kaha.
- BASE, n. (bottom of inside of box, etc.), ishina, 9.
 of mountain, ilela (8) a shina, 4.
 of river, outlet of, ngela (4) a luosha (5) or ntshala, 4.
 of tree, stump, itshinga, 9.
 of vessel, the bottom of, mashaka, 8 pl.
 (bad), adj., be.
- BASHFUL, Be, vi., ela with *i* followed by bushonya, 7.
- BASHFULNESS, n., bushonya, 7.
- BASIN, n. (half of gourd), lubala, 5.
 (pot used as basin), hoiki, 4.
 (foreigner's), ilonga, 8.
- BASK, v., oka muanya, 2.
- BASKET, n., large market, nkangala, 2.
 small lunch, ikoma, 8., flat with lid, kuiki, 4.

- BASS, voice, n., ihuonala (8) i dioi, 6.
 deep, with closed mouth, inuma, 8.
- BASTARD, n., muana (1) a buhuoka, 7.
- BAT, n. (large rodent), nema, 2. Pl. Minema.
 small, kahushidi, 10.
- BATHE, v., oka; vt., wesha (uesha).
- BATTEN, n., ikeki, 8. These are tied crosswise to rafters.
- BATTLE, n., bita, 9 pl.
 make, vph., nana bita.
 (a hand to hand fight), nana ituma, 8.
- BATTLE-AXE, n., ilona, 8.
- BAWL, v. (as goat), aha. See Bleat.
- BAY, n., kuma, 4.
- BE, vi., ela, yasha, aha, ila. See Gram. 182-211.
 mistaken, vi., kuya.
- BEACH, n. See Bank
- BEADS, n. (generic), disha, 6.
 Each kind of bead has its own name; as,
 iyinga, 8. ihuki, 9.
 string of, ibe, 8.
- BEAK, n., itotala, 8.
- BEAM, n., nkama, 2. Pl. mikama.
- BEAN, n. (blackeyed pea). lukona, 5.
 (large under ground), iholaka, 8
- BEAR, v. (as plants), ota.
 (carry), vt., tola.
 (give birth to), vt., bota.
 footed, itami (8) i yolala.
 headed, ntshue (2) bukala.
- BEARD, n., ndela, 5 pl.
 hair of, luhuwa, 5.
- BEAST, n., nyama, 3.
 (domestic), iyona, 9.
- BEAT, vt. (strike), bola.
 down, as grass, lami.
 down, as earth, boma.
 as cloth in mortar, bunala.
 down, as price, kokala.
 (drive away), benga.

as drum, beta,
 as heart, bola.
 (excel), shama, leka.
 into small particles, yeshala.

BEAT (continued).

fine, as powder, vt., yesha.
 out, as dust from rug, vt., kuma,
 out iron, forge, tula.
 (punish), vt., hinala, hetshi.
 with fist, bola kuemi, 4.
 with knuckles, bola ikokisha, 8.
 with open hand, bola lukasha, 5.
 up, as eggs, vt., hutala.
 as waves, huta mahuaka, 8 pl.
 (overcome), use the verb shama or leka followed by bunonona (7)
 or ngona, 4.

BEATITUDES, nph., mishasha mi bata.

BEAUTIFUL, adj., sheka.

BEAUTIFY, vt., lodi.

BEAUTY, n., busheka, 7.

BECAUSE, sub. conj. See Gram. 413.

BECKON, vph., boka mbela (4) ihilahihi, 9.

BECOME, vi., hila or iya followed by a predicate noun modified by a
 qualifying adjective, or by the adjective with the noun under-
 stood; as, ahila muota ansheka or ahila ansheka; aniya muota
 ansheka; etc.

involved, v., shokoma.

blurred, vi., lenga.

bright, clean, vi., ngama, bahala.

lean, thin, vi., shinga.

dirty, vi., hita.

engaged, vt., tetsha bulantsha, 7.

grown, mature, vi., loma.

hot, as water or scorched, as food, vi., koka.

BECOME (continued),

large, vi., nena, loma.

light in weight, vi., to nshala, 2.

strong, vi., nena loma.

transformed, vi., kadiha; vt., kalala.

turned down, vt., hudi.

- worthless, vi., ontsha.
king or chief, vph., kala a bunyimi.
(cause to become), vt., hisha, isha.
identified with another family or tribe (be naturalized), v., bila.
- BED, n., ilaka, 8.
foot of, ngela, (4) mikola.
head of, tena (4) ntshue, 2.
bug, ngongisha, 3.
- BED-BUG, n., ngongisha, 3.
- BEE, n. (honey), luntshuya (luntshui), 5.
(sweat), imbamala, 9.
(insect), yungala, 9. Pl. biungala.
- BEEF, nph., nyua (3) a nguemi, 3.
- BEER, n. (palm), mana, 8 pl.
- BEESWAX, n., kuemi (4) a ntshuya, 4 pl.
- BEETLE, n. (humming bird), kaya (3) idia, 8. Pl. kaya madia.
- BEFORE, sub. conj. See Gram. 405 (b).
adv. (do before), See Anticipate, Advance.
(go before), ena or shama followed by a bosha or a bukosha.
prep. (in front of), a bosha.
- BEFOREHAND, adv., a bukosha.
- BEGT, v., loma.
- BEGET, vt., bota. (impregnate), vt., tshika diemi, 6.
- BEGGAR, n., nuemi, 1. Pl. baluemi; muna (1) luloma, 5.
- BEGGARY, n., luloma, 5.
- BEGIN, v., tetsha.
again, kasha atesha.
- BEGINNING, n., ishina, 9; itetshala, 8; ntetshala, 4.
- BEGUILE, vt., huta, banga, bangisha.
- BEHEAD, vt., batala ntshue, 2.
- BEHIND, adv., a mbisha, 4.
prep., a mbisha. a.
(last in coming), vph., shala mbisha.
(the very last, nothing left), n., lumoma.
- BEHINDHAND, Be or Do, v., shala a mbisha, or ela with *i* followed by bundena, 7.
(lazy person), n., indena, 9.
- BEHOLD, v. (look at), mona, lena, talala.
steadfastly, mona or lena with hola or shululu.
- BELCH, v., bola mbe, 4.
- BELIEF, n., buimisha, 7; mhuimisha, 4.

BELIEVE, v., imisha.

BELITTLE, vt., kumisha.

BELL, n. (large church), ngonga, 4.

war, muangala, 2; ngala, 2.

ring, vt., boka, beta.

on hat pin, luhama, 5.

(without a clapper), iluengi, 8.

(worn on purse), iyoya, 8.

(small European with rattles), kawalawala, 10.

(wooden, tied round dogs in hunting), ileha, 9.

BELLOW, vi., lela.

BELLOWS, n., kuka, 4.

BELLY, n., ikuna, 8.

BELONG to, v. This idea is generally expressed by the auxiliary verb *ela* followed by the adj. ph. ; as *bie biketa bi Kueta*, the things belong to Kueta.

BELOW, adv. and, prep., a shina (4) or a shina a.

BELT, n., nkodi, 2.

BEMOAN, vt., lela.

BENCH, n., bulelela, 7.

BEND, vt., lumi, konyi.

to one side, vt., tengi.

(fold), vt., munya,

(stoop over, bow), v., hulama, munama, nyakama.

(stretch out, as body or arm), vt., shemala.

(twist or screw), vt., oto.

(be bent or crooked), vi., tengama, otola, lumata, konama.

(be bowed, as legs), vi., kotama.

n., kuma 4.

BENDABLE, Be vi., teha, ela with *i* followed by nami, 2.

BENEATH, adv., and prep., a shina (4) or a shina a.

BENEVOLENCE, n. (gift, present), shoma, 4.

(love), nyinga, 4 pl.

(pity), muenga, 2.

BENEVOLENT, adj., (of) nyinga; muna nyinga; muna muenga; ela with *i* followed by nyinga or muenga.

BEQUEATH, vt., eka bukita, 7.

BEREAVEMENT, n. (loss by death), buela, 7.

BESEECH, vt., onga.

BESIDE, prep., a a kola a.

(also), kamotshi, kamoitshi. conj. (and), *i*.

BESIEGE, vt., ledi followed by object.

BESTOW, vt., eka.

BET, vph. batala with mbala, 4.

n. mbala.

gain a, v. shu.

lose a, v., buaka. See Gramble.

BETRAY, vt., shongala, shana, bokisha yanga, 9.

BETRAYER, n., nshanyi, 1; nshongidi, 1.

BETROTHED, Be, v. (the man), tetsha bulantsha, 7; wela (uela); as aya-sha anguela, he is engaged or betrothed to her.

(the woman), use the passive form of the verb wela; as, banguela a bola Kueta, she is betrothed to Kueta; Helenga, abaka bana banguela a bola Kueta, aba i shushudi, when Helenga was betrothed to Kueta she was sick.

The verb *wela* also expresses the idea of *to woo* or *to contend for*.

n. (friend, fiancé, fiancée lover sweetheart), yekala, 9. Pl. biekala vt., tetsha bulantsha, 7.

BETTER, Be, v. (comparative degree of good), shama or leka with busheka. (convalescent), v., kita, to nshala, 2.

BETWEEN, prep. (like objects), a ndenga a; a hanga a.

(unlike objects), a hanga a.

(in the midst of, among), a henga a.

BEWAIL, vt., lela.

BEWARE, v. (be warned), iha, yeha, ala or ena i buanyi, 7.

(warn), vt., ihala, ihisha.

BEWILDER, vt., buntsha;

(be bewildered), vi., buntshama.

(be in the wrong path), v., onga.

(be lost), vi., dima.

(wander. lose one's way), v., ungala.

BEWITCH, vt., kuta.

(do witchery), vt., kela buloka, 7.

(witchcraft), n., buloka, 7.

BEYOND, adv., a mbisha, 4; a wona; a ndona; according to sense.

prep., a mbisha a.

be, vi., shama, leka.

BIBLE, n., Nkana Mu Ntshemi.

BICKER, v., sheya.

BID, v. (command), losha, lola, tota.

(call), bekela.

BIER, n., mueka, 2.

BIG, adj., nena.

BILL, n., itotala, 8.

BILLOW, n., (wave) ihaka, 8.

BIND, vt. (tie), kana.

(wrap round), koha.

(unbind), kohala

(unroll), botala.

BIRD, n., hula, 3.

BIRTH, to give, v., bota.

(cause to give), vt., botshi.

(power to give birth), n., ibotshi, 8.

n. (the birth), mbotala, 4; bubotshi, 7; ibotshi, 8

(mid-wife), mbotshi, 1.

(one's own born child), muana (1) ibota, 9. Pl. bana bibota.

BIRTHPLACE, n., ibotala, 8.

BIRTHRIGHT, n., biketa bi or bukita bu muan'a shumi.

BISCUIT, n., ishikita, 9.

BISHOP, nph., mbaiki (1) a bata ba Ntshemi.

BIT, n. (small piece of anything broken or cut off), itenya ikeka, 8.

(slice), yasha, 9. Pl. biasha

(a few grasshoppers), ihuihi, 8.

The idea of a small quantity is generally expressed by the use of the diminutive prefix of class 10.

BRIDLE, n., muata, 2.

BITCH, nph., ngadi (1) 'mbua, 3.

BITE, vt., shuma.

excite to, vph., shota akela hama, 4.

(gnaw), v., nyaka.

(a biting animal), nph., ela with i followed by hama, 4.

BITTER, Be, vph., ela with i followed by bulolala, 7.

BITTERNESS, n., bulolala, 7.

BLACK, adj., (of) nduemi, 4.

BLACKEN, vt., hitshi.

BLACK-EYED pea, n., lukona, 5.

BLACKNESS, n., buhita, 7; nduemi, 4.

BLACKSMITH, n., ntudi, 1.

- (artisan, craftsman, mechanic), muina, 1. Pl. bina.
shop, nph., ntuma (2) mu lutula, 5.
- BLACKSMITHING, n., lutula, 5.
- BLADDER, n., yengi, 9. pl. biengi.
- BLADE, n., of grass, yontshontsha, 9. Pl. biontshontsha.
of knife, mbama, 2.
back of, nkonga, 2.
(leaf), luasha, 5. Pl. kasha.
(shoulder), mbimala (4) a luo, 5.
- BLAME, vt., falsely, bangisha, huta.
- BLAMELESS, Be, v., neg. of present tense of ela with ikama, 8.
- BLANK, Be, v. (empty, void) ela with i followed by bukala or buanga.
- BLANKET, n., mbulankete, 4.
- BLASPHEME, vph., tena dina di Ntshemi itetenyi.
- BLASPHEMY, n., mishinga mi Ntshemi.
- BLEACH, vt., ngamisha, ngami.
- BLEAT, v. (as animal), or a cry of pain as a hurt child), aha.
(cry), v., lela.
n., luashi, 5.
- BLEATING, n., of man or animal, luashi, 5.
- BLEED, vi. (nose), (to with mbala (4) as subject; as, mbala yato, the nose
bled.
vt., shumi.
(small gourd used for bleeding or cupping), hula (4) a shumi.
(trickle down, as blood from wound), vi., odiha, shoha.
- BLESS, vt., (adore, give one the preeminence), keki, kaikia.
(make happy), vt., okisha nshasha, 2.
(praise), vt., kaingi.
(worship), vt., shemala, hatsha.
(long after, yearn for), vt., ahala.
(be blessed), vi., shala, ed'i or oka with nshasha, 2.
- BLESSING, n., nshasha, 2.
- BLIND, Be, vph., ela with i followed by buho, 7.
become, v., owa misha, 6 pl.
person, n., ho, 1. Pl. baho.
(spot in eye causing blindness), n., tadi, 10 pl.
- BLIND. vt., hisha ho, 1.
- BLINDNESS, n., buho, 7.
- BLINK, vt., hinala misha, 6 pl.
- BLISTER, n., (made by fire, hot water, etc.), itoha, 8.
on body, n., itshetutshitshi, 8.

BLOOD, n., makela, 8 pl.

BLOOM, n., lushanga, 5.

(burst open, as a pod), vi., tenga.

(open out, unfold, as flower), v., hukata, bota.

BLOSSOM, n., See Bloom.

BLOT OUT, ERASE, vt., nyima.

BLOW, n., ngina, 2. Pl. mingina.

(noise, as from stick driven in ground), mbela, 4.

away by wind, vt., tola, oma; vi., heha, uha.

down, as tree, vt. hukala; vi., huka.

bellows, vt., shasha kuka, 4.

breath, vt., hula nshusha, 2.

fire, vt., tema or nami with tei, 10 pl.

(hit with fist), vt., bola kuemi, 4.

horn, whistle, vt., boka.

BLOW (continued).

meat, as flies, v., boka with nkunya, 2. Pl. mikunya.

nose, vt., ema tuonga, 10 Pl.

out, extinguish, vt., nyima.

(pant), v., toma.

violently, as storm, vt., nyinga.

BLUE, adj., (black), (of) nduemi, 4.

BLUNDER, vi., buntshama.

BOAR, n., shoma, 3.

BOARD, n., nte, 2; ibaiya, 8.

BOAST, v., (be haughty), dimuka.

(brag), vt., ana bundoya or buhuangata, 7.

BOAT, n., (canoe), buata, 7.

(steamer), ntshukatshuka, 4.

BOATMAN, n., nui, 1. Pl. balui.

BODY n., lutoka, 5; bilema, 9 pl.

(corpse), nyu, 2. Pl. midiu.

BOGIE, n., (ghost), muena, 2, pl. miēna ngesha, 2, pl. mingesha; nkala, 2.

BOIL, n., iketa, 9.

small, ikeha, 8.

(small bumps with pus), ikalakanga, 9.

(very large swelling), ishela, 9.

(large sore or cut), huota, 4.

- (small sore), luhuota, 5.
 (large ulcer), imbontsha, 8.
 (ulcer from which the flesh has dropped out), inunahuna, 9.
 vi., as water, hela; vt., hedi.
- BOISTEROUS, BE, vph., shama abola mahuaka, 8 pl.
- BOLD, adj., See Brave.
- BOLDNESS, n., buahala, bulunga, 7. See Bravery.
- BONDAGE, n., bueta, bunsho, 7.
- BONDS, n., muata, 2.
 put in, vph., boka a muata.
- BONE, n., ikodi, 9.
- BOOKKEEPER, n. (scribe), mboiki, 1.
- BOOK, n., nkana, 2.
 leaf of, luasha, 5. Pl. kasha.
- BOOT, n. (shoe), ishabata, 9.
- BOOTH, n., ishemi, 8.
- BORDER, n. (edge of path, stream, etc), nkola, 2.
 (dividing line of fields, etc.), nela, 2. Pl. minela.
 (hem), n., muna, 2. Pl. mimuna.
 vi., shamata; vt., shami, shemi.
 (hem) vt., moma.
- BORE, v., luskala with itonala, 8.
- BORER, n., mboma, 3.
- BORN, Be, vi., use the past passive part. of bota; as, *ambotama*, he was born.
 first, muan'a shumi.
 last, butuna, bushula, 7; muana lumoma.
 still, muana as object of shohala.
 (be still born), shuehi with muana as subject.
 (be born in another form after death), vi., shanga.
- BORROW. vt., shoma.
- BORROWER, n., nshuemi, 1.
- BOSOM, n., tola, 4.
- BOTH, conj. (both . . . and), i . . . i.
 n., mhina, 2. See Gram. 89.
- BOTHER, vt., (annoy), hetshi, okisha kaha, 4.
 (be bothered), vi., hetana, buntshama.
 (go the wrong path), vi, onga; vt., ungi.
 (lose one's way, wander), ungala.
 (send in the wrong path), vt., ungi.

- BOTTLE, n., mbonga, 4.
- BOTTOM, n. (base of vessels, etc.), shina, 4; mashaka, 8 pl.
 (anything with lid, the bottom part), ishina, 9.
 (butt-end of tree, etc.), ishina, 9.
- BOUGH, n., tama, 4.
- BOUNCE, vi., toha.
- BOUND, vi. (jump), toha.
 (jump down from), shona.
 (tip-toe), shonama.
 n. (limit). See Border.
- BOUNDRY, n. See Border.
- Bow, n. (rain), ngongala, 2.
 -string, ngana, 2. Pl. mingana.
 (put on bow string), v., koma, bota ngana
 (weapon), buota, 7.
 the head, vph., hudi ntshue buosha a shina.
 the knee. vph., kueta iyongidi (8) a shina.
 be bowed, as legs, vi., kotama.
 be bowed, as head, vi., hulama.
- BOWELS, n. (intestine), nsho, 2. pl. misho.
 (viscera), bikina, 9 pl.
 action of, v., nena with tahi, 10 pl; tshaka bukuhi, 7.
 ache of, v., shuma.
- BOWL, n. See Basin.
- BOWSTRING, n., ngana, 2. Pl. mingana.
- Box, n., ikohi, 8.
- BOY, n., muana 'nunga, 1. Pl. Bana balunga.
 (lad), ile nunga. Pl. bile balunga.
- BOYHOOD, n., bule bulunga, 7.
- BRACELET, n., muata, 2.
- BRACES, n. (belt), nkodi, 2.
- BRAG, v., dimuka.
- BRAGGART, n., indena, 9.
 (a pretender of having possessions), yantsha, 9.
- BRAID, vt., tonga muana, 2.
 n. muana, 2.
- BRAIN, n., buonga, 7.
- BRANCH, n., of tree, tama, 4.
 (fork in stream), ikishala, 8.

BRANCH (continued). of river (brooklet), nshelala, 2.

of road (fork), ishishala, 8.

vi., as streams or paths, kahisha.

BRAND, n. (sign), yingeta, 9.

BRASS, n., muata 2 mu shosha, 4; lubola lukengala, 5.

BRAVE, adj., (of) ihuangata (9) or bunonona (7) or hama (4) or matadi,

BRAVELY, adv., ntema (2) mu matadi, 8 pl.

BRAVERY, n., ihuangata, 9; hama, 4; buahala, 7; bunonona, 7;

bulunga, 7; matadi, 8 pl.; ntema mu matadi.

(daring, audacity), n., buahala, 7.

BRAY, v., lela, aha. See Bleat.

n., luahi, 5.

BREAD, n., kata, 4.

of king, mbema mboka, 4.

daily, nph., bishima bihuotadi muna lushu muna lushu.

(food, victual), bishima, 9 pl.

BREATH, n., butadi, 6; bunena, 7.

BREAK, vt., bokala; vi., boka

(as day), vi., uya with *butu* as subject.

fire wood, vt., teha.

of day, n., kosha butu; ntshietsha butu, 7.

friendship, vt., diaka with bukidi, 7.

down, be exhausted, vi., lei; vt., lesa.

(cease, as rain), v., bata.

(fall to pieces, as food in cooking), vi., buntshama.

(as string), vi., bata; batala.

in as thief, vt., bana.

loose, vi., bata, tunga; vt., tungala.

off, as limb of tree, vi., kuaka

(as vessel), vi., bantsha, bodi; vt., bola

wind, vt., tuhala ngusha, 2

(split), vi., bantsha; vt., bana

open, as house, vt., bongala,

bread, vt., hashala.

(cut), vi., bata; vt., batala.

BREAKFAST, nph., bishima bi kosha.

BREAST, n. (chest), tola, 4.

(heart, conscience), ntema, 2.

(life), muonya, 2.

(teat), ibela, 8.

BREATH, n., nshusha, 2. Pl. mishusha.

blow the, vph., hula nshusha, 2.

draw the, vph., nana nshusha, 2.

BREATHE, vi., toma.

faintly, vph., taka ntema, 2.

(pant), vi., toma.

BREECHES, n., nama, 2. Pl. minama.

BREED, vt., tshika with diemi, 6.

BREW, vt., kela mana, 8 pl.

(pour up), vt., ala mana, 8 pl.

BRIBE, eka ileshina, 8; eka iketa idihi munya, 2.

vt., dihi munya, 2.

n., ileshina, 8.

BRICK, n., kashola, 10; itahadi, 8.

BRIDE, n., ngata (1) banguela; ntuimi (1) a nunga, 1.

(a married woman), ngata bantuima, 1.

(a married woman living at her husband's village), na (1) bulantsha, 7. Pl. bala malantsha.

(a newly married woman), ngata bulantsha bumbangala. Pl.

bata malantsha mambangala.

(wife), n., muamisha, 1.

BRIDEGROOM, n., ntuimi (1) a ngata; nguedi, 1. Pl. bawedi.

(married man), nunga (1) bantuima.

(married man living at his wife's village), na bulantsha. Pl.

bala malantsha.

(newly married man), nunga bulantsha bumbangala.

(husband), numi, 1. Pl. banumi.

BRIDGE, n., inana, 8;

(a single log or ford), nkoka, 4.

BRIDLE, n., mishuka, 2 pl.; muata, 2.

BRIEFLY, adv., (speak briefly), vph., tota itenya, or kuledika dioi di bukala.

BRIGAND, n., ntamidi, 1.

BRIGHT, adj., (smart), (of) buanyi, 6.

be, vi., (glitter), kekedi.

become, vi., ngama.

BRIGHTEN, vt., (make to shine, cleanse), ngami or ngaimi; vi; ngama.

(wash), vt., kutala; vi., kuta.

(whiten), vt., bahisha.

BRIGHTNESS, n., (intelligence), buanyi, 7.

(of color), ngamala, 4.

(of moon), muedi, 2.

(of sun), muanya, 2.

BRIM, n., muemi, 2.

BRIMSTONE, n., shuluha, (Eng.), 4.

BRING, vt., latshi, lata, tola, iya i.

about, to cause, use Causative Form of verb.

back, vt., kasha.

forth, give birth, vt., bota.

forth, as tree, vt., ota.

forth, as plants, otosha.

out, vt., tei.

to mind, vt., ihala; vi., iha.

to, resuscitate, kitshi.

up, rear, vt., bola, naingi, luemi.

water, v., teka, taka.

(accompany), vt., tshika.

(carry), vt., tola.

BRINK n. (cliff), lubana, 5.

(deep cavern), ibeki 7.

(beach), nkola (2) mu luosha (5) or ntshala, 4.

BROAD, adj. (large), nena.

BROADEN, vt. (by adding more to), onga, shami, shemi.

(by stretching), odi, nana, shahisha.

BROIL, vt., anga.

(roast), uha.

BROOD, v. (as hen), boshama.

over, vi., kutama.

BROOK, n., luosha, 5; nshelala, 2.

(running spring), mbonga (4) a luosha (5) or ntshala, 4.

BROOKLET, n., nkoka (4) a luosha, 5.

BROOM, lushashala, 5.

(small hearth broom for sweeping inside of house), yoma, 9. Pl. bioma.

BROTH, n. (fat), muta, 2. Pl. miuta.

(gruel), bukoka, 7.

BROTHER, n. There is no special word for brother. There is the indefinite *muani'a mai*, *muani'ita*, etc. There is also the word *haiangi*, plural, *bahangi*, which a sister may use in speaking of her brother, and the brother may use in speaking of his sister. However, the brother cannot use this word *haiangi* when speaking of his brother,

- nor the sister in speaking of her sister. The *haingi*, used as above, may also mean cousin.
 (elder brother), ngola, 1. Pl. bayola.
 (younger brother), muakidi, 1.
- BROTHER - in - law, n. (brother of wife), nshama, 1. Pl. bashama.
 (older brother of husband), ngola (1) numi, 1.
 (younger brother of husband), muakidi (1) a numi, 1.
- BROW, n. (forehead), buosha, 7.
 eye-, lukika, 5.
 knit the, vph., kana buosha.
- BROWN, adj., kuka; (of) tola.
- BRUISE, vt. (by striking against some object), nemala.
- BRUSH, n., (broom), lushashala, 5. See Broom.
 (small hearth), yoma, 9. Pl. bioma.
 vt. (dust), omala.
 (sweep), vt., oma.
- BRUSHWOOD, n., nshakana or nshakala, 2. Pl. bishakana, 9.
- BRUTAL, adj., be, (of) nena (2) or buonyi (7) or ibela, 8.
- BRUTALITY n., ibela, 8; ihetshi, 8; ya (4) buhi, 6; nena, 2.
- BRUTE, n. (animal), nyama, 3.
 (person), muna (1) ibela (8); muna mahetshi, 8 pl.; muna nena, 2; muna ya (4) 'bui, 7.
- BUBBLE, n., luhula, 5. Pl. hula.
- BUBO, n., iketa, 8.
- BUD, n., of flower, lushanga, 5.
 (fresh leaves), lushonganshonga, 5.
 vi., mena, boka shanga; vt., bosha shanga.
- BUFFALO. n., nyeta, 3.
- BUG, n. (generic), yungala, 9. Pl. biungala.
 (stinging insects), ishushumi, 9.
- BUGLE, n., hunga, 4.
- BUILD, vt. (as house), shola with ishola, 8.
 (set up house in ground), vt., hika.
- BUILDER, n., mhiki, 1. Pl. bahiki; nshodi ishola.
- BUILDING, n., mbula, 4. Pl. mambula, 8.
 material, ishola, 8.
 (stick used in staking of building), mhika, 2. Pl. mihika.
- BULL, n., numi (1) nguemi, 3; numi nyeta, 3.
- BULLET, n., ndoma, 4.
 (shell), ntelenga, 2.

- BULLY, n., muna (1) bundoya, 7; ihuangata, 9.
- BUMP. n., ishunganshunga, 8.
- BUNCH, n. (bananas), ishaka (8)'imbota, 8.
 (cluster), ibuki, 8.
 (package), ibuki, 8.
 of plantains, ishaka (8) ikona, 8.
 of palm nuts, ibimi (8)'lumba, 5.
 of things tied together, iboma, 8.
- BUNDLE, n. (package, large or small), ibuki, 8.
 (roll with man's tunics), mboma, 2.
 (roll with woman's clothes), nshaki, 2.
 of things tied together, iboma, 8.
- BURDEN, n., (weight), buditala, 7.
 carry a, vt., nyaingi.
- BURIAL, nph., ndela (4) a nyu, 2; ilei i midiu.
- BURN, vt., tuma or baka with tei, 10 pl.
 (be consumed), vph., shiya tei.
 (roast), vt., uha with tei.
 (scorch, as food), vt., koiki; vi., koka.
 (set on fire), vt., tuma or baka with tei.
 (smart), vi., shuma.
- BURNT-OFFERING, n., See Sacrifice.
- BURROW, vt., in ground, tshima, in wood, vt., oto, lushala.
- BURST, vt., bana; vi., bantsha.
 (as hard nuts), vt., bola; vi., bodi.
 (as soft nuts), vt., teta.
- BURY, vt., leya or lei.
- BURYING-PLACE, n., iyoma, 9.
- BUSH, n. (forest), buanya, 7
 (on plain), yoka, 9. Pl. bioka.
 (copse on plain), bushoihi, 7.
- BUSHMAN, n. (vagabond), yungala, 9. Pl. biungala.
- BUSINESS, n., (occupation), nguna, 2. Pl. minguna.
 (affair), n., ikama, 8.
- BUSY, BE, v., use ela with *i* followed by nguna or ikama, or use the
 neg. of ela followed by bukala.
- Bust, n. (statue), ndoha, 4.
- BUSYBODY, n., ntshenga, 1. Pl. bantshenga; muna (1) lutena, 5.
- BUT, conj., eka, embe. These words are used less frequently than
 their English equivalent.
- BUTLER, nph., ntadi (1) a mana, 8 pl.

- BUTT END, n., ishina, 9.
 of weapon, tuya, 4.
 (bottom of vessel), mashaka, 8 pl.
 (stump of tree), ithinga, 8.
- BUTTER, nph., shadi (4) a nguemi, 3.
- BUTTERFLY, n., ibomidi, 8.
- BUTTOCK, n., ishaka, 8.
- BUTTON, n., lubote, 5.
 -hole, itonala (8) i lubote; disha, 6. Pl. misha.
- BUY, vt., shoma.
 (buy and sell, trade), vt., kula or oto with nganga, 4.
- BUYER, n., nshoini, 1. Pl. bashoimi.
- BY, prep. (near), a, a kola a, a kola'kola.
 (agent), a bola.

C.

- CACKLE, vi., kekala.
- CAGE, n., shakala, 4.
- CALAMITY, n., ikama (8) ibe, ikama inonona.
 (bad luck), iya (8) ibe.
- CALF, n., mhudika, 3; muan'a (1) nguemi, 3.
 of leg, ihuma (8), lukola, 5. Pl. mahuma ma mikola.
- CALL, vt., bekila, bekela, boka with mbela, 4.
 (beckon with hand), vph., bekila ihilahihi, boka mbela ihilahihi.
 one's name behind one's back, v., tena.
 to mind, vt., ihala; vi., iha.
 (to name), vph., eka dina, 6.
 throw a, vph., boka mbela, 4.
 (an announcement), mbeki, 4.
 (echo), ibuaha, 8.
 n., mbela, 4.
- CALLING, n. (occupation), nguna, 2.
- CALM, vi., kita, ala or shala with hola (adv.); vt., kitshi.
 (forbid), vt., kinyi.
- CALMLY, adv., hola.
- CALUMNIATE, vt., shana, shongala.
- CALUMNIATOR, n., nshongidi, 1; nshanyi, 1; muna (1) bushongidi, 7;
 muna lushana, 5.
- CALUMNY, n., bushongidi, 7; lushana, 5.

CAMEL, n., kamelo (Eng.), 10.

CALMWOOD, n., lutola, 5.

CAMP, n., itolala, 8; ikila, 8.

CAN, v. (be able), See Gram. 208.

CAN, n., mbonga, 4.

CANCEL, vt., nyima.

CANDLE, n. (torch), mbona, 4.

CANDLESTICK, nph., itshikala (8) i mbona, 4.

CANE, n., sugar-, muenga, 2.

walking, hanga, 4.

CANNIBAL, nph., nyei (1) a bata. Pl. badiei ba bata.

CANNON, nph., ingoma inena, 9.

CANOE, n., buata, 7.

CANVAS, nph., ndela (2) mu mbula, 4.

CAOUTCHOUC, n., ndenala, 4.

CAP, n. (hat), luketa, 5.

CAPABLE, Be, vi., See Gram. 208.

CAPITAL, n., nshenga, 4.

CAPSIZE, vi., tshaka; vt., tshakisha.

(turn upside down), vt., hudi.

(upset), vt., hukala.

CAPTAIN, n., kahetene, 1; kuma (1) a ntshukatshuka, 4.

of troops, n., iyola, 8; ndonganshela, 1.

CAPTIOUS, Be, v., hetala, betsha.

CAPTURE, vt., ata.

CARAVAN, nph., batodi ba biketa a mboka.

CARCASS, n. (bones), bikodi, 9 pl.

(corpse), nyu, 2. Pl. midiu.

CARDINAL points, n. There are no names for these in the language. The following nativized words may be employed:

North, n., nota, 4.

South, n., shude, 4.

East, n., eshete, 4.

West, n., weshete, 4.

For West we may use the ph. kodi ankitaka itanga, 8.

For East, we may also use the ph. kodi antoka itanga.

CARE, n. (affair, concern), ikama, 8; ishunga, 8.

(attend, guard), vt., baka.

for, vt., muka, ela with i followed by nyinga or muenga.

- CAREFULLY, adv., bubola, busheka.
- CARELESS, (person), nph., ihuona (9) i muota, 1.
- CARELESSLY, adv., mbanga, bunonona, buhi.
- CARESS, vt. (kiss), nyuta.
(embrace), vph., husha luhisha, 5.
- CARNAL, adj., (of) ntema (2) mube.
knowledge, n., shasha, 4; buhuoka, 7.
- CARPENTER, n. (mechanic), muina, 1; muna, (1) mabaiya, 8 pl.
- CARRIAGE, n. (king's conveyance), mbentsha, 4.
(wagon), nph. iketa (9) inana nyama, 3.
(bicycle), muata, 2. dikala 6.
- CARRIER, nph., ntodi (1) a biketa, 9 pl.
- CARRY, vt. (to some one or place), tolala.
away, vt., lata.
a burden, vt., nyaingi.
across stream, etc., vt., shahala.
(move away), vt., shekala.
water, vt., taka, teka.
- CARTRIDGE, n., ntelenge, 2.
- CARVE, vt. (as meat), kaka.
(as wood), shonga.
- CARVER, n. (of meat), nkaiki, 1.
(of wood), nshuengi, 1.
- CASE, n. (affair), ikama, 8; ishunga, 8.
(box), ikohi, 8.
- CASSAVA, n. (dry), bunana, 7. See Manioc.
-leaf, used as greens, inuta, 8.
- CAST, vt. and vi., (about, scatter), tshakala.
away, as worthless, vt., hula.
(empty), vt. or vi., tshaka.
leaves, vph., shaka kasha, 5 pl.
(throw), v., boka.
lots, vph., boka ntshuemi, 4; tena shanga, 5 pl.
one's self down, vt., dibuakisha, dibuesha.
- CASTRATE, vt., shalala.
- CAT, n. (wild), there are a number of species:
small, shima, 3.
small black, mbidi, 3.
very large, nshodia, 3.
very large spotted, luwawona, 5.
domestic, mbidi, 3; mhusa (Eng.), 3.

CATARACT, *nph.*, inuma (8) i mashi, 8 pl.

CATCH, *vt.*, ata.

(by covering with hand), hudi luo, 5. Pl. mio, 2.

disease, *bala* or *to* with *lutoka* as subject and *buala* as obj.

(embrace), *vph.*, husha luhisha, 5.

in hand, as ball, *vt.*, kohala.

with hook, as fish, *vph.*, boka iloha, 8.

(entrap), *vt.*, kotsha.

CATECHISM, *nph.*, nkana (2) mu ilonga, 8.

CATECHUMEN, *nph.*, muna(1) ilonga, 8.

CATERPILLAR, *n.* (generic), muonga, 2. There are many varieties of these.

Some of the more common that are edible are as follows:

mualoma, 2; mhakala, 2, pl. mihakala; nanga, 2; lundolonga, 5;

ingontsha, 8; nshesha, 2; nkalala, 3; nshinga, 2; nkokodi, 2;

mamana, 2, pl. mimamana; ibubola, 8.

(not edible), imbamala, 9.

CAUSE, *n.*, ikama, 8; ishunga, 8.

without, bukala, *adv.*

for what? See Why.

vt., use the Causative Form of the verb.

CAUTION, *vt.*, ihala, yehisha, eka with buanyi, 7.

CAUTIOUS, *Be, vi.*, iha, ihala, ala i buanyi, 7.

CAVE, *n.* (hole), mbema, 4.

(deep cavern), ibeki, 8.

in, *vi.*, bunga.

CAVIL, *v.*, hetala, betsha.

CEASE, *vi.*, from, lemala,

raining, or to shine, as moon, bata.

CEASELESSLY, *adv.*, yo! yo! yo! shu! shu! shu! lushu taka lushu taka;

luluna; shu ikima, muanya nkima.

(habitually), use Habitual Form of the verb.

CELESTIAL. *adj.*, (of) dika, 6.

CEMETERY, *n.*, iyoma, 8, biana, 9 pl. See Grave.

(grave), yana, 9. pl. biana.

CENSER, *nph.*, ntshuenga (4) a teya, 10 pl.

CENSURE, *vt.*, bimala.

CENTIME, *n.*, shantima (French), 4.

CENTIPEDE, *n.*, kota, 3.

CENTRE, *n.*, ndenga, 4.

CENTURION, *n.*, iyola, 8; mbaiki (1) a mashalai, 8 pl.

- CERTAIN, adj. (true), use the ph., dioi dikoka, 6.
- CERTAINLY, adv., ikakama
- CERTAINTY, n., ikakama, 8.
- CERTIFY, v., lola, tota.
- CHAFF, n. (bark, peels, etc.), yasha, 9. Pl. biasha.
(leaves, shucks, etc.), kasha, 4, pl. Sing. luasha.
- CHAGRIN, n., bushonya, 7.
(cause one c.), vph., diaka bushonya.
- CHAIN, n., muata, 2.
vt., boka a muata.
- CHAIR, n., mbata, 4.
(king's seat, throne), ihuona, 8.
- CHALK, n., hema, 4.
- CHAMBER, n., mbula, 4. Pl. mambula, 8. See Room.
- CHAMELEON, n., iyombodi, 8.
- CHANGE, vt., (alternate, exchange), shekisha.
vi. (act of metempsychosis), shanga.
(become different, be transformed); vi., kadiha, hila
followed by the quality obtained; as *ahila muota ansheka*,
mind, vt., kalala with ntema as object.
(transform, transfigure), vt., hisha.
(turn around or over), vt., kalala, kadiha
- CHANGEABLENESS, n., ihila, 9.
- CHARACTER, n. See Kind.
- CHARCOAL, nph., iyala (8) i teya, 10 pl.
- CHARGE, vt. (ask a price) loma mbana, 2.
deny a, v., tona.
- CHARIOT, nph. iketa (9) inana nyama (3); dikala, 6.
- CHARITY, n. (pity), muenga, 2.
(love), nyinga, 4 pl.
- CHARM, n. (medicine), nenga, 2. Pl. minenga: See Medicine.
(with which divination is done), bukanga, 7.
- CHASE, vt., away, benga.
out, vt., tei.
with dogs, vph., benga boshonga, 7.
- CHASTE, adj., (good), sheka.
be, vi., use neg. of ela with i followed by buhuoka (7) or sha-
sha, 4.
- CHASTEN, vt., bola, hetshi, hinala, hedi; vi., hela.
- CHASTIZE, vt., See Chasten.
- CHASTIZEMENT, n., luhela, 5; ihetshi, 8.

CHATTER, vph. (speak rapidly), tota nkakala o mhunga.

CHATTERING, n., itototshi, 9.

CHEAP, adj., (of) mbana (2) mukeka, or mu kola a shina, 4.

CHEAPEN, vt., kokala mbana, 2; kasha mbana.

CHEAT, vt. (steal), shena.

CHECK, vt., (stop), kinyi.

CHEEK, n., itama, 8.

CHEER, vt. (console), onga, manyi with yoya (9), naingi with ntema, 2.

(give alarum), vph., bola nola (2) or yodi, 9.

(make glad), vt., okisha with nshasha, 2.

CHEESE, n., ntshisha (Eng.), 4.

CHEST, n. (box), ikohi, 8.

of body, nph. luanga (5) lu tola, 4.

CHEW, vt., shamala.

(masticate), vt., nyaiki.

(as bones or other hard substances), vt., buetala.

with unpleasant sound, vph., odia tshoka tshoka.

CHICKEN, n., koka, 3.

(very young), nkedidi, 2.

CHICKLE, v. (as blood or water), shohala.

CHIEF, kuma, 1.

CHIEFSHIP, n., bukuma, 7; buma, 7.

(lord or kingship), bunyimi, 7.

CHIEFDOM, n., see Chiefship.

CHILD, n., muana, 1.

(boy), ile nunga. Pl. bile balunga.

about 10 or 12 years old, itutuimi, 9.

about 6 or 8 years old, mu (1) ilenga 9. Pl. ba bilenga.

be with, vph., ela with i followed by diemi, 6.

beget, vt., bota.

be with by, vt., tshika with diemi, 6.

first born, nph., muana'shumi, 4.

last born, muana (1) bushula or butuna, 7.

new born, muana huwa, ntshuemi, 4.

next after twins, hutakanga.

of slave, nph., inena (9) i hula, 4; mbotala, 1.

own, muana ibota, Pl. bana bibota.

(girl), ile ngata. Pl. bile bata,

CHILD-BEARING, n., ibotshi 8.

- CHILDHOOD, n., buana, 7; bulenga, 7.
- CHIDLESS, (barren), n., ikuta, 9.
- CHILLINESS, n., hio hio, 4.
- CHILLY, adj. See Cold.
- CHIN, n., lumanga, 5.
- CHIP, n., mbama, 4.
- CHIROGRAPHY, n., mbokala, 4.
(design for fancy work, etc.), buina, 7.
- CHOICE Of God, nph., mboka Ntshemi, iboma Ntshemi.
- CHOIR, nph., bina (1 pl.) ntshema (5 pl.).
- CHOKE, vt., shukata muoya (2) with the object that caused the choking as subject.
as vine a plant, vt., koha; vi., kohata.
- CHOOSE, vt., shola.
- CHOP, vt. (as wood), bana. See Cut.
into small pieces, hash up), vt., shasha.
(as meat), vt., kaka.
n. (food), bishima, 9 pl.
- CHORUS, n., kolusha (Eng.), 4.
- CHRIST, n., Kalishata or Klishita, 1.
- CHRISTIAN, nph., muna (1) Klishita, or muota a Ntshemi, 1.
- CHRISTIANITY, nph., ikama (8) i Ntshemi.
- CHRISTMAS, nph. lushu lumbotshidi bana Yishu or Klishita.
- CHURCH, n. (house) mbula (4) a Ntshemi.
-people, bina mhuimisha.
(place of worship), ishemala, 8.
- CHURL, nph., muna (1) ibela, 8.
- CICATRICE, n., iyoma, 8.
- CIRCLE, n., ilela, 8; idengala, 8; nkota, 2; yingadinga, 7. Pl. is midingadinga.
- CIRCULAR, adj., (of) idengala; (of) yingadinga; (of) nkota; etc.
- CIRCUMCISE, vt., shona.
- CIRCUMCISION, n., nshonala, 4.
- CIRCUMSTANCE, n., ikama, 8; ishunga, 8.
- CITIZEN, n., nshi, 1, pl. bashi; muna, 1, pl. bina.
fellow, etc., muan'ita, 1; mu'iy'ita. Pl., bana bita, bana b'iy' ita.
- CITY, n., buola, 7. See Village.
- CIVIL, adj., (of) inanga 8.
- CIVILITY, n., inanga, 8; buhuola, 7.

CLAN, n., See Tribe.

(family), n., ikina, 8.

CLAP, n., of thunder, ikungala, 8.

v., the hands, bola with lukasha, 5.

the hands in expressing regret, bola ibuka, 8.

CLAPPING, n., of hands, lukasha, 5; ibuka 8.

CLASP, vt. (embrace), husha with luhisha, 5.

(catch in hands), vt., kohala.

hands, ashala with mio, 2 pl.

n., luhisha, 5.

CLASS, n (group), ikueki, 8.

catechumen, ilonga, 8.

CLAW, n., yala, 9. Pl. biala.

CLAY, n. (for making pots), ibuma, 8.

white, used for whitewashing, hema, 4.

CLEAN, adj., sheka. also past. part. of verbs bahala, kuta, ngama,
also the hp. (of) yema, 9.

person, (of) inanga, 8.

vt., ngami, bahisha,

vt. (brush, rub, scrub, etc.), omala.

(wash), vt., kutala.

CLEANLINESS, n. (of person), inanga, 8.

CLEANNES, n., ngamala, 4.

CLEANSE, vt., ngami, bahisha,

(bathe), vt., uesha (wesha).

(preserve , vt., lodi.

(wash), vt., kutala; vi., kuta.

CLEAR, vt., a field, bentsha.

away, vt., tei.

away, as sweepings, vt., tota.

vi., away, as cloud or mist, hohala.

vi., become, ngama.

CLEAVE, vi. (stick together), bakata, namata.

vt., (split), bana.

CLENCH, vph., munya ndema or minema, 2. Sing, nema.

CLEVER, adj., (of) buanyi, 7.

CLEVERNESS, n., buanyi, 7.

CLICK, v. (as gun), kesha.

with lips, as in anger, betsha.

(suck the teeth in anger), shonya.

- CLIFF, n. (mountain), lubana, 5.
 (a deep cavern or ravine), ibeki, 8.
 (top of mountain), nkontsha, 2.
- CLIMB, vi., a hill or tree, bana, heta.
 as vine, lalama.
 (entwine, as vine), kohata.
- CLOCK, n (sun), itanga, 8.
 (o'clock). See Day.
- CLOAK, n. See Wrap.
- CLOD, n., ibonga, 8.
- CLOSE, vt., dihi; vi., dihata.
 up, as flower, vi., botama.
 (put side by side, together), vt., baka.
 (stand or be close together,) vi., bakata.
- CLOSENESS, n. (nearness), mbakala, 4; kola, 4.
 shortness, bukuya, 7.
- CLOSET, n. (secret place), ishoma, 8.
 (W. C.), ntshona, 4.
- CLOTH, n. (generic), ilama, 9.
 foreign, ndela, 2. Pl. mindela.
 man's, mahela, 8 pl. Sing. ihela.
 woman's, ntsheka, 4.
 raw from the loom, mbala, 4,
 embroiderer, buina, 7. Pl. mina.
 (worn by men or women), mbona, 2.
- CLOTHE, vt., latshi.
- CLOTHES, n., mindela, 2 pl.; bilama, 9 pl.; bilatala, 9 pl.
- CLOUD, n., itutsha, 8; ishemi, 8.
 (mist), minyinga (2 pl.) ngola.
- CLOUDY, Be, vi., hita with dika as subject.
- CLOVEN Foot, n., yontsha, 9. Pl. biontsha.
- CLUB, n. (stick), isheka, 8; lukona, 5.
- CLUSTER, n. (bunch), ibuki, 8.
- COAGULATE, vi., nangata, bakata, namata.
- COAL, n. See Charcoal.
- COAL-OIL, n., mhitolo (Eng.), 4.
- COAST, n. See Beach.
- COAT, n., nguma, 4.
 (as paint), vt., kola.
- COAX, vt., onga.
- COB, nph., ntela (2) mu imbona, 8.

COB-WEB, n. See Spider-web.

COCK, n. (rooster), numi (1) a koka, 3.

COCKCROWING, nph., huota (4) abeka koka, 3.

COCKCROACH, n., konga, 3.

COCOA, n., koko (Eng), 4.

COERCE, vt. use Causative Form of verb.

COFFEE, n., koihi (Eng.), 4.

COFFIN, n., imbetsha, 8.

COHABIT, v., osha, kula, shela, shoma i, betama i.

COIL, n., ikata, 8.

vt., koha; vi., kohata.

as snake, mph., koma ikata.

COLA, NUT, n., lukola, 5.

COLD, adj., (of) hio, 4.

n., mbami 4.

(cough), luketa, 5.

(be or feel cold), vph., hio (4) as subject of the verb *ata* and the person as object, or the person as subject of the verb *oka* and *hio* as object.

become, cool off, vi., ola.

COLDNESS, n., hio, 4.

COLLECT, vt., kueki, tuhala, hutala; vi., kokama.

COLLECTOR, n., nkueki, 1; ntuhidi, 1; mhutshidi, 1. Pl. bahutshidi.

COLOR, n., iyaha, 8

adj. (black), (of) nduemi, 4.

(brown), (of) ngona, 4.

(dark red), kuka.

(light or bright red), (of) lutola, 5, pl. generally used.

(white) (of) yema, 9. Pl. biema.

(brown, yellow or white people), (of) shosha, 4.

(various colors, (of) mbadimbadi, 4.

COLT, nph., kana ka kabala, 10.

COMB, n., shahala, 4.

of fowl, ikelakeka, 8.

of honey, nph., kuemi (4) 'ntshui, 5 pl.

vt., shahala.

COMBINE, vt., See Collect.

COME, v., iya.

after, follow, vt., laha.

- around to other side, vi., lela.
 (arrive at), vi., tola.
 back, vi., kala, kasha akala.
 down, vi., kuma a shina, 4.
 from, vi., iya to, or a bosha.
 in, into, ingala.
 into view, vi., shola.
 off, as skin, vi., oha, oma.
 out, as blade out of handle, vi., toka.
 out of, vi., to.
 over, as path or stream, shaha.
 to an end, vi., tuta, tuhi.
 past, v., eta, shama, leka.
 slowly, stealthily, ongala.
 to consciousness, vi., buma.
 together, assemble, vt., kueki; vi., kokama.
 to mind, vt., ihala; vi., iha.
 with accompany, vt., tshika.
 unadhered, vi., nama.
 to pieces, vi., buntshama.
 to grief, be sad, vi., shaka.
 COMFORT, vt., onga, shamala, kitshi with ntem, 2.
 COMFORTER, n., nshamidi, 1; muengi, 1.
 COMMAND, vt., losha; vi., tota, lola.
 n., nkentsha, 2. See Commandment.
 COMMANDMENT, n., dioi, 5; ikina, 9.
 give a (negative), vt., kinyi.
 COMMENCE, v., tetsha.
 COMMEND, vt., kaingi.
 COMMINGLE, vi., kokama; vt., kueki.
 COMMIT, v. (do), kela, odi.
 adultery, vt., odi with shasha, 4.
 rape, vph., ata ngata a bunonona.
 suicide, vt., didiaka; (by hanging), shima.
 COMMON, adj. (of little account), (of) bukala.
 have in, tuhala biketa.
 COMMOTION, n. (disturbance), lutota, 5.
 COMMUNION, n. (Lord's Supper), kata a Ntshemi; (wine) mana ma Ntshemi.
 COMPANION, n., nkidi, 1; muentsha, 1; muan'a mai, 1; muan'ita, 1. Pl. bana b'iy'ita.

COMPANIONSHIP, n., bukidi, 7.

COMPANY, n. (crowd), ikueki, 8.

(bundle), iboma, 8; ibuki, 8.

COMPARE, vt. (measure), edi.

COMPASSION, n., muenga, 2; ibadi mashi. 8.

(love), nyinga, 4.

feel, oka with muenga, or ata with ibadi mashi as subject.

have for, eka muenga, onga.

COMPEL, v., use Causative form of verb.

COMPENSATE, vt., eka with ileshina or shuoma or iyekala.

COMPENSATION, n., ileshina, 8; shuoma, 4; iyekala, 8; iyeyeka, 9.

COMPETENT, BE, v. (able), yeha or mona or ed'i followed by mboka and the pres. part.

COMPLAIN, v., of before another, shongala. See Grumble, Murmur.
against, vt., shana.

COMPLAINT, n., ikama, 8; ishunga, 8.

(tattling), buntshenga, 7.

COMPLETE, Be, vi., ola to, iya yona, shila.

vt., mana.

(be full quantity or measure), vi., elama.

(fill), vt., osha.

adj., the noun followed by to or ibonaka, 8; as, kama'to, a complete hundred; iketa' ibonaka, a complete thing.

COMPLIMENT, vt., kaingi.

COMPLIMENTS, n., yumala, 8.

(greet), vt., umala, shamala.

COMPREHEND, v. (hear), oka.

(know), yeha.

COMPRESS, vt. (squeeze), ama. See Press.

CONCEAL, vt., shuei; vi., shoma.

CONCEDE, v., imisha.

CONCEIT, n. (pride), nshasha, 2; buntshoka, 7.

CONCEITED, Be, vi. (proud), dimuka

CONCEIVE, v., iya with diemi, 6.

cause to, vt., tshika with diemi, 6.

(think), v., boka with lukanva, 5.

CONCERN, n. (matter), ikama, 8; ishunga, 8.

CONCERNING, prep., ikama i, 8.

CONCILIATE, vt., shuka.

- CONCLUDE, nph. (be agreed after consultation), dioi danielama.
 vph., tota dioi dimotsli, anga dioi.
 [finish], vt., mana.
 [resolve], v., tota, loa.
- CONCOURSE, n. [crowd], ikueki, 8.
- CONCUBINE, n., ngadi, 1. Pl. badi.
- CONDEMN, vt., buesha,
 to death, buesha'iwa.
 [be condemned], vi., luaka.
 [disapprove of], vt., hedi
- CONDEMNATION, n. [doom], kaoala, 10.
 [curse, predication of bad luck], mbana, 4.
- CONDITION, n., mhualala, 4.
- CONDUCT, vt, tshika, tshintshala, ena i.
- CONDUCTOR, n. [guide], ndonganshela, 1; nonadi [1] a mboka, 1. Pl.
 balonadi ba mboka.
 in war, or battle, iyola, 8.
 [teacher] naiki, 1. Pl. balaiki.
 [one who accompanies], ntshiki, 1; ntshikidi, 1.
- CONFER, v. [give office to], eka with abstract name of office.
 together, boka with yanga, 9.
- CONFERENCE, n. [private], yanga, 9.
- CONFESS, v., teta, imisha, dishongala, sholala.
- CONFIDENCE, have in, trust, vt., lenala.
- CONFLUENCE, n. [fork in stream or path], ishishala, 8
- CONFORM, v [be like], ela with yelala or ihua [8] imotshi or imo.
- CONFOUND, vt., buntsha.
- CONFUSE, vt., buntsha.
 (put in wrong path), ungi.
 (be confused), vi., buntshama, unga, ungala, tshakala.
 (put in disorder), vt., tshakala.
- CONFUSION, n. (noise), lutoto, 5.
- CONGEAL, vi., namata, bakata, nangata.
- CONGO GOVERNMENT, including all State Officials), Bula Matadi.
- CONGRATULATE, vt., kaingi, kela with 2nd. pers., sing. or pl., as subject,
 and followed by busheka; as, wakela busheka; etc.
- CONGREGATE, vi., kokama.
- CONGREGATION, n. (crowd), ikueki. 8.
- CONJURE, vt. (bewitch), kuta, loka.
 (divine), oto with itoma, 8.

- (do sleight-of-hand), kela ishama, 9.
- CONJURER, n., noiki, 1. Pl. baloiki.
- CONQUER, vt., shama or lekisha followed by bunonona or ngona, 4.
- CONSCIENCE, n. (heart), ntema, 2.
 (life), muonya, 2.
 (after metempsychosis), nshanga, 2.
- CONSCIOUS of, v., ekala, yeha.
- CONSECRATE, vt. See Sanctify.
- CONSENT, v., imisha. See Permission.
- CONSEQUENCE, of no, adj. ph., (of) bukala, kua ikama, 8.
- CONSEQUENTLY, adv. See Therefore.
- CONSIDER, v., boka with lukanya, 5; shongala.
 (reckon), tota, lola.
- CONSISTENT, adj. ph., (of) dioi (6) dikoka or dimo.
- CONSOLE, vt., onga, naingi with ntema, okisha with nshasha, 2.
- CONSOLATION, n., ela with i followed by nshasha, 2.
- CONSPICUOUS, Be, vi. (appear), shola.
- CONSPIRACY, n., yanga ibe, 9. Pl. bianga bibe.
- CONSPIRE, vph., anga yanga ibe, 9.
- CONSTANTLY, adv. See Ceaselessly.
- CONSTIPATION, n., ndema, 4.
 (be constipated), v., ela with i followed by ndema, ikuna (8) as subject.
- CONSTRAIN, vt. (hinder), buntsha.
 (be constrained), vi., buntshama.
 (cause to do), vt. use Causative Form of verb.
- CONSTRUCT, vt. (build), shola with ishola, 8.
 (set up, as house), vt., hika.
 (make), vt., kela.
- CONSULT, vt., for advice, ula.
 medicine man or diviner, vph., oto iyoma, 8.
 secretly, anga with yanga, 9. Pl. bianga.
- CONSULTATION, n., yanga, 9.
- CONSUME, vt., tuma or baka with tei, 10 pl.
 (be consumed), vi., shiya with tei, 10 pl.
 (be finished), shila.
 (exhaust, eat up), vt., odia.
- CONTAGIOUS, Be, vi., tshakala; vt., kahisha.
- CONTAIN, v., ela with i.
- CONTENT, Be, vi., oka with nshasha, 2; shakala with buela, 7; kita with

ntema (2) as subject; ela with ntema as subject, and followed by the adv. hola.

CONTENTION, n. (dispute), muanga, 2.

have a, vph., boka mianga, 2 pl.

CONTENTMENT, n., nshasha, 2.

CONTIGUOUS, Be, vi., bakata, namata, nangata.

CONTINUALLY, adv. See Ceaselessly.

CONTINUE, v. (reside), ala.

(persevere), vph., ela with nama, 2; neg. habitual tense of lei or lemala.

CONTRACT, n. (secret agreement), yanga, 9. Pl. bianga.

make a, vph., anga yanga or dioi, 6.

a written, n., nkana, 2.

(shorten), vt., kokala.

CONTRADICT, v., bimala.

CONTROL, vt. (as mother a child), kama.

CONTROVERSY, n., muanga, 2. Pl. is generally used.

have a, vph., boka mianga, or ela with i followed by mianga.

settle a, vph., batala mianga.

CONVERGE, vi., tuhala.

CONVERSATION, n., yamidi, 9.

have a, vph., bola yamidi, 9.

CONVERSE, vph., bola yamidi, 9.

CONVERT, vt., kalala.

(be converted), vi., kadiha, hila with the noun, indicating the change, used as a predicate adjective; as, ahila muota ansheka.

CONVICT, vt., buesha.

(be convicted), vi., buaka.

CONVINCE, vt., imishisha.

CONVULSE, vi. (have a fit), owa with isheshala (8) or bela with kema, 4.

CONVULSION, n., isheshala, 8; kema, 4.

COOK, vt., lama.

(boil, stew), vt., hedi; vi., hela.

(fry), vt., anga.

(roast before fire), vt., uha.

(stir boiling bread), vt., bu.

n., nami (1) a bishima, pl. balami; kuka (Eng).

house, mbula a ilama, 9.

COOKING, n., ilama, 9.

COOL, vt., (with breath), hula with nshusha, 2.
off, vi., ola. See Cold.

COOLNESS, n., hio, 4.

COPPER, nph., lubola lukengala, 5.

COPSE, n., biteta, 9 pl.

COPULATE, v., osha, lodi, betama i, kula, shela, shoma i. See Cohabit.

COPY, n., yingeta, 9.

CORD, n., nshuka, 2.

CORK, n (stopper for bottle, etc.), iluengi, 8.

CORN, n. (maize), imbona, 8.

(short undeveloped ear), muengidi, 2.

cob of, ntela (2) mu imbona.

shuck of, luasha (5) l'imbona. Pl. kasha i mambona.

silk of, muesha (2) mu imbona.

stalk of, nte (2) mu imbona.

tassel of, lushanga (5) l'imbona.

CORNER, n., of house, yard, mat, etc., ituka, 8.
of street, ishishila, 8.

CORNET, n., hunga, 4.

CORPSE, n., nyu, 2. Pl. midiu.

CORPULENT, GROW, vi., nena, loma, nanga.

CORRECT, adj., sheka. See Complete.

adv., yelala.

Be. v., elama, ed'i with yona.

(rebuke), vt., hangisha.

(scold), vt., bela, hedi, hangisha.

(admonish), vt., longa

(beat), vt., hola.

CORRECTLY, adv., (truly), ikakama, koka.

(rightly), busheka,

CORRECTNESS, n., yelama, 9; busheka, 7. See Truth.

CORRESPOND TO, vi., hanya, hanyisha, ela with i followed by yelala or ihua (7) imotshi (imo). See Like.

CORRODE, v. (rust), namata with matadi, 8 pl.

CORROSION, n., (rust), matadi, 8 pl.

CORRUPT, adj. (bad), —be.

(be rotten), vi., huona.

make, vt., ona, huonyi.

- (make to go bad, pollute), vt., ona; vi., ontsha.
 (spoil, as child), vph., eka ikama (8) ibe.
- CORRUPTION, n. (badness), buhi, 7.
- COST, n. (price), mbana, 2.
 (trade), nganga, 4.
- COSTIVE, BE, See Constipation.
- COSTLY, adj. ph., (of) mbana (2) munonona.
- COTTON, n., buanda, 7; ndanda, 4.
 (thread), luheka, 5.
- COUCH, n., ilaka, 8.
- COUGH, n., luketa, 5.
 v., ketala.
- COULD, v. See Able.
- COUNCIL, n., malanga, 8 pl.
 hold a, or court, vph. koma or shamala malanga; tohala toha, 4.
- COUNCILOR, n., ntotshi, 1; mbami, 1; nkoimi (1) makama.
- COUNSEL, vt., losha, eka buanyi, 7.
 (warn), vt., ihisha, yehisha.
 n. buanyi, 7.
- COUNT, vt. bala.
- COUNTENANCE, n., buosha, 7; ihua, 8. See Face.
- COUNTLESS, adj. Use neg. of yeha or mona with mboka abala.
- COUNTRY, n. Perhaps the only way to express this idea is by giving the name of the clan, tribe or people. There is also the indefinite *muidi* meaning section or part or side. Nunga (pl. minunga) means a collection of villages or sections or precinct.
 down, ngela, 4.
 of foreigners, Mhuta.
 -fellow, n., nkona, 1. Pl. bakona.
- COUNTRY-MAN, n., muna, 1; nshi, 1; see Gram. 122, Rems. 3-9.
 (vagabond), yungala, 9. Pl. biungala.
- COUNTRY-TOWN. ph., ingana (8) i kona.
- COUPLE, n. (all two), mhina or mhenā, 2.
- COURAGE, n. (boldness), buhuoka, 7.
 (manliness), bulunga, 7.
 (bravery), buahala, 7.
 have, vph., ela with i followed by buhuoka or bulunga or buahala or ntema (2) munonona.
- COURAGEOUS, adj. See Bravery, Brave.
- COURT, n., of justice, malanga, 8 pl.; itohala 8.

- (enclosure), luana, 5. Pl. ntshana.
 hold, vph., koma malanga, 8 pl.
 pass decision in, vph., shamala malanga.
 (woo), vt., wela (uela).
- COURTEOUS, adj., (of) inanga, 8.
 be, vi., beka.
- COURTESY, n., inanga, 8; ibeki, 8.
- COUSIN, n. See Brother.
- COVENANT, n., yanga, 9. Pl. bianga. See Agreement.
- COVER, vt., dihi.
 to put laths on roof, kakala,
 n., iha, 8.
 (for pots with food), yasha, 9. Pl. biasha.
 (stopper for bottle, etc.), iluengi, 8.
 (a wrap or covering for body), lukuka, 5.
- COVET, vph., bola ntema a biketa bi kana.
- COVELOUS person, nph., mbodi (1) a ntema a biketa bi kana.
- COVETOUSNESS, nph., mbolala (4) a ntema, 2.
- COW, n., nguemi, 3.
- COWARD, nph., muna (1) buteta, 7.
- COWARDICE, n., buteta, 7.
- COWER v., as animal, kita, yo.
- COWERY, n., luhasha, 5.
- CRAB, n., iyala, 8.
- CRACK, n., muasha, 2.
 vt. (as hard nuts), bola.
 (as soft nuts), teta.
 (as lice), teha.
 (split), bana; vi., bantsha.
- CRAFT, n., (occupation), nguna, 2.
- CRAFTINESS, n. (meanness) buhi, 7; ibela, 8.
 (cunningness), bulema, 7; bushomala, 7.
 (intelligence), buanyi, 7.
- CRAFTSMAN, muina 1.
- CRAFTY, adj., (of) bulema (7) or bushomala (7) or buanyi, 7.
 (mean,) (of) ibela (8) or buhi, 7.
- CRAM, vt., (together), ina. See Press.
 (crowd together, as people), vt., kueki; vi., kokama.
- CRANE, n. (bird), hula (3) a ntshala, 4.

- CRASH, n. (fall or a blow), ngina, 2. Pl. mingina.
- CRAWFISH, n., ngosha, 2.
- CRAWL, vi. (as snake, worm, etc.), lama.
(as child), tanala.
- CRAZINESS, n., ntshita, 4; bubela (7) bu ntshita, 4.
- CRAZY, BE, vi., bela with ntshita, 4; ela with i followed by ntshita, 4.
(become mad), vi., hanga.
- CREASE, n., muna, 2. Pl. mimuna.
- CREATE, vt., anga.
- CREATION, n., yanga, 9.
- CREATOR, n., muangi or muaingi, 1.
- CREDIT, v. (make a loan), eka with mbata (4) or makama, 8 pl.
(large debt), ikama, 8.
(small debt), mbata, 4.
- CREDULITY, n., buimisha, 7; mhuimisha, 4.
- CREDULOUS, adj., (of) buimisha (7) or mhuimisha, 4.
- CREEK, n. (large stream), ntshala, 4.
(small stream), luosha, 5.
- CREEP, v. (as child), tanala.
(as snake), lama
(as vine), kohata.
stealthily, as cat, ongala.
- CREEPER, n. (generic), nama, 2. Pl. minama.
There are various species, the most useful being the lukodi (5)
which is employed very extensively in making baskets, mats,
houses, etc. See Vine.
- CREEPING THING, n, (generic), ilalami, 9. See Caterpillar, Worm, Insect.
- CREVICE, n., muasha, 2.
(hole in vessel or garment), itonala, 8.
(hole in ground), mbema, 4.
- CRICKET, n. (small), yentsha, 9. Pl. bientsha.
(large, edible), ntshentsha, 3.
- CRIMSON, adj., (of) lutola, 5.
(dark red), kuka.
- CRINGE, v., See Cower.
- CRIPPLE, BE, vi., tumala, ena tumidi.
- CROAK, vi. (as frog), ngonala.
- CROCODILE, n., kona, 3.
- CROOK, n., ilumi, 8.
- CROOKED, BE, vi., lumata, konama.
(be bent to one side), tengama

(be zigzag), otola.

(be out of line, irregular), buntshama.

CROP, n. (of bird), itodidi, 8.

CROSS, n. (as the one on which Christ died), nte mukeki, 2.

iron or copper, muata mukuemi, 2.

(fork in path or stream), ishishala, 8.

(as two paths), kekama.

(be fretful, as child), kekeha.

a stream, vi., shaha; vt., shahala.

CROSSING, n. (ferry or ford), mbonga (4) a luosha or ntshala.

CROUCH, vi. (hide), shoma.

CROW, vi., beka.

CROWD, n., ikueki, 8; buiki, 7.

(cram), vt., ina.

about one, vi., kokama.

together, vt., kueki; vi., kokama.

CROWN n. (band for the head), mbuha, 2. Pl. mibuha.

of power or glory, nph., luketa lu hama (4).

of head, nph., luboma (5) ntshue, 2.

(king's royal headdress), lushedi, 5.

-prince, buemi, 1.

CRUCIFY, vph., diaka a nte mukeki, 2.

CRUEL person, nph., Muota (1) a nena (2) or ihetshi, 8.

be toward one, vt., hinala, ona, hetshi.

CRUELTY, n., ibela, 8; nena, 2; ihetshi, 8.

CRUMB, n., ikolala (9) i kata, 4.

CRUMBLE, v. (come to pieces as meat, etc, in cooking), buntshama.

(hash), vt., shasha vi., shashama.

(cave in), vi., bunga. See Crush.

CRUNCH, vt., bunala.

CRUSH, vt. (by beating), kuma, tutala.

(by pressing on with hands), nyaka, ongidi; nyaiki.

(by rubbing on board), kola.

(by rubbing between two stones), koka.

into small particles, yeshala.

(pulverize, powder up), yesha.

(squeeze), ama.

CRUST, n., ikolala, 9.

CRY, v., lela.

(stop from), vt., kinyi or basha with ilela, 9.

- in loud voice, vph., boka dioi dinonona.
 as crazy person, vi., hanga.
 (exclamation of surprise or joy), vt., bola with nola (Pl. milola)
 or yodi, 9. Pl. biodi.
 n., ilela, 9.
 (announcement), n., mbeki, 4.
 (make an " vt., boka mbeki.
 of animal (bleat), luahi, 5.
 (alarum), nola, 2. Pl. milola.
 (make an alarum) vt., uta yodi; bola nola.
- CRYER, n., nedi, 1. Pl. baledi.
- CRYING, n., ilela, 9. •
 (announcement), mbeki, 4.
- CUD, nph., biketa binkalama a munya.
- CUBIT, n., shentimeta mash'a'tana.
- CUMMIN, n., mbimala, 4.
- CUNNING. adj., (of) bulema or bushomala or buanyi, 6.
- CUNNINGNESS, n., buanyi, 7; bulema, 7; bushomala, 7.
- CUP, n., mbonga, 4.
 (made of leaf), nkema, 2.
 (to bleed), vt., shumi.
 (small gourd used for cupping), n., hula (4) a shumi.
- CURE, vt. (heal), bo. This verb is employed in connection with the person performing the cure.
 kitshi or tei, is used in reference to the medicine.
 (be cured), vi., kita, shila, oma.
- CURSE, n., nshinga, 2.
 (doom), kabala, 10; mbana, 4.
 vt., boka kabala or mbana.
 (offend), vt., tona.
- CURVE, vt. (bend), lumi; vi. lumata.
 n., ilumi, 1.
- CUSTOM, n., ishama, 9.
 (doing), ikelala, 9.
- CUT, vt., kaka, batala.
 (cease as moon or rain), vi., bata.
 vine for rubber, vt., bola.
 away, as weeds vt., shahala.
 (clear up, as field), vt., bentsha.
 (carve, as wood), vt., shonga.

CUT (continued),

(castrate,) vt., shalala.

(chop down, as grass), vt., batala.

(chop down, as tree), vt., shaingi.

finger nails, vt., tetala.

fire-wood, vt., bana, teha.

open, split, vt., bana.

(slice), vt., yeshala, bana a yasha, 9. Pl. biasha.

teeth, v., mena with dina, 6.

up, as dead animal, vt., kaka.

up by the root, vt., tokala.

into small pieces, hash, vt., shasha.

(wound), vt., kaka with huota, 4.

n. (wound), huota, 4.

D

DAILY, adv., lushu taka lushu taka; muna lushu muna lushu.

DAINTINESS, n., inanga, 8.

DAINTY, adj., (of) inanga, 8.

DAMAGE, vt., ona.

DAMN, vph., boka kabala (10) or mbana, 4.

DAMP, adj., (of) hio, 4.

be, vi., ela with i followed by hio.

(be wet), vi., nyoka.

DAMPEN, vt. (immerse), numi.

(sprinkle with water), vt., nyangala, shuehi.

DAMPNESS, n., hio, 4.

DAMSEL, n., ile (9) ngata, 1. Pl. bile bata.

DANCE, v., mina, mina imina.

(instructor of), bulama, 7; bulona, 7.

n., imina, 8.

DANCER, n., minyi, 1. Pl. baminyi.

DANGER, n., ikama (8) or ishunga (8) inonona,

DANGLE, vi., lela.

DARING, Be, vi. See Brave.

DARK, adj. (color), of nduemi, 4.

(as of night), muimala, 2.

become, vi., hita, iya with muimala or nduemi.

make, darken, vt., hitshi.

DARKNESS, n. (as night), muimala, 2.

color nduemi, 4.

(night), butu, 7.

DASH, n. (an extra bit given to complete the trade, given by the buyer), koihi, 4.

give a, vph., eka koihi.

(a present), shoma, 4.

DATE, n. This idea is usually expressed with reference to the moon or to a certain day of the week or to one of the seasons. See Day, Season, Week.

DAUB, vt. (with mud or earth), boma.

DAUBER n., mboimi, 1. Pl. bamboimi.

DAUGHTER, nph., muana (1) ngata, 1; ile (9) ngata.

(one's own daughter or child), muana ibota, Pl. bana bibota.

DAWN, n., kosha (4) hu-u or hue-e!

(cockcrowing), nph., huota abeka koka, 3.

(early in the fore-noon), kosha butu, 7.

vi., uya with butu (7) as subject.

DAY, n., lushu, 5.

(all day long), a kosha a ikokala, 8.

(day after to-morrow), adv., a hena.

(day by day), lushu taka lushu taka; muna lushu muna lushu; buya buya.

(day time), muanya, 2.

to-, day by day, buya buya, muna lushu muna lushu.

market-, nkila, 2.

(three days before market), ilaka itadi, 8.

(the day before market, ilaka ikuya.

next, in the morning, uya buna.

For days of the week see Week.

DAYBREAK, n., See Dawn.

DAYLIGHT, n., muanya, 2.

DAYTIME, n., muanya, 2.

DAZZLE, vi., kedi, kedi a misha,

DEAD, adj. or part., ngua. See Gram. 287 B. VIII.

(corpse), n., nyu, 2. Pl. midiu.

(the dying), ba banguaka. pl.

DEAF, adj., (of) mato makokama, 8 pl.

person, n., muna (1) mato makokama.

DEAFNESS, n., if the person is deaf in only one ear use the ph. ito yakokama, if in both ears, use the pl. mato makokama.

DEAL, v. (trade), oto or kula with nganga, 4.

(large amount), n., buiki, 7.

DEAR, adj. (costly), (of) mbana munonona, 2.

DEARTH, n., busheka, 7.

DEATH, n., iwa, 8.

(bereavement, loss by death), n., buela, 7.

without cause, n., diue, 6.

(to be suffering from a prolonged illness), vph., use iwa as subj and the person as obj. of the verb tona or hetshi.

DEBASE, vt., kumisha.

DEBATE, n. (dispute), muanga, 2. Pl. generally used.

v., boka mianga.

DEBRIS, n., See Trash.

DEBT, n. (large), ikama, 8.

(small), mbata, 4.

ask for the payment of, vt., kalala mbata.

be in, vt., bala ikama or ela with i followed by ikama or mbata.

pay a, vt., kalala ikama or mbata.

pay for another, vt., komisha with ikama.

incur a, v., bala with ikama.

DECAY, vi., huona.

DECEIT, n., inema, 8.

DECEIVE, v., huta, banga.

(fool), vt., bola with itshima, 8.

DECEIVER, n., muna yonga (9) or makusha.

DECEMBER, n., Dishemba., (Eng.), 6.

DECEPTION, n., itshima, 8; yonga, 9.

DECIDE, vt. (judge), koma.

(after consultation), nph., dioi dianelama dimo, tota dioi dimo.

(resolve), v., tota, lola.

(settle a dispute), vph., batala, mianga.

DECLARE, v., tota, lola.

DECLINE, vt. (refuse to give), imala

(as price), vt., kokala mbana, 2.

(refuse), vt., bela.

DECOMPOSE, vi., huona.

DECORATE, vt., lodi.

DECORATION, n. (ornament), isheka, 9.

- (jewelry, etc.), ilatala, 9; lubota, 5.
- DECOROUS, adj., (of) inanga, 8.
- DECREASE, vt., (as price), kokala with mbana, 2; vi., kala a shina with mbana (2) as subject.
(as swelling), vi., yengala.
(as wages), vt., kokala with ileshina, 8.
in size, vt., onyi; vi., ona.
- DECREE, n., dioi, 6; nkentshi, 2.
v., lola, tota, boka dioi or nkentshi.
- DEED, n. (affair), ikama, 8; ishunga, 8.
- DEEP, adj., tadi.
- DEEPEN, vt., edi.
- DEEPNESS, n., butadi, 7.
- DEFEAT, vt., leka or shama with bunonona (7) or ngona, 4.
- DEFEND, vt., shukisha, hanyisha.
- DEFENDER, n., nshuki, 1; mhanyishi, 1.
- DEFERENCE, n., inanga, 8.
- DEFERENTIAL, adj., (of) inanga, 8.
- DEFICIENT, (not enough), vph., use neg. elama, or the neg. of ela with yona, or use shala.
- DEFILE, vt. (soil), hitshi.
(make to go bad), vt., ona.
- DEFINE, v., tota, lola.
- DEFORMED, Be, vi. (in back, humpbacked), to with kuma, 4.
(any other deformity), vph., to butuimi, 7.
- DEFORMITY, n. in back, kuma, 4.
in other parts of body, butuimi, 7.
- DEFRAUD, vt., shena.
- DEFY, vt., ana bundoya or bundoi, 7.
- DEGRADE, vt., kumisha.
(discharge), vt., tei.
- DELAY, vt., ungi, buntsha.
(stay behind), vph., mana shu, shala shu, shala.
(stop), vt., lemala.
n., buhuosha.
- DELIBERATE, vt., boka with lukanya, 5.
(hold a conference), vph., boka yanga, 9.
- DELIBERATION, n., buanyi, 7; lukanya, 5.

DELICATE, v. (not strong), neg. of ela with bunonona, 7.

DELIGHT, vt., okisha with nshasha, 2.

(be delighted), oka with nshasha, 2.

DELIRIOUS, Be, v. (talk in delirium), tota itototshi, 9.

DELIVER, vt. (as child), botshi.

(give birth), bota.

from slavery, redeem, vt., ontshala.

message, lola, tota dioi or nkentshi, 2.

(save), vt., shuka, shukisha, hanyisha.

DELIVERANCE, n., mhanala, 4.

DELIVERER, n., nshuki, 1; nshukishi, 1.

DEMAND, vt. (ask for), loma.

(to question), ula.

DEMENTED, Be, vph., bela with ntshita, 4.

DEMENTIA, nph., bubela bu ntshita.

DEMOLISH, vt. (as a house), bokala.

(pillage, as village), vt., shansha.

(waste, scatter), vt., tshakala.

(kill), vt., diaka.

DEMON, n. (Devil), Shatana, 1.

(evil spirit), ishina (9) i Shatana.

(ghost, spirit), muena, 2; ngesha, 2.

(corpse), nyu, 2. Pl. midiu.

(witch), noiki, 1. Pl. baloiki.

DEN, n., mbeta, 4.

(hole), mbema, 4.

of thieves, nph., indodia i batamidi,

DENOUNCE, vt., bimala.

DENSE, Be, (as forest or a crowd of people), kanama,

DENSITY, n., kantsha, 4.

DENY, v., bela.

a charge, tona.

(refuse to give), imala.

(renounce), bela.

(not speaking to), neg. of tota with dioi diekidi,

DEPART, v., ena, kata, to.

DEPOSE, vt., tei.

DEPRESS, vt. (lower), kumisha.

(be with sorrow), vi., kutama, otola with ntema (2) as subject.

DEPTH, n., butadi, 7

DEPUTY, n., nkentshi, 2.

DERANGE, vt., tshakala.

(frustrate), buntsha, ungi.

(be disarranged), vi., buntshama, unga.

DERANGED, Be, vi., bela with ntshita, 4.

DERISION, n., isheisha, 8.

DESCEND, v., from tree or any elevation, kuma a shina, 4.

(fall), buaka, shanga.

(go down stream), leha.

DESCENDANT, n., Muana, 1. See Generation.

of slave, mbotala, 1.

DESCENT, n. (family line), ilontsha, 8.

(coming down), nkumala, 4.

(contemporary, about same age), ndonaka, 4.

(same age or size), luonga, 5. Pl. ntshonga.

place of, as at base of mountain, ilela (8) a shina, 4.

DESCRIBE, v., lola, tota.

DESECRATE, vt., ona.

DESERT, vt., shola, lemala.

(scatter, move away), tshakala.

(uninhabited place), nph., indodia (8) bukala; indodia kaya i bata.

DESERTED village, n., iyoma, 8.

DESERVE, v. (be best or right to do), use ela with busheka (7) followed by the pres. part.; as, ye busheka akela nguna muau, it is best that you do your work.

(be proper or sufficient), vi., elama.

DESIRE, v., muka.

have, vph., oka with nyinga, 4.

n., nyinga, 4.

DESIST, v., lemala.

DESOLATE, vt., make, shansha, yoi (yui). See Loot.

Be, v., yo.

(be wasted), vi., inga.

DESOLATION n., iyo, 8; buhuola, 7.

DESPITE, n., ibela, 8.

DESPOIL, shansha, yoi (yui).

DESPOND, v., kutama, otola with ntema as subj.

DESPONDENT, Be, v., kutama, otola with ntema as subj.

DESPOT, n., muna (1) nena (2) or ihetshi, 8.

DESPOTIC, adj., (of) nena or ihetshi.

DESTINATION, n., itolala, 7; ikitala, 8.

DESTINE, vt., shongala.

(select), vt., shola.

DESTITUTE, adj. (poor), ntana.

vi., be, of relatives, etc., huha.

vi., be, of things, ela with bukala or mio mio; or neg. of ela with i followed by biketa.

DESTITUTION, n., ntana, 2.

DESTROY, vt. (break down as house), bokala.

(kill), diaka.

(pillage), shansha.

(desecrate), ona.

DETAIN, vt., ungi, kinyi; buntsha.

(be detained), vi., unga; buntshama.

DETECT, vt. (feel, become conscious of), oka.

DETER, vt., See Detain.

DETERIORATE, vi., ontsha.

DETERMINE, v. See Decide.

DETEST, vt. See Despise, Loathe,

DETESTATION, n., ibela, 8.

DETOUR, MAKE A, v, onga, eta.

DEVELOP, vi. (grow), nena.

(mature), loma.

(grow in stature), ola.

DEVIL n. See Demon.

DEVOTION, n. (love), nyinga, 4 pl.

(pity), muenga, 2.

DEVOUR, vt., odia.

DEW, n., ilula, 8.

DEVOUT PERSON, nph., ntomidi (1) a moi, 6 pl.

DEXTERITY, n., buanyi, 7. See Cleverness.

DIALECT n., lutota, 5. The dialects may be expressed by prefixing bu- to the name of the people; as, tota Bushonga, speak the dialect of the Bakuba.

DIARRHOEA, to have, vph., eta ikuna, 8.

DIE, v., owa. See Death.

DIFFER. v. (dispute), boka with mianga, 2 pl.

(be unlike), use neg. of ela with ihua (8) imotshi or imo, or the neg. of ela with yelala, or the neg. of hanva or hanyisha.

DIFFERENCE, n. (argument), muanga, 2.

DIFFERENT, Be, vi., See Differ.

DIFFERENTLY, adv., use the ph. ihua yekidi, 8.

DIFFICULT, adj., nonona.

DIFFICULTY, n, ishunga, 8; ikama, 8.

DIFFIDENCE, n., bushonya, 7.

DIFFIDENT, Be, vi., oka with bushonya, 7.

DIG, vt., a hole, tshima.

(to hoe), shahala.

(up as plant), tokala.

DILATORY, Be, vi., use the ph. ela with i and bundena, 7.

DILIGENT, Be, vi., use the neg. of ela with indena, 9. Pl. bindena.

DIM, become, vph., to with muimala, 2.

as writing, ela with muimala muimala.

DIMENSION, n. (length), butadi, 7.

(width), keka keka, 4.

(size), bunena, 7.

(measure, take), vt., edi.

DIMINISH, vi., See Decrease.

DIMINUTIVE, adj., This idea is usually expressed by the use the prefix of the 10 th class of nouns, *ka- tu-*.

(small), adj., keka.

DIMNESS, n., muimala, 2; bilengi, 9 pl.; bingidi bingidi, 9 pl.

DINNER, nph., bishima bi ndnega, 9 pl.

DIP, vt., immerse, numi.

in, vt., kueta.

up, buhala.

out, tahala.

as bread in gravy, shoshola.

DIRECT, v. (show), laka, shuntsha.

(command, tell), vt., losha; vi., lola.

the way, guide, lonala with mboka, 4.

adj.. (straight), nshema, p. p. of *shema*.

DIRECTION, n. (command), dioi, 6; nkentsha, 2.

prep. (towards), a.

the d., bulodi, 7.

DIRECTOR, n. (guide), nonadi, (1) a mboka, 4.

DIRECTLY, adv. (soon), ihontshi.

over head or in front of one, shongashuma, 4.

DIRT, n. (earth), mana, 8 pl.

(excrement,) tahi, 10 pl.

(loose earth or sand), ibuntsha, 8; lushenga, 5.

(large grains of sand, earth, saw dust, etc.), busha, 7.

(dust), musha, 2. pl. miusha.

on the clothes or body, mbina, 4.

(trash), biketa, 9 pl.

DIRTDAUBER, n., ndotshidi, 3.

DIRTINESS, n., mbina, 4; nduemi, 4; buhi, 7.

(untidiness), bushala, 7; nyetsha, 4.

(desecration), buonyi, 7.

DIRTY, adj., mhita, be, (of) nduemi, 4.

(in person), (of) mbina, 4.

(untidy), (of) bushala, 7.

DISAGREE, v. (dispute), boka with mianga, 2 pl.

DISAGREEMENT, n., mianga, 2 pl.

DISAPPEAR, vi., dima.

DISAPPOINTED, Be, vi., in doing, buntshama.

DISAPPROVAL, n., bubedi, 7; lubela, 5.

DISAPPROVE, vt., bela, hedi; vi., hela.

with click of lips, betsha.

DISARRANGE, vt., tshakala, tuhala.

(be disarranged), vi., tshakala, tuhidi, shakana.

DISASTER, nph., ikama (8) inonona or ibe,

DISCARD vt., bela.

DISCHARGE, vt., tei.

(unload), tei.

a, venereal, misho, 2 pl.

DISCERN, vt. (look into, make known, interpret), shakala, tongata.

DISCIPLE, n., muentsha, 1; ishina, 9; mbingi, mbai, 1; nkentshi, 2.

(pupil), mueki, 1. pl. beki.

(teacher), naiki, 1. pl. balaiki.

(evangelist), nph., ntshakidi a Dioi Di Ntshemi.

- DISCIPLINE, vt. [punish], bola, ona, hinala, hetshi.
 [disapprove], hedi, longa.
 [rebuke], hangisha, longa.
- DISCLOSE, vt. [unhide], sholala.
 [interpret], shakala, tongata.
- DISCONCERT, vt., buntsha, ungi.
- DISCONCERTED, Be, vi., buntshama, unga.
- DISCONTENTED, Be, vi., [grumble], nungisha.
- DISCONTINUE, v., lemala.
- DISCORDANT, Be, vi., [as musical instrument out of tune], koma.
- DISCOURAGE, vt., lesa.
 [be discouraged], vi., lei.
- DISCOURSE, n. [conversation], yamidi, 9.
 [affair], ikama, 8.
 [word], dioi, 6.
 hold a, vph., bola yamidi, 9.
- DISCOVER, vph., te'mona.
 [detect, become conscious of], oka.
- DISCRETION, n., buanyi, 7.
- DISCUSSION, n. (dispute), mianga, 2 pl.
 have a, vph., boka mianga.
- DISEASE, n., buala, 7; shushudi, 4.
- DISENCHANT, vph., tei buloiki, 7.
- DISENTANGLE, vt., tungala.
- DISGRACE, vph., okisha or diaka bushonya, 7.
 n., bushonya, 7.
- DISGUST, n. (hatred, ibela, 8.)
- DISGUSTED, Be, vi. with food (to loathe), See Dispise, Loathe.
- DISH, n. made from gourd, lubala, 5.
 (tray for bread), ikala, 8.
 foreign, ilonga, 8.
- DISHEARTEN, vt. (hinder), buntsha, unga.
- DISHONEST, Be, v., shena, ela with i followed by buemi, 7.
 person, n., muemi, ;nshenyi, 1;.
- DISHONESTY, n., buemi, 7.
- DISHONOR, vt., kumisha.
- DISLIKE, vt. See Despise.
- DISLOCATED, Be, vi., to, toka.
- DISMAY, vt., tshinyi, shishala, okisha with buteta, 7.
 (be dismayed), vi., tshina, shisha, oka with buteta.

DISMISS, vt., tei.

DISOBEDIENCE, n., bubedi, 7; buomidi, 7.

DISOBEDIENT, adj. (of) bubedi, 7; (of) buomidi, 7.

person, n., mbedi, 1; muomidi, 1; nkueki mato..

be, v., use neg. of oka mboka followed by the proper tense and person of losha or tota.

DISOBEY, vt., bela followed by dioi (6) or nkentshi, 2. See Disobedient. vt., omala. See Refuse.

DISORDER, n., lutota, 5.

put in, or be in. See Derange.

DISOWN, vt., bimala.

(refuse), bela.

DISPERSE, vt., tshakala; vi., tshakala.

DISPENSATION, n., (things put aside to be given out later on), yok'ana antshikisha.

DISPLEASE, vt., okisha or diaka with bushonya, 7; hitshi ikuna, 8; okisha with kaha, 4.

DISPOSITION, n. (heart), ntema, 2.

DISPUTATION, n., mianga, 2 pl.

DISPUTE, vph., boka mianga, 2 pl.

settle a, vph., basha mianga.

n. mianga, 2 pl.

DISREPUTABLE, adj., be.

DISRESPECT, n., mhuoka, 2; buntshoka, 7; buhuangata, 7.

DISRESPECTFUL, adj., (of) mhuoka, 2; (of) buntshoka, 7; (of) buhuangata be to, vph., shuntsha buntshoka or mhuoka or buhuangata.

DISSATISFIED, Be, vi. (grumble), nungisha.

DISSECT, vt., (cut up, as dead animal), kaka.

DISSENT, v. (refuse), bela.

with head, vph., nyinga ntshue, 2.

DISSIMILAR, Be, vi., use neg. of ela with yelala or ihua (8) imo, or mu'in'ana,

DISSIPATION, n., buhuoka, 7; buhuangata, 7.

Be drunk, vph., owa mana, 8 pl.

DISSOLVE, vi., shinga, tuta.

(cave in), bunga.

(fry out, as fat), vt., anga.

DISSUADE, vt. (hinder), buntsha, ungi.

(stop a dispute), vph., basha mianga, 2 pl.

DISTANCE, n. long, butadi, 7; itana, 8.

the, luanga, 5.

- short, bukuya, 7.
 adv. (far), kanyi.
- DISTANT, adj., See Remote.
- DISTASTEFUL, Be, vi. (as unseasoned food), use ela with hio hio.
- DISTEND, vt. (inflate), osha.
 (swell), vi., ola.
- DISTINCTLY, adv., busheka.
- DISTINGUISHED, adj. See Famous.
- DISTORT, v. (as face), otola a misha (6 pl.) or buosha, 7.
- DISTRESS, n. (mental), manga, 8 pl.
- DISTRESSED, Be, vi., tukama.
- DISTRIBUTE, vt., kahala.
 among, kahisha, banyisha.
- DISTRICT, n. including several villages, nunga, 2. Pl. minunga. See Country.
- DISTURBANCE, n., lutota, 5.
- DITCH, n., ngusha, 2. Pl. mingusha.
- DIVE, vph., bola inyimi, 8.
 n., inyimi.
- DIVERGE, v. (as paths), kahisha.
- DIVERGENCE, n. (as in path), muodi (2) mu mboka, 4.
 (fork in path), ishishala (8) i mboka, 4.
- DIVERS, adj. (various), (of) mahua (8 pl.) ma buiki, 7.
 (many), (of) buiki, 7.
- DIVERSE, Be, vi., See Dissimilar, Differ.
- DIVIDE, vt., kaha.
 (distribute), kahala.
 among, kahisha, banyisha.
 (assort), shola.
 (take out a part), tahala.
 (separate, split), bana; vi., bantsha.
 (n., between fields, etc., nela, 2. Pl. minela.
- DIVINATION, n. (the fetish used in the performance of), itoma, 8.
- DIVINE, vph., oto itoma, 8.
 adj., (of) Ntshemi.
- DIVINER, nph., ntoi (1) ' itoma, 8.
- DIVINITY, n. (God), Ntshemi.
- DIVISION, n., of anything broken or cut off, itenya, 9
 of anything sliced or split, yasha, 9. Pl. biasha.

- (partition in house), tenga, 4.
 (side of any object or body), luona, 5.
 (side, as of path or river), muidi, 2.
 (wall), ibena, 8.
- DIVORCE, vph., diaka bulantsha, 7.
 be divorced, vi., owa with bulantsha as subject.
- DIVORCEMENT, bill of, nph., nkana mu diaka bulantsha.
- DIVULGE, vt., a secret, sholala. shakala.
- DIZZINESS, n., iluingi, 8.
- DIZZY, Be, vi., ela with i followed by iluingi, 8.
- DO, vt., kela.
 (complete), mana
 (commit), odi.
 (begin), tetsha.
 in advance, te' followed by pres. part.
 (be done, complete), vi., shila.
 well, graciously, yesha.
- DOCILE, Be, vi., use neg. of ela with i followed by inanga (8), or the
 neg. of ela with lutota (5), use also the habitual tense of oka.
- DOCILITY, n., inanga, 8.
- DOCTOR, n., nguoma, 1.
 (one who prepares the poison), nshaki, 1.
 (diviner), ilumi, 9; ntoi (1) 'itoma, 8.
 (witch), noiki, 1. Pl. baloiki.
- DOCTRINE, n., ikama, 8; ishunga, 8.
- DODGE, v., esha, sheka, tengama.
 cause to, vt., esha.
- DOG, n., mbua, 3.
 hunting, mbushonga, 3.
- DOMESTIC, n. (fowl, animal, etc.), iyona, 9.
- DOMINION, n. See Country, World.
 (chiefdom, chiefship), bukuma, 7; buma, 7.
 (district consisting of several villages), nunga, 2. Pl. minunga.
 (kingdom, kingship), bunyimi, 7.
- DONKEY, n., nyama, 3; kabala, 10.
- DOOM, vph., boka mbana (4) or kabala, 10.
 n., mbana, 4; kabala, 10.
- DOOR, n., ikuiki, 8.
 (space just in front of door), nph., munya (2) mu mbula, 4.
 -sill, nph., iyota (8) kuagala, 4.

-way, nph., mboka (4) 'mbula, 4.

DOORWAY, nph. mboka (4) 'mbula, 4.

DOT, n., itoha, 8.

DOUBLE, vt. (fold), munya.

(two and two), mhenā, 2.

DOUBLE, minded, Be, vi., ela with i followed by mitema mihe, 2 pl.

DOUBT, v., use some such ph. as, boka tukanya (5) mbe busheka mbe kua busheka.

DOUBTFUL, adj., See Doubt.

DOVE, n., imbinga, 9.

DOWN, adv., (*at, in, on*), a shina, 4; a shina a. come, v., kuma.

take, vt., kumala, tolala.

-country, hill or stream, prep. ph., a ngela, 4.

DOWN (continued).

The idea is frequently expressed in the verb.

DOWNWARD, adv., See Down.

DOZE, vph. ungala ntuengi, 2.

DRAG, vt., bolala, nana.

DRAW, vt., kuntsha.

breath, toma, kuntsha nshusha, 2.

near to, tshintsha, See Approach.

out (as from well), vt., shahala.

out, (as tooth, etc.), tokala, kuntsha.

out, stretch, vi., shema; vt., shemala.

picture, vt., edi ihua, 8.

up, shrink, vi., bolama.

water, vt., taka or teka.

water, urinate, vph., nena menya, 8 pl.

DREAD, n., buteta, 7.

v., tshina.

DREAM, v., lota ilo, 8.

make know a, vt., shakala.

n., ilo, 8.

DRESS, vi., lata, latshi, dinga.

(adorn), vph., bota lubota (5) or bilatala, 9 pl.

n., nguma, 4; lubota, 5. See Apparel, Adornment.

DRINK, v., onyo.

give to, vt., nyosha.

DRINKER, n., nyoi, 1. Pl. banyoi.

DRIP, v., shoha.

DRIVE, vt., away, benga.

a bargain, kula or oto nganga, 4.

in, ingisha.

in, as nail, kueki.

out, tei, benga.

as wagon, tshintsha, ensha, enyisha.

DRIVER ANT, n., yumala, 8. Pl. mayumala.

DROP, n., inyanga, 8.

v. (drip), shoha.

(fall), buaka.

(fall from tree or house top, etc.), shanga.

DROPSY, n., of the feet, mashidi, 8 pl.

of body, ingula, 8.

DROUGHT, n. (dry season), isho, 8.

famine), nph., mbinga (2)'ntshala, 4, pl.

(hunger), ntshala, 4 pl.

DROVE, n., ikueki, 8.

DROVER, n., mbaiki, 1.

DROWN, vph., owa mashi, 8 pl.

DROWSY, Be, vph., ungala nyuengi, 2.

DRUM, n., made of hide, ngoma, 4.

(hollowed piece of wood), kodi, 4.

beat, v., beta.

of ear, nph., kuma (4) ito, 8.

DRUNK, BE, v., owa with mana (8 pl.), or ata with mana as subject, and the person as object.

make, vt., bedi with ntshita as object, and mana as subject.

DRUNKENNESS, nph., bunyoi (7) bu mana, 8 pl.

DRUNKARD, nph., nyoi (1) a mana.

DRY, vt., oimi,

be, vi., oma, angua-a.

season, n., isho, 8.

(shrivel up, wither), vi., nyengala, yo; vt., nyengidi, yoi.

(squeeze); vt., ama.

(wipe up or off, as mud from feet), vt., numala.

(wipe, dust), vt., omala.

DRYNESS, n. (thirst), huosha, 4. See Drought.

- DUCK, n., ingadi, 9.
- DUE, n. (wage), ileshina, 8.
- DUDE, n., ndedi, 1.
- DULL, BE, vi., as knife, use neg. of *ela* with *i* followed by *hio*, 4.
 become, vi., tuha.
 (be stupid), vph., bela ntshita, 4.
 make, as knife, vt., tuhi.
 of hearing, nph., nkueki (1) mato, 8 pl.
- DUMB, PERSON. n., kila, 1.
- DUN, kalala with mbata (4) or ikama, 8.
- DUNCE, nph., mbela (1) ntshita, 4.
- DUNG, n., tahi, 10 pl.
- DUNGHILL, n., iyala, 8.
- DUST, n., musha, 2, pl miusha; ngoha, 2; kuesha, 4.
 vt., omala, kuma, numala. See Dry.
- DUTIFUL, BE, vi., tomala, okama.
- DUTIFULNESS, n., lutoma, 5.
- DUTY, n. (tax), nama, 2. Pl. minama.
 pay, vt., boka with nama, 2.
 (obligation). This idea is expressed to some extent by the verb
 ela with *busheka* followed by the pres. part.; as, *ye busheka akela*
 nguna muau, it is right that you do your work.
- DWARF. n., itshika, 9.
 to be a, vph., kukama itshika.
- DWARFISH, adj., (of) itshika, 9.
- DWELL, v. (abide), ala. See Live.
- DWELLER, muadi, 1. Pl. badi.
- DWELLING, n (house), mbula, 4. Pl. mambula, 8.
 (abode of dead), iluemi, 8.
 (abode of living), nkontsha, 2.
 (village), buola, 7. See Village.
- DWINDLE, vi., shinga.
 (shrink, as cloth when washed), bolama.
- DYE, n., iyedi, 8.
 (dyed goods), yina, 9. Pl. bina.
 vt., ina with iyedi.
- DYER, nph., muinyi (1)'iyedi, 8. Pl. biyi'iyedi.
- DYING, n, (those who habitually or always die), ba banguaka, 1 pl.

E

EACH, adj., kima.

(distribution), See Gram., 88.

other, reciprocal, use Reciprocal Form of verb. See Gram., 296.

one, totality, n., nkina (2) with poss. pro. See Gram., 162, Rem.

EAGLE, n., huonga, 3.

EAR, n., ito, 8.

of maize, imbona, 8.

EAR-DRUM, nph., kuma (4)'ito, 8.

EARLY, adv., in the morning, ntshetsha butu, kosha butu, kosha hu-u, kosha he-e.

EARN, vph., tola ileshina, 8.

EARNESTLY, adv. (well), busheka.

(strongly), bunonona.

EARNINGS, n., maleshina, 8 pl.

EARRING, nph., kata (10) ka ito, 8.

EARTH, n. (cosmos); matanga mantshe, 8 pl.; shina, 4.

(district consisting of several villages), nunga, 2. Pl. minunga.

loose, ibuntsha, 8.

hard, (ground), mana, 8 pl.

(small particles, dust), busha, 7; musha, 2. pl. miusha.

white, used for whitewashing, hema, 4.

EARTHQUAKE, n., use *mana* as subject of the verb *dita* or *nyingala*.
vi., dita, nyingala.

EARTH-WORM, n., nshoka, 2.

EASE, BE AT, vi., (rest), kita.

EASILY, adv., bubola.

EAST, nph., kuntsha (4) antoka itanga, 8; Eshete, (Eng.), 4.

EASY, adj., (of) buola, 7.

EAT, v., odia.

give to, vt., leshe.

EATING, n., inyodia, 9; iledi, 9; ndiela, 4; ntshela, 4.

EAVES, of house, n., kuka, 4.

EAVESDROP, v. (to spy), okama, ongala.

EAVESDROPPER, n. (spy), muekimi, 1. Pl. bekimi.

EAVESDROPPING, n., buekimi, 7.

EBB, vi., kala.

ECHO, nph., mbonga (4) a buanyi, 7.

EDDY, n. (whirlpool), nena, 2, Pl. minena.

EDGE, n. of field, stream, etc., nkola, 2.

(border on cloth), munya, 2. Pl. mimunya.

(dividing line between fields, districts, etc.), nela, 2. Pl. minela.

of knife, np. kudia (4) a hio, 4.

(put an edge on), vt., shiya.

to have an, be sharp, vph., ed'i hio.

EDIBLE, adj., (of) odia.

EDIFICE, n., mbula, 4. Pl. mambula, 8.

EDUCATE, vt., laka, eka, longa, losha.

EDUCATION, n., buekala, 7; mhuekala, 4.

EDUCATOR, n., naiki, 1. Pl. balaiki.

EFFECT, v., See Do.

n., ikama, 8; ishunga, 8.

EFFERVESCE, v., hela.

EFFORT, n., make an. See Try.

(make and fail), vi., lei.

EFFRONTERY, n., matadi, 8 pl.; buntshoka, 7; luhuoka, 5; mhuoka, 2; buhuangata, 7.

EGG, n., ikela, 8.

inside of, buontshidi, 7.

lay, vt., boka.

shell of, yosha, 9. Pl. biosha.

EGGPLANT, n., lushola, 5.

Ego, pro., mimi.

EGOTISTICAL, Be, vi., dimuka.

EIGHT, card. num., inana.

EITHER . . . Or, conj., mbe . . . mbe.

EJECT, vt., tei.

ELAPSE, v., tola, use also the nouns lushu or ntshi (2) as subj. of iya; or ngona (3) as subj., of bala.

ELASTIC, Be, vi., ed'i nama, 2.

ELASTICITY, n., nama, 2. Pl. minama.

ELBOW, np., kongidi (4) 'luo, 4.

ELDER, n., kolama, 1; ngola, 1. Pl. bayola.

ELECT, vt. (appoint to office), eka or ingisha followed by abstract name of office.

people, np., bata banshola.

(choose), vt., shola.

ELECTRIC, fish, np., tula (4) 'shui, 3.

ELEGANCE, n., busheka, 7.

ELEGANT, adj., sheka.

ELEPHANT, n., ntshoka, 3.

ELEPHANTISIS, n., (of foot), ibohala, 8.

ELEVATE, vt., shenala:

ELOPE, vi., tshina.

ELSE, adj. (other), ekidi, motshi, mo.

(somewhere else), kuntsha iyekidi.

ELSEWHERE, adv., a kuntsha (4) iyekidi.

ELUCIDATE, vt., tongata, sholala, shakala.

EMACIATE, vt., ona.

(be emaciated), vi., ontsha, shinga, ed'i yona, 9.

EMACIATION, n., yona, 9. Pl. biona.

EMANCIPATE, vt., ontshala.

EMANCIPATION, n., mhuontshala.

EMBALM, vt. boka ngentsha, 4.

EMBARRASS, vt. okisha or diaka bushonya, 7.

EMBARRASSMENT, n., bushonya, 7.

EMBASSY, n., nkentsha, 2. Pl. mikentsha.

EMBELLISH, vt. (adorn, as body), bota.

(arrange, as house), lodi.

EMBITTER, okisha with kaha (4) or ibela, 8.

EMBLEM, n., yingeta, 9. Pl. bingeta.

EMBRACE, vt., buta or husha with luhuisha, 5.

n., luhuisha, 5.

EMBRYO, n., mena, 2. Pl. mimena.

EMERGE, v. (appear), shola.

(come out), vi., to.

EMIGRATE, vi. (scatter), tshakala.

EMIGRATION, n., ntshakala, 4.

EMINENCE, n. (hill), nkontsha, 2.

EMINENT, adj., nena, (of) hama, 4.

EMIT, v., an odour, to with shola, 4.

EMPLOY, vt., See Engage.

EMPLOYMENT, n. (occupation), one of three methods may be used in expressing this idea: 1, *muna* followed by the name of the occupation; 2, noun derivatives of class I, see Gram. 307 (a); 3, by the use of the habitual tense of the verb.

to seek, v., shota nguna, 2.

n. (work), nguna 2; ishola, 8.

EMPTINESS, n., bukala, 7; buanga, 7.

- EMPTY, Be, v., use ela with buanga or bukala, 7.
 vt., tshaka.
 (throw away, hula).
 (take away), tei.
 (be emptyhanded, have nothing), ela with mio mio.
- EMULATE, vt., edi.
 (do as another), See Gram. 412.
- ENACT, vt., tota, lola, boka with dioi (6) or nkentsha, 2.
- ENACTMENT, n., nkentsha, 2; dioi, 6.
- ENAMOUR, vt., okisha with nyinga, 4 pl.
- ENCHANT, vt., kuta.
 (divine), vph., oto itoma, 8. See Witch.
- ENCIRCLE, vt., ledi; vi., lela.
- ENCLOSE, vt., ledi.
- ENCLOSURE, n. (fence), luana, 5. Pl. ntshana.
 (brush fence for protecting garden), luhala, 5.
- ENCOURAGE, vt., naingi with ntema, 2.
 (be encouraged), vi., nangata with ntema as subj.
 to fight, vt., shengisha.
- END, vi., be on, stand, emata.
 come to the, vph., tola a moma, 2.
 bring to, complete, vt., mana.
 come to, be complete, vi., shila.
 come to, stop, vi., lemala.
 come to, as path, v., tuhi.
 (be exhausted), vi., tuhi.
 put on, stand upon, vt., emi.
 n., butt end, itshinga, 8.
 butt end of weapon, tuyu, 4.
 at the hind, a moma, 2.
 (destination), moma, 2. Pl. mimoma.
 (camp), itolala, 8.
 front, a ntshue, 2. a buosha, 7.
 lower, a ngela, 4.
 small, as of tree, ishosha, 8.
 (point of needle, etc.), shosha, 4.
 of box, table, parallelogram, etc., as distinguished from sides,
 mboma, 4.
 (extremity, uttermost part), moma, 2.
- ENDEAVOR, v. See Try.

(endeavor and fail), lei.

ENDLESSLY, adv., see Ceaselessly.

ENDOW, vt. (bequeath), eka with bukita, 7.

(give); eka.

ENDOWMENT, n. (inheritance), bukita, 7; biketa, 9 pl.

ENEMA, n., bukana, 7.

give an, vph., hoka bukana.

ENEMY, nph., muna (1) ibela, 8; mhishi, 1.

to be an, use a ph. as, Mbohe ed'i Kueta ibela.

ENERGETIC, adj. See Diligent.

ENERGY, n. (strength), ngona, 4; bunonona, 7.

ENFEEBLE, vt. (weaken), nyuengi.

(be enfeebled, become soft), vi., nyonga, iya with buola buola, 7.

ENGAGE, v. (be engaged). See Betrothed.

(hire), vt., eka or ingisha nguna, 2.

in battle, vph., nana bita, 9 pl.

in fist fight, vph., nana ituma, 8.

ENIGMA, n. (puzzle), ishama, 9.

ENLARGE, vt., nenyi.

ENMITY, n., ibela, 8; ngonona, 4; buhisha, 7.

ENORMOUS, adj., nena.

ENOUGH, Be, vi. (sufficient), elama, ela with yona.

(be satisfied with food), vi., bima.

ENQUIRE, See Inquire.

ENRAGE, vt., okisha with kaha, 4; hitshi with ikuna, 8.

(be enraged), vi., oka with kaha, hita with ikuna.

ENRICH, vt. eka or isha or hisha with budiya, 7.

ENSLAVE, vt., ingisha a bueta (7) or busho, 7.

ENSLAVEMENT, n., bueta, 7; busho, 7.

ENSNARE, vt., kotsha.

ENTANGLE, vt., in action or purpose, ungi.

in vine or bush, shuihi.

in speech, buntsha.

in net, ledi.

(be entangled), vi., buntshama, ungala, shuihama, diledi.

ENTER, v., ingala.

ENTICE, vph., laka ikama (8) ibe.

ENTICE (continued).

(to trap), vt., kotsha.

by lying to, banga.

to fight, shengisha.

ENTICEMENT, n., ilonga, 8.

ENTICER, n., nkotshi, 1.

ENTIRE, adj., kima, (of) ntshiha, 2; (of) ibonaka, 8.

ENTIRETY, n., tuna, 4; nkima (2).

(uncut, unbroken, etc.), ibonaka, 8; as, iketa 'ibonaka;
biketa bie mabonaka.

ENTRAIL, n., nsho, 2. Pl. misho.

ENTRANCE, nph., mboka (4) 'mbula, 4; munya (2) mu mbula.

ENTRAP, vt., kotsha.

(be entrapped), vph., bala ilonga, 8.

ENTREAT, vt., onga.

(seek excuse), v., leya or lei.

ENTRUST, vph., shola a mio, 2 pl. Sing. luo, 5.

ENTWINE, vt., ledi.

ENUMERATE, vt. bala.

ENUMERATOR, n., mbadi, 1.

ENUNCIATE, v., tota, lola.

ENUNCIATION, n., dioi, 6.

ENVIOUS, adj. (jealous), (of) hala, 5 pl.

(be envious), vph., bola ntema (2) followed by the prep. *a* and
the thing coveted, or *ela* with *i* followed by *ntema dika dika*.

ENVOY, n., nkentshi, 2.

ENVY, n. (jealousy), luhala, 5.

EPILEPTIC Fit, n., isheshala, 8.

EPISTLE, n., nkana, 2.

EQUAL, Be, vi., use *ela* with *yelala*, or with *ihua* (8) *imo*; as, *bie yelala*, or *bie ihua imo*, they (biketa) are equal.

vt. *tshika akela yelala* or *ihua imo*.

(measure), *edi*.

ERADICATE, vt., nyima.

ERASE, vt., nyima.

ERECT; vt. (build, as house), *shola* with *ishola*, 8.

(set up, as house), *hika*.

be, vi., *emata*.

(cause to stand erect), vt., *emi*, *shuemi*.

ERR, v., *kela* with *buhi*, 7; *hengala*.

ESCAPE, v. (from danger), *hana*.

(run away), *tshina*.

(go away), *to*.

- from harm, grief, sorrow or death, vph., shakala buela, 7.
- ESCORT, vt., tshika.
a short distance, tshintshala.
- ESPOUSED, Be v., See Betrothed.
(marry), v., tuima.
n. (lover, sweetheart, generally in a bad sense), yekala, 9. Pl. biekala.
- ESTABLISH, vt. (make firm), shuengi; vi., shongama.
- ESTEEM, vt. (praise), kaingi.
(adore, let one have his own way), kaikia or kekia.
(worship, glorify), vt., hatscha, shemala.
(love) vt., muka.
- ETERNAL, adj., (of) luluna.
- ETERNALLY, adv., see Ceaselessly.
- ETERNITY, n., (forever), luluna, muanya nkima, shu ikima.
- EUNUCH, nph., shala (4) nunga, 1.
- EVACUATE, v. (go out from), to.
the bowels, nena.
- EVACUATION, n. (going out), ntola, 4.
- EVANGELIST, nph., ntshakidi (1) a Dioi (6) Di Ntshemi
(preacher), nph., ntotshi (1) a Dioi Di Ntshemi.
- EVANGELIZE, vph., laka Dioi (6) or ikama (8) i Ntshemi.
- EVAPORATE, vi., oma, shinga.
for salt, vph., leka nshe, 2.
- EVE, n., ikokala, 8.
- EVEN, Be, vi. See Equal, Enough.
(be parallel), shema.
make, vt., shemala.
adj., even number, *to*; as, *ishenga to*, *kama to*; etc.
- EVENING, n., ikokala, 8
(sunset), nph., itanga yakita.
- EVER, adv. See Ceaselessly.
- EVERLASTING, adj. See Eternity.
- EVERY, adj., kima.
one, totality, nkima (2) with poss. pro.
(each, distributive). See Gram., 88.
-body, bata bakima.
-biketa bikima.
-kuntsha ikima.
- EVERYBODY, n., bata bakima, 1 pl.

- EVERYTHING, n., biketa bikima, 9 pl.
 EVERYWHERE, adv., a kuntsha ikima.
 EVIL, n., buhi, 7; ikama [8] ibe, ishunga [8] ibe.
 EVIL DOER, nph., nkedi [1] a makama [8 pl.] mabe.
 EXACT, Be, vi., elama. See Equal, Enough, Even.
 [become full], yola with to.
 [be finished], shila.
 EXACTLY, adv., [truly], ikakama.
 [very], moma, kue, koka.
 EXACTNESS, n., ikakama, 8.
 [goodness], busheka, 7.
 EXAGGERATE, vt., nenyi with ikama, 8.
 EXALT, vt. [praise], kaingi.
 [worship], shemala.
 [let have the preeminence], keki, kaikia.
 [adore], hatsha.
 EXAMINE, vt., by handling, amala.
 by looking at, mona, lena.
 by measuring, edi.
 by questioning, ula.
 by testing, keka.
 EXAMPLE, n. [fable], nkona, 2.
 [illustration, image], ihua, 8.
 [copy, sample, specimen], yingeta, 9.
 EXASPERATE, vt. See Annoy.
 EXCEED, vt., shama, leka.
 [be left over], vi., shala.
 [cause to exceed], vt., lekisha.
 [be more than enough], shama, leka.
 EXCEEDINGLY, adv., moma, kue, koka. See Very.
 EXCEL, vt., shama, leka.
 EXCELLENCE, n., busheka 7.
 EXCELLENCY, n., busheka, 7.
 EXCELLENT, adj., sheka.
 EXCEPT, sub. conj., neg. condition having the force of *if not*, unless,
 use neg. of conditional forms as are found in Gram., 406. prep.,
 This idea may be expressed by a vph. with *shala*; as, *biketa bikima*
 biashila, iketa imotshi yashala, everything is finished, except one, lit.

everything is finished, one thing remains.

vt. [leave], shola.

EXCESS, Be, in, v., shama, leka with buiki, 7.

EXCESSIVELY, adv., see Very.

EXCHANGE, vt., shekisha.

[be exchanged], vi., sheka.

[return again], kasha'kasha.

EXCHANGER, n., nshekishi, 1.

EXCITE, vt. [frighten], shishala, ditshi, tshinyi.

[be excited], vi., tshina, shisha, dita, buntshama.

animal to bite, vph., shota hama [4] or munya, 2.

EXCLAIM, v., in surprise, kamala.

[grunt when surprised], vi., kima.

(speak). lola, tota.

[tell to], vt., losha.

[grunt in sickness], numa.

EXCLAMATION, n. (grunt of surprise], nkima, 2.

make an, v., kima. See Gram., 385.

EXCLUDE, vt., bela tei.

[except, leave], shola.

EXCOMMUNICATE, vt., tei.

EXCREMENT, n., tahi, 10 pl.

(discharge], vt., nena.

EXCUSE, vt., shui. See Pardon.

EXHAUST, vt. [scatter, waste], tshakala.

(use badly) ona.

(use up, eat up), odia, mana.

(weaken, make soft], nyuengi.

(be weak, soft), vi., nyonga, ontsha, lei.

(be exhausted), vi, tshakala, shila.

EXHAUSTION, n.. buola, 7; buola buola, 7.

EXHIBIT, vt, (show), shuntsha.

EXHORT, vt., (tell), losha.

(speak), vi., lola, tota.

EXHORTATION, n., dioi, 6.

EXIST, v. [abide], ala.

(be alive), ela with shina [4] or ela with i followed by muonya, 2.

EXISTENCE, n., mhualala, 4. See Exist.

EXORCISE, vt., tei buloiki, 7.

EXPAND, vi. (become large), hila or iya with bunena, 7.

(grow, mature), loma, nena, ola.

(swell, as body, foot, etc.), ola.

(swell, as stream), yola.

vt. (swell), yosha.

EXPECT, vt. (look for, anticipate, trust], lenala.

EXPECTORATE, vph., tunya mashonya, 8 pl.

EXPECTORATION, n., mashonya, 8 pl.

EXPEDITE, vt., enyisha, ensha.

EXPEL, vt., tei.

EXPEND, vt. See Exhaust.

(pay), vph., eka ileshina, 8.

EXPENSE, n. [price], mbana, 2.

(pay), ileshina, 8; shoma, 4.

EXPENSIVE, adj., (of) mbana [2] munonona.

make, vt., banyi, or bansha, or hetala with mbana, 2.

EXPERIENCE, to have, v. (to know), yeha.

[be accustomed to], vi., ekala.

EXPERT, adj., (of) buanyi, 7.

EXPERT, n., muanyi, 1.

EXPIRATION, n. (end in death), nguela, 4.

EXPIRE, v. (breathe out], boka with nshusha, 2.

(breathe), toma.

(die), owa.

(of time), shila, shala with kakeka.

EXPLAIN, v., lola, tota.

to, vt., laka, losha, longa.

(show), shuntsha.

EXPLODE, v. (as gun), tona.

EXPOSE, v. (be visible, appear), shola.

(open), vt., dihala.

secret, sholala.

(show), shuntsha.

(interpret), shakala.

EXPOUND, vt. (tell to), losha.

(teach), laka

(admonish), longa.

(exclaim), tota, lola.

EXPRESS, v., lola, tota.

regret, displeasure, remorse, etc. vph., tshika itutuma, 8.

EXTEND, vt. (as hand), shemala. See Stretch.

(reach to, arrive at), vi., tola.

(reach down to), vt., todi luo a shina, 4.

EXTENDED, adj. (long), tadi.

EXTENSION, n., butadi, 7. See Distance.

EXTENT, n., See Distance.

EXTERIOR, n., a mbisha, 4.

EXTERNAL, adj., (of) a mbisha, 4.

EXTINGUISH, vt., nyima.

EXTOL, vt. (praise, esteem), kaingi. See Exalt.

EXTRA, adv., See Very.

amount used to complete the trade, koihi, 4.

EXTRACT, vt., tokala.

EXTRAORDINARY, adj., (of) kamala.

(great, large), nena.

EXTRAVAGANTLY, spend, vt., tshakala, ona, odia.

EXTREMELY, adv., See Very.

EXTREMITY, be at, incapacitated, vi., tuhi.

(end), n., moma, 2.

EXTRICATE, vt., (disentangle), tungala.

EXULT, v., (be happy), shala, oka with nshasha, 2.

EYE, n., disha, 6. Pl. misha.

(disease of, causing blindness), n., tadi, 4.

of needle, disha di ndonga, 4.

open, vt., dihala.

shut, vt., dihi.,

pupil of, n., ilela, 8.

EYE-BALL, n., disha, 6. Pl. misha.

EYE-LID, nph., iha (8) i disha, 6.

EYE-SERVICE, nph., nguna (2) a misha.

EYE-WITNESS, muoinyi, (1) ; 'ikama (8) ; itena (9) i muota, 1. pl. bitena bi bata.

F

FABLE, n., nkona, 2; kasuma, 10.

(told only at night), ntshika, 2.

tell a, vt., boka with one of the words given above.

FABRICATE, v., huta, banga.

vt. (lie to or on), bangisha.

FACE, n. There is no word to express this idea as in the English. The word for *nose, eyes, mouth, cheek, forehead, chin*, etc., must be employed according to sense. Generally the word *buosha, forehead*, is used in the sense of the *face*.

(before one's face), a buosha (7), a misha, 6 pl.

each other, v., dilenyisha.

FACING, Be, v., each other, dilenyisha (misha or buosha).

FACT, n. (affair), ikama, 8; ishunga, 8.

(truth), nph., dioi (6) dikoka; ikakama 8.

FACTORY, v. (magazine), nph., mbula (4) a biketa, 9 pl.

FADE, vi., kosha.

FAG, vi., lei.

FAIL, v. (attempt and fail), lei.

in ability, strength, be exhausted, come to an end, vi., tuhi.

to do, vi., buntshama.

FAILURE, in obtaining, etc., nkuta, ibalaka.

FAIN, v. (to wish), muka.

FAINT, v. (swoon), owa with isheshala, 8.

from dizziness, owa with iluinga, 8.

from hunger, owa with ntshala, 4.

vi. be (weak), nyonga, yo.

be (weary), lei.

sound, n. (whispering), inungisha, 8.

FAINTNESS, n., (dizziness), iluinga, 8.

(fit), isheshala, 8.

[weariness], buleidi, 7; ndeila, 4.

FAIR, adj. (handsome), sheka.

(honest), sheka, (of) inanga, 8.

color (brown), (of) ngona, 4.

of skin (light), (of) shosha, 4.

color (white), (of) yema, 9. Pl. biema.

FAIRNESS, n. (honesty), inanga, 8; busheka, 7.

(whiteness), buyema, 7; yema, 9.

FAITH, n., mhuimisha, 4; buimisha, 7.

(anticipate, trust), lenala.

FAITHFUL, Be, v., use ela with i followed by ntema (2) musheka, or by itshinyi (8), or the neg. of ela with indena, 9.

one, nph., mua'itshinyi, Pl. ba'itshinyi.

FAITHFULNESS, n., inanga, 8; ikaiki, 8.

(fear), itshinyi.

FALL, vi., buaka.

from tree, (as fruit or limb), shanga.

(as rain), no.

down (as house), vi., boka.

down to worship, vph., kueta mayongidi (8 pl.) a shina, 4.

backwards, buaka ikakala.

by accident, shelama.

in, cave in, bunga.

in price, koka.

out, quarrel, sheya or shei.

over, topple, vi., hulama.

over board, vph., buaka a mashi, 8 pl.

as lots, vt., ata with shanga or ntshuemi as subject.

(sink, as stream, or swelling), vi., bodi.

to pieces, vi., tshakala, buntashama.

(as tree), vi., huka.

(as limb from tree, or anything from house top, etc.), shanga.

(stumble and fall), vph., buaka itomata, 8.

(slip from hand accidentally), vi., hushama, shelama.

n., itomata, 8; mhukala, 4.

FALLS, n (cataract), inuma, 8.

(side of falls, elevation), kintsha, 4.

FALSE, Be, v., huta, banga.

FALSEHOOD, n., makusha, 8 pl.

tell a, v., banga, huta, huta with makusha.

(tell a falsehood on), vt., bangisha.

FALSELY, accuse, vt., baka.

FALTER, vi., buntshama, ela with i followed mitema mihe or mitonaka.

(be fearful), tshina, oka with buteta, 7.

FALTERING, n., ntonaka, 2,

FAME, n. (report), nshosha, 2; ntshika, 2.

to have, be famous, vi., huoha.

(nickname), n., lukoma, 5.

FAMILIAR, Be, v. (accustomed to), ekala.

(learn), vi., eka.

FAMILIARIZE, vt., laka.

FAMILY, n., ikina, 8; ilontshi, 8. See Tribe.

FAMINE, nph., mbinga (2)' ntshala, 4. See Drought, Dry.

FAMISH, v., owa with ntshala, 4.

FAMOUS, adj. (great), nena, (of) hama, 4.
be, vi., huoha.

FAN, v., huha.

vt. (winner), shenga.

(blow away, as chaff), v., shahala.

FANCY, v. (think), boka with lukanya, 5.

-cloth, n., buina, 7. Pl. mina.

FANG, n. (claw, nail), yala, 9. Pl. biala.

(tooth), dina, 6. Pl. mina.

FAR, adv., kanyi, a wona.

(long distance), butadi, 7; itana, 8.

(as far as), a.

(how far), butadi ke?

FAREWELL, see Adieu.

(good night), v., betaka.

(good bye), vph., eka ileshina, 8.

bid, with hands, v., shamala.

FAR - FAMED, adj. See Famous.

FARM, n., ngona, 4. Pl. mangona, 8.

FARMER, nph., mbentshi (1) a ngona. See Farm.

FARTHER, adv., use the comparative construction with *shama* or *leka*; as,
buola Nshenga buashama buola Yoba itana, the village Mushengi
is farther away than the village Yoba.

FARTHING, nph., dikuta dikeka, 6.

FASHION, n., ishama, 8; ikelala, 9.

in this. thus, adv., ngo, ngosha, ihua (8) i ngo.

FAST, adv. (quickly), mbanga, wa wa, buasha.

vt., kina with bishima, 9 pl.

FASTEN, vt. (nail), bola with ikoka, 8.

(shut), dihi; vi., dihata.

(strengthen), naingi.

(tie), kana

FAT, n., of animal, muta, 2. Pl. miuta.

(oil), shadi, 4.

grow, vi., nena, loma.

- FATHER, n., tata, 1; isha, 1. Pl. bisha. This last word is always in the contracted or enclitic form. See Gram. 122, (a) - (c).
- FATHER - IN - LAW, n., buo, 7. Pl. mo.
- FATHOM, n., of cloth, tama, 4.
- FATIGUE, vt., leisha, nyuengi.
[be fatigued], vi., lei, nyonga.
n., buola, 7; buleidi, 7.
- FATTEN, vt., naingi, luemi.
- FAULT, n., ikama, 8; isbunga, 8.
- FAVOR, n. [mercy], muenga, 2.
show to, vph., eka muenga, 2.
have with one, vph., ed'i iya isheka, 8; as *bata bed'i iya isheka a bola nyimi*, the people have favor with the king.
- FEAR, n., buteta, 7; itshinyi, 8.
v., tshina, oka with buteta.
[as animals], hana.
- FEARFUL, Be, vi. See Fear.
- FEARLESS, See Brave.
- FEARLESSNESS, n., matadi, 8 pl.
- FEAST, nph., bishima [9 pl.] binshasha, 2.
marriage, bishima bi bulantsha, 7.
- FEATHER, n., lushala, 5.
- FEATURES, n., buosha, 7. See Face.
- FECUND, Be, v. [have power to bear young], ela with i followed by ibotshi, 8.
- FECUNDATE, vt., [cause to conceive], tshika with diemi, 6.
- FECUNDITY, n., ibotshi, 8.
- FEDERATION, n., buikidi, 7.
- FEE, n., ileshina, 8.
- FEEBLE, adj., [of] buola, 7.
- FEEBLENESS, n., buola, 7.
- FEED, vt., lesa.
- FEEL, v. [perceive], oka.
[test], vt., keka.
[touch], vt., amala.
(wander, grope), vi., ungala.
- FEIGN, v., banga, huta.
- FELL, vt. (as tree), shenga.
(pull down), tolala a shina.

throw down), boka a shina.

FELLOW, n. (person), muota, 1.

servant, ngetsh'i ana, nsho i ana, nuh'i ana, 1.

citizen, nshi (1) followed by the name of the village, place or country in which he dwells.

(of the same family or tribe), muan'a mai, 1; muan'ita, 1.

FELLOWSHIP, n. (friendship), bukidi, 7.

break off, vph., diaka bukidi.

make, vph., asha bukidi,

FELONY, n., buhi, 7.

FEMALE, n., ngata, 1. Pl. bata.

(concubine), ngadi, 1. Pl. badi.

adj., (of) ngata.

FEMININE, adj., (of) ngata.

FENCE, n., luana, 5. Pl. ntshana.

of king, nkoha, 2.

(for protecting garden), luhala, 5.

(wall of house, etc.), ibena, 8.

FERMENT, v. (effervesce), hela.

FERN, nph., shina (4) a shama, 4.

FEROCIOUS, adj., (of) kaha, 4.

(as an animal), (of) hama, 4.

FEROCITY, n., kaha, 4; hama, 4.

FERRY, nph., mbonga (4) a luosha (5) or ntshala, 4; ishaha (8) i ntshala, 4.

(a single log or ford), nkoka, 4.

(bridge), inana, 8.

across, vt., shahala.

(go across), vi., shaha.

FERTILE, adj. (as soil), sheka, nonona.

(producing young) vph., ed'i ibotshi, 8.

FESTER, vph., to tunyi, 10 Pl.

FETCH, vt., tola.

FETID, Be, vph., to shola mibe, 4.

FETIDNESS, nph., shola mibe, 4.

FETISH, n. See Medicine.

song, for hunting elephants, ituimi, 8.

FETUS (foetus), n., ishoihi, 8.

FEUD, n. (hostility), ibela, 8.

- (quarrel), busheya (bushei), 7.
 (dispute), mianga, 2 pl.
- FEVER, n., tei, 10 pl.
- FEW, adj., keka.
- FEWNESS, n., bukeka, 7.
- FIB, v., huta, banga.
- FIBBER, n., mhutshi, 1; mbaingi, 1.
- FIBRE, n. (palm for making thread), luheka, 5.
 of palm, for making cloth, ntonga, 2. pl. mitonga.
 of palm nut. nph., ikanga (9) lumba, 5.
- FICKLE, Be, vph., ed'i mitema mihe, 2 pl.
- FIDELITY, n., busheka, 7.
- FIDGET, v., kekeha.
- FIDGETY, Be, v., kekeha.
- FIELD, n., ngona, 4. pl. mangona, 8.
 [garden], iyota, 8.
 deserted, iyoma, 8.
 [open place, plain], bushoihi, 7.
 clear a, vt., bentsha.
- FIERCE, adj. (angry), (of) kaha, 4.
 (as biting animal), (of) hama, 4.
 act, vph., ana bundoi, 7.
- FIERCENESS, n., kaha, 4; bundoi, 7.
 (as biting animal), hama, 4.
- FIFTH, ord. num., ntana,.
- FIG, n., mhigi (Eng), 4.
- FIGHT, n., bita, 9 pl.
 vph., nana bita.
 with fist, vph., nana itoma, 8.
 (entice to fight), vt., shengisha.
 (wage war), vph., nana bita.
 for, vph., nanyi or nanyisha or nansha bita.
- FIGHTER, n., nanyi, 1.
- FIGURE, n. (symbol), yingeta, 9.
 (body), bilemi, 9 pl.
 tall, slender, mbami mbami, 4.
- FILE, vt., to a point, shonga.
 (row), n., muanga, 2; luonga, 5; nshela, 2.

- FILL, vt., yosha.
 (be full), vi., yola.
 up, as hole, vt., dihi.
- FILTH, n. See Dirt.
- FILTHINESS, n., bushala, 7; nyetsha, 4; buonyi, 7. See Dirtiness.
- FILTHY, adj. See Dirty.
- FIN. n., on back, bushanga, 7.
 tail, hela, 4.
- FIND, vt., mona, lena
 out, ascertain, learn, vt., eka.
 (be found, appear), vi., shola.
 (pick up), vt., tola.
 (meet up with), vt., shakala.
 something hidden, vt., sholala.
 (go to meet), vt., nyei.
- FINE, n., mbata, 4; ikama, 8.
 pay a, vph, bala mbata or ikama.
 adj. (good), sheka.
 (sharp, as point), vph., ed'i hio, 4.
 (small), keka.
 (be powdered), vi., nyakama.
- FINERY, n., lubota, 5; ilatala, 9; buina, 7; inama, 9.
- FINGER, n., nema, 2. Pl. ndema or minema.
 nail, yala, 9. Pl. biala.
- FINGER-RING, nph., kata [10] ka nema, 2.
- FINISH, vt., mana.
 [be finished], vi., shila.
 (stop), lemala
 (cease, as rain), vi., bata.
 (become clear, as sky), vi., ngama.
- FIRE, n., tei, 10 pl.
 a gun, vph., boka ingoma, 9.
 [be fired or burnt], vph., shiya tei.
 -brand, [torch], mbona, 4.
 extinguish, vt., nyima.
 [flame], nph., shesha (4) a tei.
 make to burn, vph., tema or nami tei.
 (make with friction), vph., shiya lushiya, 5.
 miss, not go off, vi., kesha.

-place, n., ikongala, 8.

set on, burn, vph., tuma or baka tei.

stir up the, vt., sholala.

-wood, luonya or lukonya, 5. Pl. generally used.

[scorch], vi., koka.

FIREBRAND, n., mbona, 4.

FIREFLY, n., kangedingedi, 10.

FIREPLACE, n., ikongala, 8.

FIRESIDE, n., ikongala, 8.

FIRE-WOOD, n., luonya or lukonya, 5. Pl. generally used.

break, vt., batala, bokala.

split, vt., bana.

[kindling wood], n., nshakala, 2; kambabentsha, 10; lumbabentsha, 5.

FIRM, adj. (hard), nonona.

(be steady), vi., nangata, shukata, atala.

FIRMAMENT, n., dika, 6.

FIRMLY, adv., bunonona.

FIRMNESS, n., bunonona, 7.

FIRST, adj., in place or time, (of) bukoshu, 7; (of) a buosha, 7.

(be or do first in time), v., te' with pres. part.

(be, to excel), v., shama, leka.

-born, nph., muan'a shuemi, 4.

(of twins), n., mboya, 4.

adv., a buosha, a bukoshu.

FISH, n., shui, 3.

electric, tula (4) a shui,

-gill, sheia, 4.

-hook, n., iloha, 8.

-trap, neka, 2, Pl. mineka.

-net, buota, 7.

v., with hook, shosha shui.

FISHERMAN, nph., nshoishi (1) a shui, 3.

FISH-HOOK, iloha, 8.

FISH-TRAP, n., neka, 2. Pl. mineka.

FIST, n., induma, 9.

clench the, vph., koma induma.

strike with, vph., bola induma.

FIT, vi., (agree), elama.

make to, vt., kuiki.

- adj, (good, proper), sheka.
 (spasm), n., isheshala, 8.
 be unconscious from, vph., owa shiya, 4.
 have, vph., owa shiya or isheshala.
- FIVE, card. num., tana.
- FIX, v. (appoint, as a day), tshika or lola with lushu, 5.
 (arrange), vt., lodi, tshika busheka.
 (be fixed firmly), vi., atala, shukata, nangata. See Immovable.
- FLAG, n. (cloth), ndela, 2.
 (reed, cane), muengi 2; muengi mu ntshemi.
- FLAME, nph., shesha (4) a tei, 10 pl.; mamamanya (8 pl). ma tei.
- FLANK, n., muidi, 2; yasha, 9. Pl. biasha.
- FLAP, v. (as bird in flying), huka.
 (in the wind), vi., lela.
- FLASH, n., of lightning, see Lightning.
 vi. (as lightning), ngama, babadi.
- FLAT, Be, vph., ed'i nshena, 2.
- FLATTEN, vt., batshi.
 (be flattened), vi., batama.
- FLAVOR, n, (good odour), shola 4 yu.
 (good taste), hio misheka, 4.
- FLAW, n, crack, muasha, 2.
- FLEA, n., nkinya, 2.
- FLEE, vi., tshina.
 from, tshina to, or a buosha.
- FLESH, n., nyua, 3; nshodi, 2. Pl. mishodi.
 (fat), muta, 2. Pl. miuta.
 (lean, be), vi., oma, shinga.
- FLEXIBILITY, n., nami, 2. Pl. minami.
- FLEXIBLE, Be, vph., ed'i nami, 2.
 (bend), vi., otola.
 (come apart), vi., nama.
- FLIGHT, v., put to, benga.
 (take, as bird in flying), vi., uha.
- FLING, vt., boka.
- FLINT, n., imanya, 8.
 (pebble), mboka, 4.
- FLINT-LOCK, gun, nph., ingoma (9) 'imanya, 8.
- FLOAT, vi., tetama.
- FLOCK, n., ikueki.

- FLOG, vt., bola, hinala, hetshi.
- FLOOD, Be, a, v., yola with mashi (8 pl.) as subject.
- FLOOR, nph., shina (4) a mbula, 4. Pl. mambula, 8.
- FLOUR, n., huha, 4.
- FLOW, (as stream), vi., leha.
 down, as blood, vi., shoha.
 together, as two streams, shamata.
 (make or cause to), vt., shoihi.
- FLOWER, n., lushanga, 5.
 of palm, nshomala, 2.
 vi., hakata, bota, tenga.
- FLUID, n. (water), mashi, 8 pl.
- FLUTE, n., nshema, 2.
- FLY, v. (rise in flight), uha.
 (flap wings to fly), huha.
 n., yungala, 9. Pl. biungala.
 horse-, ishomala, 8.
 house-, tunga, 3.
- FOAM, n., luhula, 5.
- FOE, nph., muna (1) ibela, 8.
- FOETUS, n., ishoihi, 8.
- FOG, n., lubuingi, 5.
- FOLD, vt., munyø. See Enclosure.
 (roll up), botshi.
 arms, koha.
 (hem), moma.
 back, botala.
 (embrace), vph., husha luhisha, 5.
 legs under, as women in sitting, vph., bola mbodi, 4.
 (by bending), vph., bola mhonya, 4.
 as flower, vi., botama.
 up, tie, vt., kana.
 n., luana, 5.
 (hem), muna, 2. Pl. mimuna.
- FOLK, n., bata, 1 pl.
- FOLK-LORE, n., nkona, 2; ntshika, 2; kasuma, 10.
- FOLLOW, vt., laha, ena a mbisha, 4.
- FOLLOWER, n, muentshi, 1; namatshi, 1; nahi, 1. Pl. balahi.
 (ambassador, minister, friend), ishina, 9; nkentsha, 2.
 (pupil, disciple), mueki, 1. Pl. beki.

FOLLOWING, n., bunamatshi, 7.

FOLLY, n., buenyi, 7.

FONDLE, vt. shake, hutala.

(console), onga.

(embrace) vph., husha luhisha, 5.

FOOD, n., bishima, 9 pl.; biketa biodia, 9 pl.

(unseasoned food), bishima bi nkanya.

parched, n., kohola, 4.

FOOL, n., yenyi, 1. Pl. benyi.

(crazy person), nph., mbela (1) ntshita, 4; mhuangi, 1. Pl. bahuangi.

vt. (deceive), bangisha.

(hinder), buntsha.

FOOLISH, Be; vph., bela ntshita, 4; hanga.

person, nph., mbela (1) ntshita, 4.

FOOLISHLY, act, v., buntshama, bela with ntshita, kela with buenyi.

FOOLISHNESS, n., bubela (7) bu ntshita, 4; buhuangata, 7; buenyi, 7; buhuona, 7.

FOOT, n., itami, 8.

cloven, hadi, 4.

(paw), ikasha, 8.

of bed, ngela, 4; mikola, 2 pl., Sing. lukola, 5.

sole of, nph., shina (4) itami, 8.

FOOTPRINT, n., inyatala, 8; itami, 8; hadi, 4; ikasha, 8.

FOOTSTOOL, nph., ishiki (8) i shina (4) a matami, 8 pl.

FOR, prep. (do for), use Applied or Causative form of verb.

ever, See Ceaselessly,

(price in trading), a.

(purpose), use infinitive; as, biketa bi'kaha, things for selling.

(space of time), designate the time without the use of a prep.;

as, *akela nguna shu ihe*, he worked for two days.

this season, therefore. See Gram. 368.

(too...for), use the verbal construction with *shama* or *leka*; as, *nte nuandeka bunonona*, the stick was too strong for me.

[what for? -why?], use Applied or Causative Form of verb with the interrogative *ke?* *mbonyi?* etc. See Gram. 369.

Sub. conj. See Because.

FORBEAR, v., lemala.

FORBEARANCE, n. [pity], muenga, 2.

FORBID, vt., bela, kinyi, besha.

- [taboo], kina.
 [the thing forbidden], ikina, 8.
 FORBIDDEN thing, n., ikina, 8.
 FORCE, n., [strength], bunonona, 7; ngona, 4.
 (compel), vt., Use Applied or Causative Form of verb.
 by, a bunonona, 7.
 FORD, n., mbonga, 4; ishaha, 8.
 [a single log or ford], nkoka, 4.
 [bridge], inana, 8.
 vi., shaha; vt., shahala.
 FOREFATHER, n., mamu, 1. Pl. bamamu.
 FOREHEAD, n., buosha, 7.
 FOREIGN, adj., [of] kanyi; muidi muekidi, 2.
 (down country), ngela, 4.
 [Europe, and other countries], Mhutu, 4.
 FOREIGNER, n. (stranger), muonyambanga, 1; imbangala, 9.
 [European], nshi Mhutu, pl. bashi Mhutu; ntshueki, 2. Pl. mitshueki.
 FORELEG, n., luo, 5. Pl. mio, 2.
 FOREMOST, adj. ph., (of) a buosha, 7; (of) a bukosha, 7.
 (be foremost in doing, etc.), te' followed by pres. part.
 FORENOON, n. (morning), kosha, 4.
 FORESKIN, n., nshuimi, 2.
 FOREST, n., buanya, 7.
 (copse, plain), bushoihi, 7.
 FORETELL, vph., losha a bukosha dioi yaha kaditedi'ya or yaha kadididi;
 losha ikama yaha kaitedi'ya or yaha kaididi.
 FOREVER, adv., see Ceaselessly.
 FOREWARN, vt., ihala, te' losha.
 FORFEIT, v. (pay), eka with ileshina, 8.
 (lose in gambling), vi., owa.
 FORGE, vt., tula.
 FORGEMAN, n., ntudi, 1.
 FORGET, vph, owa hima, 4; ata with hima as subject, and the person as
 object.
 vt. (forget a person), dima.
 FORGETFUL, Be, vph., owa hima, 4; ed' i hima.
 FORGETFULNESS, n., hima, 4.
 FORGIVE, vt. (acquit), shui. See Pardon.
 FORGIVENESS, n., nteila, 4.

FORK, n., shahala, 4.

table, ndanga, 4.

of river, or path, ishishala, 8.

[forked stick], nph., nte (2) mu'haka.

FORM, n. (shape), lutoka, 5; bilemi, 9 pl.

(tall and slim), bilemi mbamimbami.

vt., (create), anga.

(carve or cut), shonga.

[forge], tula.

[make], kela,

pots, boma.

friendships, asha with bukidi, 7.

FORNICATION, n., shasha, 4; buhuoka, 7; buhuangata, 7.

commit, vph., odi shasha or buhuoka.

FORNICATOR, nph., muodi (1) a shasha or buhuoka; muna shasha or buhuoka.

FORSAKE, vt. [leave], lemala, shola.

(refuse), bela.

(deny), bimala.

FORTH, adv., This idea is generally expressed in the verb; as, *bato a buola*, they went *forth* from the village.

back and, v., bunga, tuta.

FORTHWITH, adv., ihontshi.

FORTITUDE, n. [bravery], ihuangata, 9;

(boldness), buahala, 7.

[manliness], bulunga, 7.

FORTITUDE, n. (bravery, boldness), ihuangata, 9; buahala, 7; bundoya, 7.

(manliness), bulunga, 7.

(power), hama, 4.

(strength), bunonona, 7; ngona, 4.

FORTUNATE, Be, v., ela with i followed by buesha (7) or iya isheka, 8.

FORTUNE, n., bad, iya ibe or iya buhi, 8.

good, iya isheka, 8.

(wealth), budiya, 7; biketa, 9 pl.

FORWARD, adv., a boshsha, a bukoshsha, 7.

Be, first in doing, etc., v., te' (te'a) with the infinitive.

step v., ota, eta.

FORWARDS, adv., See Forward.

(a short distance), a boshsha itenya.

(go backwards and forwards), v., bunga, tuta.

FOUNDATION, n., beginning, source, ishina, 9.

of the world, mate tshala (8pl) ma shina, 4; or neg. of anga with shina.

FOUNTAIN, n., See Spring.

FOUR, card. num., nai.

FOURTH, ord. num., nnai.

FOWL, n., koka, 3.

(cock), numi (1) a koka.

guinea- kangala, 3.

(hen), ngadi (1) a koka.

FRACTURE, vt., bokala.

(be fractured), vi., boka.

FRAGILE, adj., (of) buola or neg. of ela with bunonona; or ela with buola buola.

FRAGMENT, n., of anything cut or broken off itenya, 9.

(slice), yasha, 9. pl. biasha.

FRAGRANCE, nph., shola yu, 4.

FRAGRANT, adj. ph., (of) shola yu, 4.

FRAIL, adj., see Fragile.

FRAILITY, n., buola, 7; bukeka, 7.

FRANC, n., luhallanka, 5.

FRANKINCENSE, nph., biketa bi shola yu.

FRAUD, n. (lie), makusha, 8 pl.

FRAUDULENT, person, n. [liar], mhutshi (1) a makusha; mbaingi, 1; mbangishi, 1.

[thief], muemi, 1.

FREE, vt. [acquit], shui.

[let go], lemala, tungala,

[get free], vi., to, tunga.

-man, nph., muota [1] ibota, 9; muota a kana.

from slavery, vt., ontshala.

[empty, be], vph., ela bukala or buanga.

FREEBORN, nph., muana [1] ibota, 9; muana a kana.

FREEDOM, to give, vt. See Free.

FREELY, adv., bukala.

FREEMAN, n. See Freeborn.

FRENCH, n., ndenala, 4; mitshue, 2 pl.

FREQUENTLY, adv. ph., hueta i buiki; shu ikima. This idea may also be expressed by the habitual tense.

FRESH, adj. (green, unripe), kaka.

(new), [of] nganga, 4.

[as palm wine], (of) shasha, 4.

[raw, be], vph., ela with muonya, 2.

FRET, v. [fidget], kekeha.

FRETFUL, Be, vi., kekeha.

FRETFULNESS, n., ishama, 8; nkekeha, 2.

FRICTION, make fire by, vph., shiya lushiya, 5.

FRIDAY, nph., lushu (5) luntana; ilaka ikuya, 8.

FRIEND, n., nkidi, 1; ishina, 9; muentsha, 1; mbai, 1; muan'a mai, 1; muan'ita.

FRIENDSHIP, n., bukidi, 7.

break, vt., diaka.

form, vt., ata, asha.

FRIGHT, n., buteta, 7.

FRIGHTEN, vt., shishala, ditshi, tshinvi.

(be frightened), vi., shisha, tshina, dita, bantsha with ntema (2) as subject.

FRIVOLITY, n., isheisha, 8; isheinga, 8.

FRIVOLOUS, adj. ph., (of) isheisha; (of) isheinga, 8.

FROG, n. (large, water), nuengi, 2. Pl. minuengi.

(small), iyola huota, 8.

(large, edible), ikolakosha, 9.

FROM, prep., a, to.

FRONT, n., end, a buosha, 7.

(in front of), a buosha bu.

leg, luo, 5. Pl. mio, 2.

FROST, nph., ilula imbakata, 8.

FROTH, n., luhula, 5.

FROWN, vph., kana misha or buosha or lukika.

FRUCTIFY, vt. (cause to conceive), tshika with diemi, 6.

FRUIT, n. (generic), ndoma, 4. Each kind of fruit has its own name.

There is a certain fruit which grows on a rubber vine called *inoma*, 8.

hear, vt., ota.

FRUITFUL, Be, v. (female) use ela with i followed by ibotshi, 8.

FRUSTRATE, vt., buntsha, basha, ungi.

FRY, vt., anga.

FRYING-PAN, n., hoiki or hoki, 4.

FUEL, n., luonya or lukonya, 5. See Fire.

FUGITIVE, n., ntshinyi, 1.

- [vagabond], yungala, 9. Pl. biungala.
 FULFIL, vt., mana.
 [be fulfilled], vi., shila.
 FULNESS, n., ntshola to, 4.
 FULL, Be, vi., yola.
 [after eating], vi., bima.
 -grown, vi., nena, loma.
 measure, vi., elama.
 make, vt., yosha.
 moon, nph., ngona [3] adinga ikata, 8.
 adj., to, hua
 [whole, unbroken, etc], ibonaka, 8.
 FUN, n. [laughter], isheisha, 8.
 [giggling], isheinga, 8.
 have with, play, v., shala, sheisha.
 make of, vt., shei.
 FUNNEL, n., buela, 7.
 FUNNY, Be, v. [producing laughter], sheisha.
 FURIOUS, Be, vi. (angry), oka with kaha, 4; ela with i followed by kaha.
 FURNACE, (fireplace), nph., ikongala 8 i tei, 10 pl.
 (anvil), ilona, 8.
 FURLONG, n., mhuolonga, 4.
 FURY, n. (anger), kaha, 4.
 FUSS, n., lutota, 5.
 make a, vph., tshika lutota.
 FUSSY, Be, vph., ed'i lutota, 5
 FUTURE, n., This idea is generally expressed by the use of the *future tense* of the verb.
 a buosha, preceded by shu (days), mitshi (seasons), ngona (moon),
 according to sense, expresses the idea to some extent.

G

- GAB, n. (too much mouth), munyamunya, 2.
 GABBLE, vph., tota itototshi, 9.
 GAIN, n. (by trading), nteta, 2.
 a bet or case at court, vi., shu.
 at gambling, vi., taha.
 (seek in trade), vph., shota nteta, 2.
 GAINSAY, v., neg. of tota with dioi diekidi, or neg. of yeha with mbok'ata.

- GABBLE, n. (of house), shosha (4) mbula, 4.
- GALE, n. (wind), munga, 2. Pl. miunga.
 (storm), nph., huinga (4) 'mbula, 3.
 blow a, v., huha.
- GALL, n., lushanga, 5.
- GAMBLE, vph., boka shaha, 5 pl.
 gain at, v., taha.
 lose at, v., owa.
 (seed used in), n., luntshuemi, 5.
- GAMBLING, n., shaha, 5 pl.
- GAMBLER, nph., mboiki (1) a shaha, 5 pl.
- GAME, n., tushadi, 10 pl.
- GANG, n. (bad), ikueki ibe, 8.
- GAPE vph., bola muasha, 2.
 n., muasha, 2.
- GARBAGE, n., biketa, 9 pl.; biteta, 9 pl.
- GARDEN, n. (field), ngona, 4. Pl. mangona, 8.
 small, iyota, 8.
 (an abandoned field), ishesha, 8.
- GARDENER, nph., mbentshi (1) a ngona, 4.
- GARMENT, n. See Apparel.
- GARNER, n., mbonga, 4; budika, 7; ilonala, 8; ilonyi, 8.
- GASH, n., huota, 4.
- GASP, vph., toma mbanga.
- GATE, n., ikuiki, 8.
- GATHER, vt. (as corn), bokala.
 (as fruit), kakala.
 (as harvest), kuna.
 vi., together, kokama.
 vt., (assemble), kueki.
 together, collect, add, tuhala.
 up, pick up, as trash, tota.
 up, pick up, as would a fowl, totala.
- GAZE, v., fixedly, lena shululu.
- GENDER, n. See Gram. 59.
- GENERATE, vt. (impregnate), tshika with diemi, 6.
 (give birth), bota.
- GENERATION, n. (family line), ilontsha, 8.
 (same age, contemporary), ndonaka, 4.
 (time,) hueta, 4.

- (line), luonga, 5.
 (forefather), mamu, 1.
 GENEROSITY, n., shoma, 4; iyeyeki, 9; iyekala, 8.
 GENIUS n. (wisdom), buanyi, 7.
 GENTILE, nph., muota (1) ka nyuda, 1.
 GENTLE, person, nph., muota (1) a inanga, 8.
 be, vph., ed'i inanga .
 adj., (of) inanga.
 GENTLENESS, n., inanga, 8; buola, 7.
 GENTLY, adv., bubuola.
 GERM, n. (in seed), mena, 2. Pl. mimena.
 GERMINATE, v. (sprout), mena.
 GET, v., accustomed to, ekala.
 angry, vph., oka kaha, 4; ed'i kaha.
 anything done for another, Use Applied and Causative Form.
 away, to escape, hana, to.
 (become), vi., hila, iya. See Become.
 down, vph., kuma a shina, 4.
 drunk, vph., owa mana 1 pl.
 dry, vi., oma.
 fat, vi., nena, loma.
 hot, vph., iya teya, 9 pl.; koka.
 in line, vi., angama.
 in, into, v., ingala.
 loose, untied, vi., tunga, to.
 mad (crazy), vph., bela ntshita, 4.
 out, vi., to.
 out of the way, vi., onga, esha.
 palm wine, vph., batala shama, 4.
 (take up), vt., tola.
 up, vi., uma, kata.
 up, pick up, as trash, vt., tota.
 up tree, to climb, vi., bana.
 water from stream or spring, vt., taka or teka.
 well, vph., to nshala, 2; nama or kita with shushudi as subj.
 worse, vi., bakata with shushudi (4) as subj.,
 (bring), vt., tola, iya i.
 GHOST, n. (apparition), muena, 2; ngesha, 2. Pl. mingesha.
 Holy, nph., Nyuma A Ntshemi.
 GIANT, nph., Muota antadi, 1.

- GIBBERISHNESS, n., itototshi, 9.
- GIDDINESS, n., iluinga, 8.
- GIDDY, BE, vi., lela with misha (6 pl), as subj.
- GIFT, n., to serenaders, dancers, singers, etc., diama, 6.
 to corpse, lubama, 5.
 (present), shoma, 4; iketa, 9; iyeyeki, 9; iyekala, 8; mhuekala, 4.
 (extra amount given to complete the trade), n., koihi, 4.
 (pay), ileshina, 8.
- GIGGLE, vph., ed'i isheinga, 8.
- GIGGLING, n., isheinga, 8.
- GILL, n., shela, 4.
- GIRD, v., up the loin, boka nama, 2. Pl. minama.
 (wrap around), vt., koha; vi., kohata.
- GIRDLE, n., nkodi, 2.
- GIRL, nph., ile (9) ngata (1), pl. bile bata; ruan'a ngata, 1. Pl. bana
 ba bata.
- GIRLHOOD, nph., bula buata, 7.
- GIRT, v. See Gird.
 (surround), vt., ledi.
 (wrap around), vt., koha; vi., kohata.
- GIVE, v., eka.
 one's self over, vt., ditshika.
 a name, vph., eka dina, 6; or eka followed by the name given.
 to twins, serenaders, etc., ama.
 birth to, vt., bota.
 heed to, vph., boka or tshika mato, 8 pl.
 light, vi., tema, ngama.
 suck to, vt., nyuemi.
 over to, vt., lema; as, biketa bindema, things given; bana bande-
 ma, children given.
 permission, See Permission..
 to drink, vt., nyosha.
 to eat, vt., lesa.
- GIVER, n., mueki, 1. Pl. beki.
- GIVING, n., See Gift.
- GIZZARD, nph., ikuna (8) i koka, 3.
- GLAD, Be, vph., oka nshasha, 2.
 (be merry, play), vi., shala.
- GLADDEN, vph., okisha nshasha, 2.

- GLADNESS, n., nshasha, 2.
 GLANCE, v., off, as ax, eshala.
 GLASS, n. (looking), lumanya, 5.
 (tumbler), mbonga, 4; ngalasha, 4.
 GLEAM, v. (glisten), kedi.
 (shine), vi., tema, ngama.
 GLEE, n., nshasha, 2.
 GLEEFUL, Be, vph., oka nshasha, 2.
 (be merry, play), vi., shala.
 GLISTEN, vi., kedi.
 GLITTER, vi., kedi, tema.
 GLOAT, envy, vph., bola ntema, 2.
 GLOBE, n. (ball), imbingidi, 8.
 GLOOMINESS, n. (darkness), muimala, 2.
 GLORIFY, vt. (praise), kaingi.
 (adore), hatsha.
 (worship), shemala.
 (yearn after), ahala.
 GLORIOUS, adj., nena, sheka, (of) hama, 4.
 GLORY, n. (authority), bundoya, 7; bundoi, 7.
 (beauty), busheka, 7,
 (greatness), bunena, 7.
 (power), hama, 4.
 GLOW, vi., tema.
 (glisten), kedi.
 (glitter), kekeddi.
 GLUE, n. (used to rub on pots), ibela, 8.
 (pitch), ilona, 8.
 GLUTTON, n., muentsha, 1.
 GLUTTONOUS, adj., (of) iledi, 8.
 GLUTTONY, n., iledi, 8.
 GNASH, vph., kekisha mina, 6 pl. Sing. dina.
 GNAT, n., lumbongidi, 5.
 GNAW, v., nyaka.
 Go, v., ena.
 from place to place, vi., bunga, ena abunga, enentsha (pres. tense only).
 across stream or path, vi., shaha.
 after, follow, vt., laha.
 ahead of, v., shama, leka, ena a buosha.

around, vi., lela, tshima, tshimidi.

away, vi., ena, to.

back, return, kala, kasha akala.

back and forth, vi., bunga, tuta, ena atuta.

to return, vi., ena atuta.

backwards, vph., ena lumbimbisha.

bad, vi., huona, ontsha.

down, as swelling, nyakama,

down stream, vi., leha.

first, vi., te'ena.

about, spread, as disease, vi., enentsha (pres. tense only).

in, into, ingala.

let, v., lemala.

mad, vph., bela ntshita, 4.

off accidentally, as gun, vi., hisha.

on a journey, vph., ena a luena, 5.

out, vi., to.

out, as fire, nyima.

past one, vt., shama, leka.

up, vi., bana.

up stream, vi., heta.

to W. C. vph., bala nto, ena a biteta, 9 pl.

behind, vph., tshima'mbisha.

with, accompany, vt., tshika.

GOAT, n., kamidi, 3.

half grown, mhudika, 2. mihudika.

he, nph., numi (3) a kamidi.

she, nph., ngadi (1) a kamidi.

GOD, n., Ntshemi, 1.

GODDESS, nph. ntshemi ngata, 1.

GOLD, nph., lubola lukengala, 5; ngolo, 4.

GOLIATH-BEETLE, n., itoha, 8.

GOOD, adj., sheka.

(attractive), (of) inanga, 8.

keep, as salt preserving meat, vt., lodi, ota.

make, beautify, vt., lodi, ngami, bahisha, ngaimi.

(taste good), vph., ed'i hima, 4.

GOOD-BYE, See Adieu.

GOOD-MORNING. See Adieu.

- GOODNESS, n., busheka, 7; inanga, 8.
- GOOD-NIGHT, v., betaka. See Adieu.
- GOODS, n., biketa, 9 pl.
[wealth], budiya, 7.
- GOSPEL, nph., ikama (8) i Ntshemi.
- GOURD, n., dried, mbina, 4.
green, nph., mbina a shasha, 4.
neck of, ikolala, 8.
split, lubala, 5.
vine, lukengala, 5.
- GOVERN, vt. perhaps the best way to express this idea is to use some such ph. as, Kueta e nyimi a Bushonga, Kueta governs the Bakuba, lit. Kueta is king of the Bukuba tribe.
(as mother her child), vt., kama.
(instruct, admonish), vt., longa.
- GOVERNMENT, n. (chiefdom), bukuma, 7.
(kingdom), bunyimi, 7.
- GOVERNOR, n., (chief), kuma, 1.
(king), nyimi, 1.
- GRAB, vt., husha.
- GRACE, n. (mercy), muenga, 2.
- GRACIOUS, adj., (of) muenga, 2.
to be, vph., eka or okisha muenga, 2.
- GRAIN, n., of corn, ndoma (4) a imbona, 8.
(all seed for planting), mbota, 4.
of salt or sand, iyedi, 8.
of sawdust, coarse sand or other like particles, busha, 7.
- GRAINERY, n., budika, 7. See Garner.
- GRAND-CHILD, n., nkana, 1.
- GRAND-FATHER, n., mamu, 1.
- GRAND-MOTHER, mamu, 1.
- GRAND-PARENT, n., mamu, 1.
- GRANT, vt. (give), eka.
permission. See Permission.
- GRAPES, nph., manoma (8pl.) mankelaka bana i mana inyo (wine) i Mhutu. See Fruit.
- GRAPE-VINE, nph., nshuka (2) mu manama makelaka bana i mana inyo i Mhutu.
- GRASP, vt., ata.

GRASS, n., yontshontsha, 9; ibabantsha, 8.

tall, as on plain, biteta, 9 pl.

very tall, coarse, ibola, 8.

GRASSHOPPER, n., luhesha, 5.

GRATEFUL, adj., (of) inanga, 8.

to be, for escape from trial or danger, etc., vph., shakala buela, 7.

GRATEFULNESS, n., for escape from danger, etc., buela, 7.

(quietness, attractiveness), inanga, 8.

GRATIS, n., bukala (adv).

GRATUITY, n., iyeyeki, 9; iyekala, 8; shoma, 4.

GRATITUDE, n., See Grateful, Gratefulness.

(express by praising), vt., kaingi.

GRATUITIOUSLY, adv., bukala, a nyinga.

GRAVE, n., with corpse, yana, 9. Pl. biana.

without corpse, ngila, 4.

-yard, iyoma, 8; ilei [8] i midiu, 2 pl.

GRAVY, n. [fat of animal], muta, 2. Pl. miuta.

[palm oil], shadi, 4.

GRAY, adj. [color], ngami or ngaimi.

hair, n., lumboi or lumboya, 5.

GREASE. See Gravy.

GREAT, adj., nena.

make, praise, vt., kaingi.

GREAT GRAND CHILD, n., nkanala, 1.

GREAT GREAT GRAND CHILD, n., ntshakanala, 1.

GREATNESS, n., bunena, 7.

GREEDINESS, n., ileidi, 8; isholala, 8.

GREEDY PERSON, n., muentsha, 1.

GREEN, adj. (color), (of) nduemi, 4.

grass [young shoot or blade], luntshongantshonga, 5.

[new], nganga.

[be uncooked, half done, as food], vph., ed'i muonya, 2.

(as unripe fruit), kaka, or ela with ikinya, 9.

GREENS, n., manuta, 8 pl.; mbonga (4) a muonya, 2.

[fresh pea leaves used as greens], masha, 7 pl. Sing. buasha.

GREET, vt., umala.

with hands, vt., shamala.

GREETING, n., yumala. See Salutation.

vt., give, umala.

GRIEF, n. [anger], kaha, 4; nkonala, 2.

come to, vi., shaka.

escape from, vt., shakala with buela, 7.

[anguish of soul], n., manga, 8 pl.

[disease], n., buala, 7.

[bereavement, lost by death], buela, 7.

[oppression], nena, 2; ihetshi, 8.

(sadness, misfortune), imuenyi, 9.

(physical suffering), nshaha, 4.

(sickness), shushudi, 4.

GRIEVANCE, n. (an unpleasant affair), ishunga, 8.

GRIEVE, vi., otola with ntema (2) as subj.

(be angry) konala, oka with kaha, 4.

(mourn), konala, oka with manga, 8 pl.

(be sorrowful), ela with i followed by buela, 7; konala.

GRIN, vph., nginana mina, 6 pl. Sing. dina.

GRIND, vt. (as corn), yesha, nyaka, nyaiki.

(grit the teeth), vph., kekisha mina, 6 pl.

[sharpen], vt., shiya.

GRINDSTONE, nph., imanya [8] ishiya.

GRIP, vt., ata bunonona.

GRIPE, v., otola or shuma with ikuna [8] as subj.

GRIT, v. [the teeth], kekisha mina, 6 pl.

n., busha, 7; lushenga, 5.

GROAN, vph., toma or ama nshonga (2), or toma dika dika.

[grunt], numa.

n., nshonga, 2; nkima, 2.

GROPE, v., ungala.

GROUND, n. See Earth.

on the, a shina, 4.

GROUP, n., ikueki, 8; iboma, 8.

GROVE, n. [copse on plain], biteta, 9 pl.; bushoihi or bushobi, 7

GROW. vi., loma

large, nena.

thin, shinga.

in stature, ola.

weak, nyonga.

[as plants], mena.

[as child being able to crawl], huta with bunonona.

GROWL, v. [as dog], hanga.

[grumble], nungisha, shonya.

GROWN, Be, vi., loma, nena, hila with ngola muota, 1.

person, nph., ngola muota, 1. Pl. bayola bata.

GRUB, n. See Worm.

up, vt., tokala.

GRUEL, n., nshaha 2.

GRUMBLE, vi., nungisha, shonya, tena

[with noise of lips], betsha.

GRUMBLING, n., lutena, 5.

GRUNT, v. [because of pain], numa. See Groan.

[in expressing surprise), vph., bola nkima, 2.

(from surprise), kama.

n., nkima, 2.

GUARANTEE, n. [pawn], tuka, 4.

to leave as, vph., tshika tuka.

GUARD, vt., for, save, shukisha, shuka.

[watch], baka.

put on one's, ihala, ihisha.

be on one's, vi., iha.

n. (saviour), nshuki, 1; nshukishi, 1.

[shepherd, attendant], mbaiki, 1.

for home, nph., hanga mboka, 4.

GUERDON, n., ileshina, 8; shoma, 4.

GUESS, v. [think], boka with likanya, 5.

GUEST, n., muonyambanga, 1. Pl. bonyambanga.

GUIDE, vt., lonala or laka or shuntsha with mboka, 4.

n., nonadi, 1, pl. balonadi; naiki, 1. Pl. balaiki.

in battle, forerunner, ndonganshela, 1.

GUILELESS, Be, vi., beka; neg. with moi mahe.

GUILT, n., buhi, 7; ikama ibe, 8.

GUILTINESS, n., buhi, 7.

GUILTLESS, adj. [good], sheka.

[be acquitted], vi., shu.

declare, vt., shui.

GUILTY, be condemned as, vi., buaka.

declare, vt., buesha.

GUINEA-fowl, n., kanga, 3.

GULLY, n., ngusha, 2.

side of, kintsha, 4.

GUM, n., of teeth, butshikatshi, 7.
(as stick substance), bulema, 7.

GUN, n., ingoma, 9.
(bow), buota, 7.
(cannon), ditende, 6
(cap gun), nph., ingoma i luhatatshi, 5.
(flint-lock), nph., ingoma i mumbinga, 2.
(pistol), kahamala, 10.
(rifle), nph.; ingoma i ntenga, 2.
shot, nph., ingoma i lutena, 5.
barrel, n., mulona, 2.
bullet, n., lutena, 5.
cap, luhatatshi, 5.
cartridge, ntelenge, 2.
flint, imanya, 8.
hammer, nkola, 2.
muzzle, mboka, 4.
nipple, disha, 6.
powder, tei, 10 pl.
ramrod, hakatsha, 4.
shell, ntelenga, 2.
shot, lutena: 5:
trigger, ngana, 2.
wadding, yosha, 9. Pl. biosha.
aim, v., nuengi.
(click when cocked), vi., aha.
cock vt., bangala.
fire, vt., bola.
go off accidentally, vi., hisha.
hit, vt., bola.
load, vt., shumi.
miss aim, vph., boka shubanga; lei, boka bukala.
miss fire, not go off, vi., hesha.

GUN-POWDER. n., tei, 10 pl.

GUT, n., nsho, 2.

GYVE, n., muata, 2.

to. vt., boka a muata.

H

HABIT, n., ishama, 8; ikelala, 9.

bad, ishama ibe, ikelala ibe.

For habitual action, use Habitual tense of the verb.

HABITUALLY, adv. See Ceaselessly.

HABITUATE, vt., laka.

(be habituated), vi., ekala.

HAGGARD, Be, vi., ontsha, shinga, yo.

HAGGARDNESS, n., yona, 9. Pl. biona.

HAIL, vt., (call), bekela.

from, vi., to.

[greet], vt., umala.

-stone, n., iyedi, 8.

n., mbela, 4.

HAIR, n. [on head or body of persons], luhuwa, 5.

[beard], ndela, 5 pl.

[on animals], muosha, 2.

HALF, n. There is no adequate method of expressing this idea as in the English. If anything is broken or cut into two pieces or parts, whether these parts are equal or not, each part is called *itenya* [9].

(cut half in two), vt., batala a ndenga, 4.

-way, a ndenga.

HALLOW, vt. [praise], kaingi.

[worship], shemala, hatsha.

[honor, esteem, adore], kekia, kaikia.

HALT, v. [be lame]. See Lame, Limp.

[stand], vi., emata.

[stop], v., lemala.

[wait], v., konga, kuengi.

HAMLET, n., [used for hunting or camping], ngana, 4. Pl. mangana, 8.

HAMMER, n [blacksmith's], nshaka, 2.

of gun, nkola, 2.

[drive a nail], vt., kueki.

[forge], vt., tula.

HAMMOCK, n. [conveyance used by king], mbentsha, 4.

[foreign], tipoi, 4; buanda, 7.

HAND, n., ikasha, 8.

in the, a luo, 5. Pl. mio, 2.

- left, *nph.*, *luo l'i kosha*, 4.
 right, *nph.*, *luo l'i kata*, 4.
 (left handed, be), *vph.*, *ela* with *i* followed by *kosha*.
 palm of, *nph.*, *ngata'ikasha*.
 (sleight-of-hand), *ishama*, 9.
 (to hand to), *vt.*, *todi*.
 -writing, *n.*, *mbokala*, 4.
 HANDCRAFTSMAN, *n.*, *muina*, 1. Pl. *bina*.
 HANDFUL, *n.*, *ilenga*, 8; *mbela*, 4.
 HANDLE, *n.* (of hoe, knife, etc.), *muenyi*, 2. Pl. *mienyi*.
 of cup, etc., *luo*, 5. Pl. *mio*.
 vt. (fasten handle in hoe or axe), *tetshisha*.
 (examine), *amala*.
 HANDMAID, *nph.*, *ngata* (1) *nkedi* (1) a *nguna*, 2.
 HANDSOME, *adj.*, *sheka*.
 HANDSOMENESS, *n.*, *busheka*, 7.
 HANG, *v.* (down, suspended), *lela*.
 one's self, *vt.*, *shima*.
 up, *hanya*.
 HAPPEN, *vi.*, *iya*, *hila*.
 HAPPINESS, *n.*, *nshasha*, 2; *itula*, 8.
 HAPPY, Be, *vi.*, *oka* with *nshasha*, 2.
 (he contented), use *ntema* (2) as subj. of *ela* followed by *hola*.
 (because of escape from danger, etc.), *vph.*, *shakala buela*, 7.
 make, *vt.*, *okisha* with *nshasha*, 2.
 HARASS, *vt.*, *ona*, *hetshi*.
 HARASSMENT, *n.*, *mahetshi*, 8, pl.
 HARD, *adj.*, *nonona*.
 become, *vi.*, *nangata*, *bakata*, *shukata*.
 make, *vt.*, *naingi*.
 HARDEN, *vt.*, *naingi*.
 (accustom to), *vt.*, *laka*.
 (be accustomed to), *vi.*, *ekela*.
 HARDNESS, *n.*, *bunonona*, 7.
 (strong headedness), *bukokata*, 7.
 HARLOT *nph.*, *ngata* (1) a *shasha* (4) or *buhuoka*, 7.
 HARM, *n.* (danger, palaver, trouble), *ikama*, 8; *ishunga*, 8.
 vt., *kesha buhi*.

- HARMLESS**, Be, (as an animal), use neg. of *ela* with *i* followed by *hama*, 4.
 (as person), Fut. neg. of *kela* with *ikama* or *iketa*, 9.
- HARMONIUM**, n. See *Organ*.
- HARMONIZE**, vt. [put in tune], *koma*. See *Tune*.
 [put out of harmony], vt., *komala*.
 [tune instruments to each other], vt., *edi*.
 [sing in harmony], vph., *edi moi yelala*.
 [be out of harmony or tune], vi., *koma*.
- HARMONY**, n. See *Harmonize*.
- HARP**, n., *ishengi*, 8; *lukuemi*, 5.
- HARVEST**, n. [time], *ishosha*, 8; *ntshi* [2] *mu kuna mbota*, 4.
 vt., *kuna mbota*, See *Gather*.
- HASH**, vt. [as meat], *shasha*.
- HASTE**, n., *mbanga*, 4; *buasha*, 7.
- HASTEN**, vph., *tokala* or *naingi luena*, 5; or the specific verb with *bua-*
sha or *mbanga* or *wa wa*.
 [hurry], vph. *nyengala luena*, 5.
 [make to do in a hurry], vph., *keshisha mbanga* or *buasha*, *enyisha mbanga*.
- HAT**, n., *luketa*, 5.
 royal, *lushedi*, 5.
- HATCH**, vt., *teta*.
- HATCHET**, n., *ikenga*, 8.
- HATE**, vt. [refuse], *bela*.
 [be at enmity], v., use *ela* with *i* followed by *ibela*; or use
 the neg. of *muka*.
- HATEFUL**, adj., toward, [of] *ibela*, 8.
- HATRED**, n., *ibela*, 8.
- HAUGHTINESS**, n., *nshasha*, 2; *diasha*, 6; *buntshoka*, 7; *mhuoka*, 4;
buhuangata, 7.
- HAUGHTY**, Be, vi., *dimuka*, *oka nshasha*, 2.
- HAVE**, v. [possess], use one of the auxiliary verbs meaning *to be*, followed by *i*. See *Gram.* 184-193, and *Rems.*
 sexual intercourse with, vt., *shela*. See *Co-habit*.
 something done for one. Use *Applied* and *Causative* Forms of the
 verb. See *Gram.* 293- 295.
 good luck, vph., *bola iya isheka*, 8.
- HAWK**, n., *kuemi*, 3.
- HE**, pers. pro. Simple Disjunctive Form, *ana*. See *Gram.* 97- 99.

Compound Disjunctive form. See Gram. 105- 108.

Conjunctive forms used as:

(a) pro. prefix. See Gram. 109- 111.

[b] pro. infix. See Gram. 112- 114.

HEAD, n., ntshue, 2.

-ache, have., v., ntshue as subj. of shuma.

bald, n., ibantsha, 8.

crown of, nph., luboma (5) lu ntshue.

of millet, n., muesha, 2.

of stream, n., tena, 4; ntshue, 2.

HEADACHE, have, v., ntshue as subj. of shuma.

HEADLONG, adv., use the ph. ntshue a buosha a shina.

HEADMAN, n., kuma, 1; kahita, 9.

HEAL, vt., bo. See Cure.

HEALER, n., mboi, 1.

[doctor], n., nguoma, 1.

HEALTH, n., No definite word has been found to express this idea. For *good health* the words *bunonona*, 7, or *ngona*, 4, or *lutoka* (5) *lunonona*, are generally used. For *bad health* the words *buala* (7) or *lutoka lubola*, are used.

HEALTHY, adj., [of] *bunonona*, 7; (of) *ngona*, 4; (of) *lutoka lunonona*, 5.

HEAP, n., (large pile), *iboma*, 8.

(small pile, handful), *iluini*, 8; *ibusha*, 8; *mbela*, 4.

up, pile one on top of the other, vt., *nyaingi*.

(be piled together, one on the top of the other), vi, *nyangama*.

together, gather together, vt., *kueki*.

HEAR, v., oka. The obj. of this verb is *dioi* or *lutota* etc., and not a preson; as, *tanoka dioi di bana*; *tanoka lutota lu bana*; *tonoka mboka atota bana*, etc.

each other, understand, v., *diokisha*.

[listen to], v., *okama*, *tshika mato*, 8 pl.

HEARER, n., *muoiki*, 1; *muoikimi*, 1.

HEARING, n., *mhuokala*, 4; *yoiki*, 9.

HEARKEN, v. (obey), *tomala*, *oka*, *imisha*, *kela* followed by *mboka* and *tota*.

[take heed, be warned], vi., *iha*; vt., *ihala*, *ihisha*.

HEARSAY, n., *nshosha*, 2; *ntshika*, 2.

HEART, n., *ntema*, 2.

lose, vi., *tshina*, *oka* with *buteta*, 7.

take, vt., *naingi* with *ntema*.

HEARTH, n., *ikongala* (8) *i tei*, 10 pl.

- HEARTLESS, adj., (of) nena, 2; (of) bukokata, 7; neg. of ela with i followed by muenga, 2.
- HEARTLESSNESS, n., ihetshi, 8; nena, 2; ibela, 8; bukokata, 7.
- HEAT, n., of fire, tei, 10, pl.; nshusha, 2.
 of sun, muanya, 2.
 of air or body, nyoka, 2.
 (rash on body), npf., ibela [9] i koka, 4.
 [closeness, lack of air], imbima, 9.
 vt., yesha,
 (be heated), vi., uya.
 [over, as cold food], vt., ohisha; v., ohata.
- HEATHEN, n. [country fellow], nkona, 1. Pl. bakona.
- HEAVEN, npf., buola bu Ntshemi.
 [firmament], dika, 6.
- HEAVENLY, adj. [of the firmament], (of) dika, 6.
- HEAVINESS, n., buditala, 7.
- HEAVY, Be, v., use ela with i followed by buditala, 7.
- HEDGE, n. (a fence made of dry brush), luhala, 5.
- HEED, vt. (obey), tomala. See Hearken.
 give h. to, v., okama, boka mato, 8 pl.
- HEEDLESS, adj. See Obstinate.
- HEEDLESSNESS, n., See Obstinacy.
- HEEL, npf., itshisha (8) i itami, 8.
- HEIFER, npf., mhudika 2 a nguemi, 3.
- HEIGHT, n., butadi, 7.
- HEIR, n., nkitshi, 1.
 (be heir to, inherit), vt., kita.
- HELL, n., ngena, 4. From the Greek, yeevva.
- HELMET, npf., luketa lu muanya.
- HELP, vt. (assist), asha.
- HEM, n., muna, 2, pl. mimuna; butshika, 7; moma, 2. Pl. mimoma.
- HEMP, n. (Indian), ibengi, 8.
- HEN npf., ngadi (1) a koka, 3.
- HENCE, adv. (from here), a wonyi.
 (therefore), See Gram. 368.
- HENCEFORTH. See Hereafter.
- HER, pers. pro. and poss. pro. See Him, also Gram. 98, Rem. 2, 118.
 119.
- HERALD, n. (messenger), nkentsha, 2; ishina, 9.
- HERB, n., iteta, 9.

- (edible), *bileshe*, 9 pl.
 tender, *ntshongantshonga*, 5.
- HERD, n., *ikueki*, 8.
- HERDSMAN, n., *mbaiki*, 1.
- HERE, adv, a *wonyi*.
 (here it is, etc.), use the particle *ka*. See Gram. 140, 141, 143.
 ("Here, take this !"), *ma!*.
- HEREAFTER, adv. ph., *shu ye a buosha*. According to sense the words
ntshi. (2), *season*; *ngona* (3), *moon*; may be used instead of *shu*, 5 pl.
- HERITAGE, n., *bukita*, 7; *biketa bi bukita*.
- HER, poss. pro. See *His*, also Gram., 118, 119.
- HERSELF, pers. pro. See *Himself*, also Gram., 98.
- HESITATE, v. (vacillate), *buntshama*, *ela* with *i* followed by *mitema mihe*.
- HEW. vt., *shonga*.
 down, fell, *shenga*.
- HEWER, n., *nshuengi*, 1; *nshengi*, 1.
- HICCUGH, n., *shokashoka*, 4.
- HIDE, vt., *shuei*.
 one's self, vi., *shoma*.
 n. [skin of animal], *hoka*, 4.
 [skin of person], *iyoha*, 8.
- HIDINGPLACE, n., *ishomala*, 8.
- HIGH. adj., *tadi*.
 on, a *dika*, 6.
 voice, nph., *dioi* [6] *dikeka*.
- HIGH PRIEST, nph., *kuma a batotshi ba Ntshemi*.
- HIGHWAY, nph., *mboka minena*, 4.
 (street), *muaka*, 2.
 robber, n., *btamidi*, 1.
- HIGHWAYMAN, n., *ntamidi*, 1; *ihuangata*, 9.
- HILL, n., *nkontsha*, 2.
 ant-, n., *ibuki*, 8; *ituka*, 8.
 down, a *ngela*, 4.
- HIM, pers. pro.,
- [1] As direct or indirect obj., use pro. infix *mu* before roots beginning with a vowel and *n* or *m*, according to the consonant, See Gram. 112-113 and Rem.
- [2] For the use with prepositions, See Gram. 100 and Rems.

HIMSELF, pers. pro.

[1] Compound Disjunctive form, ameta. See Gram. 105 - 108.

[2] When reflexive use the reflexive infix of the verb -di-. See Gram. 114. This construction may be employed as subj. or obj.

HIND LEG, n., lower part of, lukola, 5. Pl. mikola, 2.

upper part of, ibela, 8.

-part, ishaka, 8.

HINDER, vt., buntsha, basha, ungi.

[forbid], kinyi.

(be hindered), vi., buntshama, unga.

HINDERMOST, adv., a mbisha; lumoma.

be the, vph., ela lumoma.

HINDRANCE, n. [backbiting], buntshuengi, 7; lutena, 5.

[oppression], nena, 2; ihetshi, 8.

HIP, n., lukona, 5.

HIPPOTAMUS, n., nguhu, 3.

HIRE, ONE'S SELF, v., dibakata.

HIRELING, nph., muna [1] nguna [2] mu ileshina, 8.

HIS, poss., pro., ana.

HIT, vt., bola, kuma.

with arrow, kueta.

with fist, vph., bola induma, 9.

with knuckle, vph., bola ikokasha, 8.

with open hand, vph., bola lukasha, 5.

[shoot with gun], vt., bola.

[shoot with arrow], vt., boka.

HITHER, adv., a wonyi.

HITHER AND THITHER, a wonyi a wona.

HOARSE, BE, v., dioi [6] as subj. of kokama.

HOBGOBLIN, n., (apparition), muena, 2, pl. miena; bgesha, 2. Pl. minge-sha.

[corpse], nyu, 2. Pl. midiu.

HOE, n., ishu, 8.

handle of, muenya, 2.

put handle in, vt., tetshisha.

v., bentsha, shahala.

HOG, n. [wild], shoma, 3.

(domestic), ngulu, 3.

HOIST, vt., shenala, toma a dika.

HOLD, vt., ata, shuka,

out hand, shemi or shemala with luo.

HOLDEN, EYES, vph., ed'i tadi, 4.

HOLE, n., in ground, rat hole, etc., mbema, 4.

key-, nph., disha (6) di nshahi, 4.

make a, dig, vt., tshima.

(pierce through), vt., tonala, kueta.

through something, n., itonala, 8.

HOLIDAY, n. (market day), nkila, 2.

HOLINESS, n., busheka, 7.

HOLLOW, n. (in tree), muena, 2.

(low ground), ugidi, 4.

(deep valley), ibeki, 8.

HOLY, adj., sheka.

Spirit, See Spirit, Sacred.

HOLY SPIRIT, nph., Nyuma Ansheka. 1.

HOMAGE, pay to, vt. (praise), kaingi. See Honor.

HOME, n. (house), mbula, 4. Pl. Mambula, 8 pl.

at, a mbula, a buola.

(village), buola, 7.

at the, a buola.

HONEST, adj. (good), sheka, (of) inanga, 8.

(one not stealing), neg. of the habitual tense of *shena*, or the neg. of *ela* with *i* followed by buemi, 7.

HONESTY, n. (goodness), busheka, 7; inanga, 8.

HONEY, nph., buoi (7) bu ntshoi, 5 pl.

-comb, nph., kuemi (4) a ntshoi.

HONEY-BEE, n., luntshoi, 5.

HONEY-COMB, nph., kuemi (4) a ntshoi, 5 pl.

HONOR, vt. (obey), tomala, shoshama.

(praise), kaingi.

(worship), shemala.

(adore), hatsha, kekia, kaikia.

HONORABLE, adj. (great), nena, (of) hama, 4.

HOOF, n., hadi, 4.

HOOK, n., fish, iloha, 8,

HOP, vph., ena itoha or ikohakoha, 8.

(bounce, jump), v., toha.

n., (bounce, jump), ihota, 8; ikohakoha, 8.

HOPPING, n. (pounce), itoha, 8; ikohakoha, 8.

HOPE, vt., for, expect, lenala.

n., bulenala, 7; nenala, 2; ndenala, 4.

HORN, n., of goat, ox, sheep, etc., isheka, 8.

of deer, nshema, 2.

(for blowing), hunga, 4.

HORRIFY, vt., tshinyi, shishala.

(be horrified), vi., tshina, shisha, dita, bantsha with ntema (1)
as subj.

HORROR, n. [fear], buteta, 7.

HORSE, n., nyama, 3; huna, 3; kabala, 10.

HORSE-FLY, n., ishomala, 8.

HOSPITAL, n. (small house for women about to be confined), ikena, 8.

HOSPITALITY, BE GIVEN TO, vph., muka bata ba kana.

HOST, n. (crowd), ikueki, 8.

HOSTAGE, n., nkodidi, 1; ibona, 8.

HOSTILE, adj., (of) ibela, 8.

HOSTILITY, n., ibela, 8.

provoke to, vph., shedi ibela or kaha, 4.

HOT, adj., (of) tei, 10 pl.

be, vi., koka, iya tei.

be done, vi., uya.

make, vt., yesha, koiki.

HOURL, n. See Time.

HOUSE, n. mbula, 4. Pl. mambula, 8.

batten, ikaiki, 8.

door, ikuiki, 8.

(door-way), mboka.

-fly, tunga, 3.

(palm leaves for covering), busha, 5 pl.

partition, wall, ibena, 8.

post in walls, ikontsha, 8.

rafter, ilema, 8.

gable end of, shosha, 4.

ridge pole, nkama, 2.

roof, shama, 4.

room of, large, yoma, 4.

room of, small, tengi, 4.

side wall, ibena, 8.

space in front of door, nph., munya (2) mu mbula.

- to cover a, vph., boka shama a mbula.
 top of, shosha, 4.
 to tie the battens, vph., kakala shama a mbula.
- HOUSE-HOLD, n. See Tribe.
- HOUSE-HOLDER, nph., muna (1) mbula, 4.
- HOVER, v. (as hawk), lela a dika.
- How, interrogative adv., mbonyi? ke? mboka (indirect question).
 (in what way?), See Gram. 369.
 For use in indirect questions, see Gram. 424.
 many? mbadi-ke?
 much? buiki?. ke?
- HUBBUB, n., lutota 5.
- HUG, vph., buta or husha luhisha, 5.
 (go out to meet), vt., nyei, nyeya.
- HULL, n. (egg shell), hentsha, 4.
 of peanuts, etc., yosha, 9. Pl. biosha.
 vt. (as soft nuts), teta.
 (as hard nuts), bola.
 (as peas by beating), shola.
- HUMANE, adj., sheka, (of) muenga, 2; (of) inanga, 8.
- HUMANITY, n., buata, 7.
 (kindness), muenga, 2; inanga, 8; nyinga, 4 pl.
- HUMBLE, Be, vi., use neg. of dimuka; neg. of ela with i followed by buntshoka (7) or mhuoka (2) or buhuangata (7); oka; or ela with i followed by bushonya (7) or ntema (2) mu buola (7) or inanga, 8. (obey), v., tomala, beka.
 make, vt., kumisha, nyuengi.
- HUMID, Be, vi., kita; ela with i followed by hio, 4.
- HUMIDITY, n., hio, 4.
- HUMILIATE, vt., kumisha, nyuengi, okisha with bushonya, 7.
 be humiliated, vi., kuma, nyonga, oka with bushonya, 7.
- HUMILITY, n., bushonya, 7; inanga, 8; ibeki, 8.
- HUMOR, n., bad, kaha, 4.
 (happiness), nshasha, 2.
 (a joke), shemi, 4.
 be in good, vi., oka with nshasha, 2.
- HUMPBACED, Be, vi., ela with i followed by kuma, 4.
- HUNDRED, n., kama, 4.
- HUNDRED thousand, n., luntshuka, 5.
- HUNGER, n., ntshala, 4 pl.

HUNGRY, Be, v., ela with i followed by ntshala; oka with ntshala; shuma with ntshala (4 pl). as subject.

HUNT, v., for, shota.

with dogs, kintsha, benga bushonga, 7.

HUNTER, nph., nya (1) bushonga, 7; nshonga, 1; nkintshi (1) a nyama, 3.

HUNTING, n., bushonga, 7.

-net, buota, 7.

HURRICANE, nph. huinga (4) mbula, 3.

HURRIEDLY, adv., mbanga, buasha, wa wa.

HURRY v., use the required verb with mbanga or buasha or wa wa.

be in a, [fidgety], vi., kekeha.

up, make to do in a hurry, vt., nyangala or naingi with luena, 5
n., mbanga, 4; buasha, 7.

HURT, v. (ache), shuma.

[as stomach], vi., otola.

HUSBAND, n., numi, 1. Pl. banumi.

HUSBANDMAN, n., mbaiki, 1.

HUSH, vt., kinyi, kama.

(stop talking), vph., lemala lutota, 5.

HUSK, n., luasha, 5. Pl. kasha.

v. (as corn), bukala.

(as hard nuts), vt., bola.

(as soft nuts), teta.

(as peas), tenga, bola.

(as peas by beating), shola.

HYMN, n., luema, 5. Pl. ntshema.

HYPOCRICY, n., yonga, 9. Pl. bionga. See Lie.

HYPOCRITE, n., mbaingi, 1; mhutshi, 1; mhutshi a makusha (8 pl.); muna
[1], yonga, 9.

I

I, pers. pro.

(1) Simple Disjunctive Form, mimi. See Gram. 98, 99.

(2) Pro. prefix, na (la). See Gram. 109-112

(3) Compound Disjunctive Form, mimeta. See Gram. 105-108.

IDENTICAL, Be, v., ela with yelala or ihua imo or imotshi; as, mite mie
yelala or mie ihua imo, the sticks are identical.

(very), adv., koka. See Same.

- IDENTITY, *nph.*, *ihua imo*, 8.
- IDIOCY, *nph.*, *bubela bu ntshita*.
- IDIOM, *n.* (language, speech), *lutota*, 5; *ntotala*, 4.
- IDIOT, *nph.*, *mbela (1) ntshita*, 4.
- IDLE person, *n.*, *indena*, 9.
- IDLENESS, *n.*, *bundenana*, 7; *indena*, 9.
- IDOL, *nph.*, *ishaka (8) i nduemi*, 4. This is no idol worship among this people. The *ishaka i nduemi*, made in the image of a person, is supposed to be able to ward off certain evils, etc. There also many other *fetishes* and *mixtures* known as *nenga*, 2. Pl. *minenga*, lit. medicine. See Medicine.
 make an, *vt.*, *shonga*.
 make (as "medicine," fetish, etc.), *vph.*, *haka nenga*, 2.
- IDOLATRY, *nph.*, *minenga mi bukala*, 2 pl.
- IF, *sub. conj.*, *mbe*. See Gram. under Conditional Sentences, 406, 407.
- IGNITE, *vt.*, *tuma* or *baka* or *nami* with *tei*, 10 pl.
 by friction with sticks, *vph.*, *shiya lushiya*, 5.
- IGNORAMUS, *nph.*, *mbela (1) a ntshita*, 4.
- IGNORANCE, (stupidity), *nph.*, *bubela (7) bu ntshita*, 4.
- IGNORANT, *Be, vi.*, *bela* with *ntshita*, 4.
n. (fool), *yenyi*, 9. Pl. *benyi*.
v. (not to know), use *neg. of yeha*.
- ILL, *Be, v.* See Sick.
 treatment, *n.*, *nena*, 2; *ihetshi*, 8.
 (wish ill to), *vph.*, *boka mbana (4) or kabala*, 10.
- ILLEGAL, the forbidden thing, *n.*, *ikina'* 9.
- ILLEGITIMATE child, *nph.*, *muana (1)' imbuemi*.
- ILLNESS, *buala*, 7; *shushudi*, 4.
- ILLTREAT, *vt.*, See Abuse.
- ILLUSTRATE, *vt.* (show), *shuntsha*.
 (measure), *edi*.
- ILLUSTRATION, *n.* (likeness, example), *ihua*, 8.
 (sign, copy, mark, etc.), *yingeta*, 9. Pl. *bingeta*.
 (fable, story), *nkona*, 2; *ntshika*, 2.
 (puzzle), *ishama*, 9.
- ILLUSTRIous, *adj.* (great), *nena*, (of) *hama*, 4.
- IMAGE, *n.* (stature), *ndoha*, 4. See Idol.
 (likeness), *ihua*, 8.

IMAGINATION, n. (thought), lukanya, 5.

(knowledge), buanyi, 7.

IMAGINE, vph., boka lukanya, 5.

IMBECILITY, nph., bubela (7) bu ntshita, 4.

IMBIBE, vt., onyo.

IMITATE, v., edi.

(mock), okala.

[do as another], See. Gram. 412.

IMMATURE child, (prematurely born), n., ishoihi, 8.

IMMEDIATELY, adv., ihontshi.

[not hesitate], vph., neg. of mana with shu, 5 pl.

IMMENSE, adj., nena.

IMMERSE, vt., numi.

IMMINENT, adj., use the Future Imminent tense of the verb.

IMMODEST, Be, v. (indecent), use neg. of ela with i followed by bushonya, 7.

(saucy), vph., use ela with i followed by buntshoka, 7; mhuoka, 2;

buhuangata, 7.

IMMODESTY, n., buntshoka, 7; mhuoka, 2; buhuangata, 7.

(slovenliness in dress, etc.), bushala, 7; nyetsha, 4.

(shame), bushonya, 7.

IMMORAL adj. (bad), be.

(adulterous), (of) shasha, 4; (of) buhuoka, 7.

IMMORALITY, n., buhuoka 7; mhuoka, 2; buhuangata, 7.

IMMORTAL, adj., [of] shu ikima or muanya nkima; luluna.

be, vi., neg. of owa.

(metempsychosis), n., nshanga, 2.

IMMOVABLE, Be, vi., shukata, nangata.

IMMURE, vph., boka a mbula a hio, 4.

IMPAIR, vt., ona, nyuengi.

(be impaired), vi., ontsha, nyonga, yo, shinga.

IMPATIENCE, n., nshokashoka, 2.

IMPATIENT, Be, vi. [restless], kekeha, ela with i followed by nshokashoka.

IMPEDE, vt. [cause to fail, hinder], buntsha, kinyi, dasha.

IMPEDIMENT, n., in speech, stuttering, ikokama, 8.

have, to stutter, vph., ela with i followed by ikokama.

IMPEND, v., use Future Imminent tense of the verb iya.

IMPENITENT, adj., (of) ntema (2) munonona.

IMPERFECT, Be, vi., use neg. of forms under *Perfect*.

IMPERTINENCE, n., buntshoka, 7; ibiha, 8; buhuangata, 7; diasha, 6.
mhuoka, 2,

IMPERTINENT, adj., (of) buntshoka or ibiha or buhuangata or mhuoka.
be, vi., dimuka, ela with i followed by buntshoka, or ibiha, or mhuoka, or buhuangata; neg. of ela with i followed by bushonya or inanga.

IMPIOUS, adj. (bad), be.

IMPIETY, n. (badness), buhi, 7.

IMPLEMENT, nph., iketa (9) ikela i yina. See Note under Machine.
(tool), n., yongala, 9. Pl. biongala.

IMPLORE, vt. (beg), loma.

(entreat, beseech), onga.

IMPOLITE, Be, vi. See Impertinent.

IMPOLITENESS, n. See Impertinence.

IMPORTANCE, nph., ikama (8) inena.

IMPORTANT, adj. (great), nena.

IMPORTUNATE, adj., in begging, (of) luloma, 5.
(persevere), use the habitual tense of the verb, or the neg. of lei or lernala.

IMPOSSIBLE, Be, v., use neg. of forms given under Able. See Gram 208.

IMPOTENT, adj., (of) buola, 7.

be, vi. (weak), nyonga, yo.

IMPOVERISHED, vt., hisha or ingisha with ntana, 2.

IMPREGNATE, vt. [cause to conceive], tshika with diemi, 6.

IMPRISON, vph., boka or tshika a mbula [4] a hio, 4; boka a muata, 2.

IMPROVE, v., in health, convalesce, kita; to nshala, 2.

IMPUDENCE, n. See Impertinence.

IMPUDENT, adj. See Impertinent.

IMPURE, adj. [adulterous], (of) shasha [4] or buhuoka, 7.
[bad], adj., be.

IMPURITY, n. (adultery), shasha, 4; buhuoka, 7.

[badness], n., buhi, 7.

(trash), biketa, 9 pl.

IN, prep., a.

front, a buosha, 7; a bukosha, 7.

order that, use Purportive Mood.

the hand, a luo, 5. Pl. mio, 2.

the midst of, a hinga a, a ndenga a. See Midst.

the same place, a indodia imo or imotshi.

vain, ibalaka, nkuta.

The idea of *in* is often expressed in the verb root.

INADEQUATE, vi., use neg. of forms under Enough.

INATTENTIVE, Be, v., ungi with mato, 8 pl.; neg. of oka; buntshama.

be towards, vt., buntsha.

INCANTATION, do before fetish or charm, vt., shemala, kaingi.

INCAPABLE, Be, v., use neg. of yeha with mboka followed by the infinitive.

INCENSE, nph., biketa (9 ph.) bi shola (4) yu.

INCESSANTLY, adv. See Ceaselessly.

INCISE, vt. (carve), shonga.

INCISION, n. (cut in flesh), huota, 4.

INCITE, vt., us Applied and Causative Form of the verb.

a dog to bite, vph., shota hama (4) or munya, 2.

to hostility. vph., shedi ibela or kaha, 4.

INCLINE, vi., ongata, tengama; vt., uengi, shuangi.

against, vi., ekama; vt., eki.

INCLOSE, vt., ledi.

be inclosed, vi., lela.

INCOHERENTLY, speak, vph., tota bitototshi, 9 pl.

INCOME, n. (gain in trade), nteta, 2.

INCOMPETENT, Be, v., use neg. of constructions under Able. See Gram. 208.

INCOMPLETE, Be, vi., (not finished), use neg. of shila; vt., use neg. of mana.

INCORRECT, adj., use neg. of the verb with sheka, yelala or ihua (8) imo.

INCORRECTION, n. (perfection), busheka, 7.

INCREASE, vt. (enlarge, make to grow), nenyi, luemi.

(become large), vi., nena, loma.

in number or quantity, vt., boi, odi, ohisha; vi., ola, boya.

(lengthen by adding to), vt., onga; vi., ongama.

(lengthen by letting out, raising up or stretching), vt., odi.

[strengthen], vt., naingi; vi., nangata.

in size, swell, as foot, vi., ola; as stream, yola.

in stature, vi., ola.

in price, vt., odi, naingi followed by mbana (2); vi., ola.

with mbana [2] as subj.

INCUR, v., a debt, bala with ikama [8] or mbata, 4.

INDECENCY, n. See Immodesty.

INDECENT, adj. See Immodest.

INDEED, adv. [truly], ikakama, moma, koka.

INDIAN-CORN, n. See Corn

INDIAN-HEMP, n., ibengi, 8.

INDIA-RUBBER, n., ndenala, 4.

ball of, nph., ndoma [4] a ndenala.

INDICATE, vt. [show to], shuntsha.

(teach), laka.

(point out with finger) vph., shanga nema, 2. Pl. ndema.

INDIFFERENT, Be, v. See Inattentive.

INDIGNANT, See Angry.

INDIGNATION, n., kaha, 4.

INDISTINCTLY, adv., to see, use neg. of mona with busheka.

to hear, use neg. of oka with busheka.

to speak, use neg. of tota with busheka. See Stutter.

INDOLENCE, n., bundena, 7.

INDOLENT, adj., [of] bundena, 7.

person, n., indena, 9.

INDUCE, vt. [cause to accept], imishisha.

from doing, vt., buntsha.

INDUSTRIOUS, See Diligent.

INDUSTRY, n. [work], nguna, 2.

INFANCY, n. [childhood], buana, 7; bulenga, 7.

INFANT, n., muana, 1. See Child.

INFERIOR, adj. (worthless), (of) bukala, 7; ihuona i (9) followed by the person or thing concerned; as, *ihuona i muota; bihuona bi bata*.

INFINITE, Be, v., use shama or leka with the necessary adj. or v.

INFIRM, adj., (of) buola, 7.

be, (weak), vi., nyonga, yo.

INFIRMITY, n. (disease), buala, 7.

(sickness), shushudi, 4.

(weakness), buola, 7.

INFLATE, vt., yosha.

(be inflated), vi., yola.

INFLEXIBLE, see Bendable.

INFLUENCE, vt., imishisha.

(greatness), n., bunena, 7.

(strength), bunonona, 7.

(power), kama, 4.

have with one, vph., ela with i followed by iya isheka (8) a bola muota, 1.

INFLUENTIAL, adj., nena.

(famous), mhuoha.

be, vi., huoha.

INFORM, vt. (teach), laka, luengi, yehisha, ekisha.

(tell to), losha.

(warn), ihala, ihisha.

INFORMATION, n. (news), nshosha, 2; ntshika, 2.

(word), dioi, 6. Pl. moi.

INGENIOUS, adj., (of) buanyi, 7.

INGENIOUSNESS, n., buanyi, 7.

INGENUITY, n., buanyi, 7.

INGRATITUDE, n. See Impudence.

INHABIT, v., ala a.

INHABITANT, n., nshi (1) or muna (1) followed by name of the place.

INHALE, (drawing in the breath), vph., kuntsha nshusha, 2.

INHERIT, vt., kita.

INHERITANCE, n., bukita, 7; biketa bi bukita.

INHERITOR, n., nkitshi, 1.

INHUMAN, adj. (unkind), [of] nena, 2; [of] ihetshi, 8; [of] ibela.

INHUMANITY, n., nena, 2; ibela, 8; ihetshi, 8.

INIQUITY, n., buhi, 7.

INJURE, vt. (accuse falsely), bangisha.

(do wrong to), kesha buhi.

(corrupt, make to go bad), ona.

INJUSTICE, n. (dishonesty), buemi, 7.

INK, nph., mashi [8pl.] ma nduemi ma mikana, 2 pl.

INN, nph., mbula ambeta maka bonyambanga.

INNOCENT, Be, vi [acquitted], shu.

pronounce, vt., shui.

INNUMERABLE, adj., use neg. of mona or yeha with mboka abala.

INQUIRE, vt., ula.

about, into, kakalahala.

INQUISITIVE, Be, vph., shama mula, 2.

INQUISITIVENESS, n., mula, 2.

INSANE, Be, vph., bela ntshita, 4.

INSANITY, n., ntshita, 4; bubela (7) bu ntshita.

INSECT, n. (generic), yungala, 9. Pl. biungala.

INSENSIBILITY, n. (from blow or fall), shiya, 4

[spasm], isheshala, 8.

INSENSIBLE, Be, v. (from blow or fall), owa with shiya, 4.

(from spasm), owa with isheshala, 8.

[not to feel], neg. of oka.

(not to know), neg. of yeha.

INSERT, vt., ingisha a.

INSIDE, n., ngata, 4.

prep, in, a.

(on or in the inside), a ngata.

INSIPID, Be, v. [without seasoning], ela with hio hio, 4.

INSIPIDITY, n., hio or hio hio, 4.

INSNARE, vt. [entrap], kotscha. See Entrap.

INSOLENCE, n. See Impertinent.

INSPECT, vt. [look at, examine], mona, lena.

INSPECTOR, n., muonyi, 1; nenyi, 1. Pl. balenyi.

INSTANTLY, adv., ihontshi.

INSURRECTION, nph., bubela [7] bu ntshita, 4.

INSTIGATE, vt., use Causative Form of the verb.

[entice or urge to fight], shengisha.

[incite to hostility], shedi with ibela, 8.

INSTRUCT, vt., [show teach], laka, shuntsha, longa, luengi, losha, ekisha.

[be instructed], vi., eka.

INSTRUCTION, n., ilonga, 8.

INSTRUCTOR, n., naiki, 1. Pl. balaiki.

INSTRUMENT, n. There are various kinds of musical instruments. Some of the more common are as follows:

lukuemi, 5.

ngoma, 4.

iluemi, 8.

nkodi, 4.

nshema, 2.

yantsha, 9.

ngonga, 4.

play on, vt., beta.

[as drum, beat], boka.

[as whistle, blow], boka.

[tune instrument], koma.

INSUBORDINATE, adj., [of] bubedi, 7; (of) buomidi, 7.

person, n., mbedi, 1.

INSUBORDINATION, n., buomidi, 7; bubedi, 7.

INSUFFICIENT, Be, v., use neg. of constructions under Enough.

INSULT, vt., shemala, tona.

with lips, v., betsha.

n., butona. 7; mishinga, 2 pl.

INTACT, adj. (whole), kima, or the noun followed by the noun ibonaka (8); as,

iketa' ibonaka; biketa bi mabonaka.

INTEGRITY, n. (goodness), busheka, 7.

INTELLECT, n., buanyi, 7.

(thought), lukanya, 5.

INTELLECTUAL, adj., (of) buanyi, 7.

person, n., muanyi, 1.

INTEND, v., tshika followed by the past perfect indefinite tense; as,
tshika lamanena, I intend to go.

INTENTLY, look, vph., lena or mona shululu. See Steadfastly.

INTER, vt., lei or leya.

INTERCEDE, vt., for, tosha, tohisha, komisha.

INTERCESSOR, n., ntotshi, 1; nkoimi, 1.

INTERCOURSE, have with one another in journeying, v., diyena.

have sexual with, vt., shela, osha, kula, shom i, betama i. See
Co-habit.

INTERDICT, vt. (as food, etc.), kina.

(the thing interdicted), n., ikina, 8.

n., nkana, 2.

INTEREST, n. (affair), ikama, 8; ishunga, 8.

(gain in trade), nteta, 2.

(to gain in trade), vph., odi nteta.

(small amount given to complete trade), n., koihi, 4.

pay, vph., tshika nteta or koihi; or iketa yekidi a dika.

INTERFERE with, vt., buntsha, ungi.

INTERIOR, n., ngata, 4.

INTERMARRY, vt., dituimisha.

INTERMEDIARY, n., in marriage, toma, 1.

INTERMINGLE, vt., tuhala, bodi, ingisha, kueki; vi., tuhidi, bolama, koka-
ma.

INTERNAL, adj., (of) ngata, 4.

INTERPRETER, nph., nkadidi or nshakidi (1) a makama, 8 pl.

INTERPRET, vt., shakala.

(translate), vph., kalala lutota, 5.

- INTERPRETATION, n., nshakala, 4; ntshehala, 4; buyehala' 7.
- INTERROGATE, vt., ula.
- INTERRUPT, vt., buntsha, ungi.
(be interrupted), vi., buntshama, onga.
- INTERRUPTION, n., mbatala, 4; lutota, 5; mbuntshama, 4.
- INTERVENE, v. (come between), iya a ndenga, 4.
in fight or quarrel, shuka. See Elapse.
- INTESTINE, n., nsho, 2.
- INTIMIDATE, vt., tshinyi, okisha with buteta, 7.
- INTO, prep., a. See In.
- INTOXICATE, vph., bedi ntshita, 4. See Drunk.
- INTOXICATION, nph., bubela (7) bu ntshita, 4; bunyoi bu mana. See Drunk.
- INTRACTABLE, Be, vi., use neg. of tomala, or ela with i followed by bubedi, 7.
- INURE, vt. (accustom), laka, See Instruct.
- INVADÉ, vt. (pillage) shantsha.
- INVENT, vt. (create), anga, te'kela.
[make], kela.
- INVENTOR, n., nkedi, 1.
[creator]' muangi' 1.
- INVERT, vt., kalala.
- IVISIBILITY, n., the state of, itu, 8.
- INVISIBLE, Be, vi., use neg. of shola.
[a fetish that is said to make one invisible), nph., nenga (2) mu itu; 8.
to become at will, vi., huma.
- INVOKE, vt. (call), bekela.
(implore), onga.
(praise), kaingi.
(worship), shemala.
(adore), hatsha, kaikia, kekia.
(yearn after) ahala.
- INVULNERABILITY, n., ishunyi, 8.
- INVULNERABLE, Be, v., ela with i followed by ishunyi, 8.
- IRE, n., kaha, 4; ibela, 8.
- IRON, n., lubola, 5.
clothes, vt., bunala.
(laundry), n., mbunala, 4.

ore, n., tola, 5 pl.

[gold, brass copper, etc), lubola lukengala, 5.

IRREVERENCE, n. See Impertinence.

IRREVERENT. See Impertinent.

IRRITABLE, Be, v., oka with kaha, 4; ela with i followed by kaha, 4. See Restless.

IRRITATE, vt., okisha with kaha, 4; hitshi ikuna, 8.

Is. See Be.

ISLAND, n., ishenga, 8.

ISSUE, a decree, vph., losha with dioi (6) or nhentshi, 2.

(come out) vi., to.

n. (offspring), muana, 1.

It, pers. pro. The agreement must be made with the class of the noun to which the pronoun refers.

(1) Simple Disjunctive Forms. See Gram. 98, 99.

(2) Compound Disjunctive Forms. See Gram. 105-108.

(3) Conjunctive Forms:

(a) As prefixes, see Gram. 109-111.

(b) As infixes. see Gram. 112-113.

(4) The use with prepositions. See Gram. 99, (c), 100.

ITCH, vph., lama bionga, 9 pl.

n., bionga, 9 pl.

ITINERATE, vph. ena abunga; ena a luena, 5.

ITS, poss. pro. See Gram. 119

ITSELF, pers. pro.

(1) Compound Disjunctive Forms. See Gram. 105-108.

Note that the agreement must be made with the class of noun to which the pronoun refers.

(2) If reflexive use the reflexive infix of verb, -di- See Gram. 114.

This form may be employed as subj. or obj.

(by itself, to itself, separately, yikala yikala; as, *tshika mite yikala yikala*, put the sticks each one to itself.

IVORY, n., muonga, 2.

J

JABBER, vph., tota itototshi, 9.

JACKAL, n., mbola, 3.

JADE, be tired, vi., lei, yo, nyonga.

JAIL, nph., mubula (4) a hio, 4.

JAILOR, *nph.*, Kuma (1) or mbaiki (1) a mbula (4) a hio, 4.

JAM, *n.*, Shama (Eng.) 4.

JANUARY, *n.*, yanyuele, Eng.

JAR, *n.*, ibonga, 8.

JARGON, *n.*, itototshi, 9.

JAW, *n.*, lower, lubanga, 5.

JEALOUS, *adj.*, (of) hala, 5 pl.

JEALOUSY, *n.*, hala, 5 pl.

(hatred), buhisha, 7; ibela, 8.

JEOPARDY, *be in*, *vph.*, tshik'o or wela **ko**.

JEER, *vt.*, shei.

JESUS, *n.*, Yishu.

JEW, *n.*, nyuda, 1; nshi (1) Yuda.

JEWEL, *n.*, (ornament), inama, 9.

JEWELRY, *n.* (ornaments), binama, 9 pl.

JIGGER, *n.*, ilebela, 8.

JOIN, *v.* (as streams, paths, etc.), kishala.

(become one of a company or group), ingala, tuhidi, kokama.

(be near to so as to touch), *vi.*, bakata.

vt. (assemble, collect), tuhala, kueki.

together, put close together so as to touch), baka, shemi.

to, lengthen by adding to, onga,

JOINT, *n.*, ntshongala, 4.

be out of, *vi.*, toka, tengama.

JOKE, *vt.*, boka with shemi.

n., shemi, 4.

JOT, *n.*, kabadi, 10.

JOURNEY, *n.* luena, 5.

go on a, *vph.*, ena a luena.

long, malaka matadi, 8 pl.

short, malaka makuya, 8 pl.

JOY, *n.*, nshasha, 2.

JOYFUL, *Be*, *vph.*, oka nshasha, 2; ela with **i** followed by nshasha.

See Happy.

JOYLESS, *Be*, *vi.*, kutama.

JUDGE, *nph.*, nkoimi (1) 'makama, 8 pl. See Lawyer.

v., koma, tohala.

for, *vt.*, komisha, tohisha.

(decide a case), *vt.*, shamala.

for, *vt.*, shamisha.

- JUDGMENT, n. (curse, damnation), mbana, 4; kabala, 10.
 pronounce, vt., shamala, koma or basha with makama, 8 pl.
 (trial), n., makama, 8 pl.; malanga, 8 pl.; ntohisha, 4.
 (wisdom), buanyi, 7.
- JUG, n., ibonga, 8.
- JUICE, n., mashi, 8 pl.
- JULY, n., Yulai (Eng).
- JUMP, v., shona.
 (as flea or frog), vi., toha.
 n., itoha, 8.
- JUNCTION, n. (in streams or paths), ishishala, 8.
- JUNGLE, n., buanya, 7.
- JUNIOR, n. (younger brother or sister, the younger person) muakidi, 1.
 (child about ten or twelve), itutuimi, 9.
 (young person, male or female), mu '(1) ilenga, 9. Pl.
 ba bilenga.
- JUST, adv. (to have done), use the verb tshika with pres. part.
 adj., sheka. See Honest
- JUSTICE, n. (goodness), busheka; 7; buelama, 7; inanga, 8; makama
 masheka, 8 pl.
- JUSTIFIED, Be, vi. (be acquitted), shu.
- JUSTIFY, vt., shui.
- JUVENILE, n. See Junior, Youth.
- JUVENILITY, n., bulenga, 7. See Youthhood.

K

- KEEP, v., awake, shongama, betama, ishongama, 8.
 doing, use habitual tense of verb.
 (feed), vt., leshe.
 for shukisha, tshikisha.
 from, abstain, bela, kina.
 (save), shuka, bei.
 silence, vph., lemala lutota, 5; tosha hola.
 (watch, guard), vt., baka.
 an eye on, watch, vt., omaka.
- KEEPER, n., mbaiki, 1; nshuki, 1; nshukishi, 1; mbaiki'mboka, 4; mua
 n'a hanga (4), mboka.
- KEEPSAKE, n., yingeta, 9.

KERNEL, n., germ of, mena, 2. Pl. mimena.

KEROSENE n., mhitolo (Eng.), 4.

KETTLE, hoki or hoiki, 4.

KEY, nph., muana (1) a nshahi, 4.

KEY-HOLE, nph., disha (6) di nshahi, 4.

KICK, vt., tua, bola with itami, 8.

KID, nph. muana (1) a kamidi, 3.

KIDNEY, n., nyidina, 2. Pl. minyidina.

KILL, vt., diaka.

(by hanging), shima.

KILLER, n., nyeki, 1. Pl. badieki.

KILO, n., nkila (French), 4.

KIN, nph., muan'a mai, 1. Pl. bana ba mai. See Relative.

KIND, n., of the same. There are various methods of expressing this idea:

(1) By the use of *ela* with *ihua imo* or *motshi* or *yelala*; as, *mite mie ihua imotshi* or *yelala*, the sticks are of the same kind.

(2) By the words *muna* or *yelala*.

(3) By the ph. *mu'in'ana*

of different, use neg. of constructions given above.

(of one kind . . . of another kind), *ihua yekidi . . . ihua yekidi*.

(what kind of?), *ke?* See Gram. 156.

adj. (gentle), (of) *inanga*, 8.

(good), *sheka*, (of) *muenga*, 2.

KINDLE, vt., *tema*.

KINDLING-WOOD, n., *nshakala*, 2; *kambabentsha*, 10; *lumbabentsha*, 5.

KINDLY, adv., *busheka*.

KINDNESS, n. (love, mercy, pity), *muenga*, 2; *nyinga*, 4 pl.

(gentleness, peacefulness), *inanga*, 8.

KINDRED, nph., use such constructions as, *muan'a mai*, 1; *mu'iy'ita*, 1.

Pl. *bana ba mai*; *bana b'iy'ita*.

KING, n., *nyimi*, 1.

(chief), *kuma*, 1.

KINGDOM, n., *bunyimi*, 7. See Country, World.

of heaven, nph., *bunyimi bu dika*.

(district), *nunga*, 2. Pl. *minunga*.

KINGSHIP, n., bunyimi, 7.

KINSMAN, n. See Kindred. (chiefship), buma, 7; bukuma, 7.

KISS, vt., nyuta. See Gram 111, Rem. 3.

KITCHEN, nph., mbula (4)'ilama, 8.

KITTEN, nph., muana (1) a nshodi, 3. See Cat.

KNEE, n., iyongidi, 8.

KNEEL, vph., kueta mayongidi a shina, 4.

KNIFE, n., (matchet), mbama, 2.

(worn in belt), ikula, 8.

(long dagger like), ngadihi, 4.

(small, as table or pocket knife), nshinambo, 2.

handle of, mueyi, 2.

sheath for (large war knife), luhaha, 5; ngodiha, 2.

KNIT, the brow, vph., kana lukiki, 5.

KNOCK, vt. (beat), bola.

(beat, as drum), beta.

(beat out, as dust, tap, as on door), kuma.

KNOT, n. (hard, or a knot on body or wood), ikuha, 8.

fancy, ishosha, 8.

loose, nph., ikuha (7) i kongala, 4.

(made by tying two pieces of cord, etc. together), yangala, 9.

tie a, vt., kana.

untie a, tungala.

KNOW, v., yeha.

(hear, feel, understand, perceive), oka.

(not to know, fail to recognize a person, forget the name), vt., dima;

as, *tamabadima*, we do not recognize or know them.

(unhide), vt., sholala, shakala.

(not to know the way, be lost, wander), v., tungala, dima

with mboka, 4.

(make known, as dream), vt., shakala.

KNOWLEDGE, n., buanyi, 7.

KNUCKLE, nph., ntshongala (4) a ndema, 2 pl. Sing. nema.

(knuckles ready for striking blow), kuemi, 4.

strike with the, vt. bola with kuemi.

KOLA-NUT, n., lukola, 5.

KUDOS, n. (fame, news, report), nshosha, 2; ntshika, 2.

(glory, power), hama, 4. See Glory.

L

LABOR, n., nguna, 2, pl. minguna; ishola, 8.

[work at] vt., shola or shola ishola.

There is no special word to express the general idea of *to labor* as in the English. The verb *kela* with *nguna* expresses the idea to some extent, however, each form of labor has its verb to express it; as, *shahala*, work with the hoe; *shola ishola*, to work at building; *hika*, to set up, as house or sticks in the ground; etc.

LABORER, nph., muna (1) nguna, 2. Pl. minguna.

[craftsman], muina, 1.

LACE, n. See Embroidery.

LACK, v., shala, neg. of *ela* with *i*; as, *kaba i bishima*, they lack food.

LAD, nph., ile (9) nunga, 1. Pl. bile balunga. See Youth.

LADDER, nph., mbana (4) a budika, 7.

LAKE, n., idiha, 8.

LAMB, nph., muana (1) a hanga, 3.

LAME, Be, vi., hakata, tumala. See Limp.

person, unable to walk, n., ituimi, 9.

become, vph., *to butuimi*, 7.

walk, vph., *ena ahakatshi* or *atumidi* or *abokidi*.

LAMENESS, n, butuimi, 7.

LAMENT, v. [cry], lela, or leila.

LAMENTATION. n., ilela, 9.

LAMP, n. (torch), mbona, 2.

LANCE, n. (spear), ikonga, 8. See Knife.

vt., [pierce], kueta.

LAND, n. [earth], mana, 8 pl. See Earth.

v., *emata a nkola* (2) *mu luosha* (5) or *ntshala*, 4.

LANDING, n. See Ferry.

LANGUAGE, n., lutota, 5.

LANGUID, Be, vi., nyonga, lei, yo, *ela* with *i* followed by *buola buola*, 7.

LAP, vt. (as dog), lenga.

nph., mabela, 8 pl.

LAPSE, v. (as time), eta, ola, shila.

LARD, n., muta, 2. Pl. miuta.

LARDER, n., itanga, 8.

- LARGE, adj., nena.
- LARGENESS, n., bunena, 7.
- LASCIVIOUSNESS, n. (adultery), shasha, 4; buhuoka, 7; bundoi, 7.
- LASCIVIOUS, adj. (adulterous), [of] shasha (4); (of) buhuoka (7); ela with i followed by shasha or buhuoka.
- LASH, vt. (whip), bola.
n., eye-, Lukuengi (5), lu disha, 6.
- LASS, nph., ile [8] ngata, l. Pl. bile bata.
- LAST, adj., (of) lumoma; a mbisha.
n. [everything, nothing left, no more, all], tuna, 4.
v. (be finished, exhausted), shila.
born child, n., butuna, 7; bushula, 7.
- LATCH, n., nshahi, 4.
vt, boka with nshahi.
[shut], dihi; vi., dihata.
(tie), vt., kana
- LATE, Be, v., ela with a mbisha, 4.
(behind), vph., shala a mbisha.
come, vph., iya a mbisha.
(long time), nph., shui (5 pl.) i buiki, 7.
- LATER, on, adv. ph., mbala'hena.
- LATH n., ikaki, 8.
- LAUD, vt., (praise), kaingi. See Adore.
- LAUGH, v., shei.
- LAUGHABLE, Be, v. (causing laughter), sheisha.
- LAUGHTER, n., isheisha, 8.
(giggling), ishenga, 8.
vt., produce, sheisha.
- LAVER, n., ikinga (8) i oka mashi, 8 pl.; iyokala, 8.
- LAW, n. (custom), ishama, 9; ikelala, 9.
(commandment), nkentshi, 2.
establish a, vph., boka ikina (9) or nkentshi.
(prohibition), ikina, 9.
- LAWFUL, Be, v. (not prohibited), neg of ela with a ikina, 9; as, *kua ikina*, it is lawful.
(good, right), adj., sheka.
- LAWYER, n., mbinga, 1; mbami, 1; nyehi (1) or nkoimi (1) makama, 8 pl.
(policeman, leader in battle), iyola, 8. See Judge.
- LAY, vt., blame to falsely, bangisha.
aside, put away, lona, bei, baya.

- crosswise, keki; vi., kekama.
 down, vt., bei or beya.
 egg, vph., boka ikela, 8.
 head on pillow, vph., tshika ntshue a mbomaka, 2.
 hold of vt., ata.
 one on the top of the other, pile, vt., nyaingi.
 over, cover, vt., dihi.
 waste, vt., shantsha.
- LAYING ASIDE, n., bumbeya, 7; bumbei, 7; mbeya, 4; mbei, 4; ndonala, 4.
 LAZILY, adv., buola buola.
 LAZINESS, n., bundena, 7; buyoya, 7.
 LAZY PERSON, indena, 9; muna(1) bundena, 7:
 adj., (of) bundena.
- LEAD, vt., a tune, tetsha or toma luema, 5.
 astray, entice, vph., laka ikama [8] ibe.
 (go before), vph., ena a buosha, 7.
 [show the way], vt., lonala; laka or shuntsha with mboka, 4.
 (show the wrong way), vt., ungi, buntsha, oingi.
- LEADER, n. (guide), ndonganshala, 1; nonadi, 1. Pl. balonadi.
 of tune, nph., ntetshi (1) or ntoimi (1) a luema, 5.
 of dance, n., bulama, 7.
- LEAD-PENCIL, nph., nte (2) mu nkana, 2.
- LEAF, n., of book or tree, luasha, 5. Pl. kasha.
 dry, lundala, 5.
 of cassava, inuta, 8.
 of palm, lubusha, 5.
 of peas, buasha, 7.
- vi. put forth, bud, mena.
 shed, toka.
 (wide leaf of plant used in building small houses), n., iheta, 8.
 new, of palm, n., ntshima, 2.
- LEAK, n. (crack), muasha, 2
 (a tear), itonala, 8.
 spring a, vph., to muasha.
- LEAN, BE, vi., shinga.
 person, n., yona, 9. Pl. biona.
 become, vi., shinga.
 forward, vi., hulama; vt., hudi.
 on, against, vt., aka,
 upon, ekama.

over, not straight, vi., tengama; vt., tengi.

upon, recline upon, vt., ekama.

LEANNESS, n., yona, 9. Pl. biona.

LEAP, vi., shona, See Jump.

LEARN, vi., eka.

(be accustomed to), ekala.

LEARNED, adj., (of) buanyi, 7.

person, n., muanyi, 1.

LEARNER, n. (pupil), mueki, 1. Pl. beki.

LEARNING, n., buanyi, 7.

LEATHER, n. (skin of animal), huoka, 4.

LEAVE, vt., behind, shola.

(bequeath) vph., eka bukita, 7.

(go), vi., ena, to.

off, stop, v., lemala.

for, vt., shedi.

(permission). See Permission.

LEAVEN, n., luehena (Eng.), 5; yishita [Eng.], 4.

LECHEROUS, adj. (adulterous), (of) shasha, 4; of) buhuoka, 7.

LECHEROUSNESS, n., n., shasha, 4; buhuoka, 7.

LEACH, n., mushundu, 2.

LEFT, Be, vi., shala.

hand, nph., luo l'i kosha

-handed person, nph., muna [1] a luo l'i kosha.

LEFT-HANDED PERSON. See Left.

LEG, calf of, nph., ihuma [8] i lukola, 5.

front, arm, luo, 5. Pl. mio.

hind, lower part, muona (2) mu lukola.

hind, upper part, ibela, 8.

of table, chair, etc., itami, 8.

LEGACY, n., bukita, 7; biketa [9 pl.] bi bukita.

LEGEND, n., nkona, 2; ntshika, 2.

LEND, vt., shuemi.

LENDER, n., nshuemi, 1.

LENGTH, n., butadi, 7; ngangala, 2.

LENGTHEN, vt. [by adding on a piece], onga. See Increase.

LEOPARD, n., koya, 3.

LEPER, nph., muna [1] lunduemi, 5. See Leprosy.

LEPROSY, n. This disease is not often found among the Bakuba. The

nearest thing to it is *lunduemi* which is a contagious venereal trouble which breaks out on the face and other parts of the body.

luehuosha (Eng.), 5.

LESS, grow, vi., shinga.

[go down, as swelling], vi., nyakama.

make, vt., shingi, nyaiki.

than. See Gram. 83, (f).

LESSEN, vt., shingi.

(take out a part, as of water in vessel), vt., tahala.

LESSON, n., dileshona [Eng.], 6.

LEST, sub. conj., use neg. of Purportive Mood. See Gram. 408, Rem.

LET. v., alone, lemala.

down, kumala, tolala, kusha or tola a shina, 4.

[give permission], See Permission.

[hortative imperative], See Gram. 215, [c].

one pass, vt., esha.

loose, vt., lemala, tungala. tei.

out [lend], vt. shuemi.

LETHARGY, n., bundena, 7.

LETTER, n., nkana, 2.

of alphabet, dileta (Eng.) 6.

LEVEL, Be, vi., lamata. See Smooth.

(be even), elama; ela with i followed by yelala.

(be flat), lamata; ela with i followed by nshen, 2.

vt. (flatten), lami buangala.

out, as dirt or hay, etc., alala.

LEVITY, n., ishesha, 8

(giggling), ishenga, 8.

LEWD, adj., (of) shasha, 4; (of) buhuoka, 7.

LEWDNESS, n., shasha, 4; buhuoka, 7.

LIAR, n., mbaingi, 1; mhutshi (1) a makusha, 8 pl.

LIBERAL person, nph., mueki (1) a biketa, 9 pl.

LIBERALITY, n., (gift, giving), shoma, 4; iyeyeki, 9; iyekala, 8.

LIBERATE, vt., lemala, tungala.

from slavery, vt., ontshala.

LIBERTY, Be at, v., use ela with bukala.

set at, vt., shangala.

be at, vi., shangama.

to give, vt., ontshala, tungala, lemala.

LICENTIOUS, adj. [adulterous], See Lewd.

LICENTIOUSNESS, See Lewdness.

LICK, vt., lenga.

n. a (blow), nkoma, 2.

LID, n., iha, 8.

(cover for food in pots), yasha, 9. Pl. biasha.

LIE, tell a, vph., bana or huta with makusha, 8 pl.

tell on one, vt., bangisha.

tell to one, huta, banga.

(cause to lie down), vt., beya, bei

down, vi., betama.

in wait for, vt., kongala.

on top of, vi., nyangama.

with in sexual intercourse, vt., osha, kula, shela, betama i, shoma i.

LIFE, n., muonya, 2.

[cause one to come to life], vt., hanyisha a iwa, 8.

come to [to consciousness], vi., hana.

raise to, vt., umala a iwa.

LIFT, vt. [pull up], tokala.

[be lifted up], vi., shangama.

up, raise, vt., shenala.

up, upon, vt., shaingi

up for, as upon the head, vt., shenyi.

[take up], vt., tola.

[pick up], vt., tota.

LIGHT, vt., a fire, tema or nami with tei, 10 pl.

(be lighted), vi., tema.

become, at dawn, vi., uya with butu as subject.

be, from fire or moon, vi., ngama.

in color, adj., (of) yema, 9. Pl. biema.

in weight, vi., shaka, shinga.

give, vi., tema.

persons, n., ntshueki, 1; (of) shosha, 4.

of fire, n., ishahusha, 8.

of moon or stars, n., muedi, 2.

of sun, n., muanya, 2.

(lamp, candle, torch), n., mbona, 4.

LIGHTEN, vt., weight, kokala with buditala 7.

(as lightning), vi., ngama.

- LIGHTNING, n., ntshetsha, 3.
the flashing of vi., ngama.
- LIGHT-HEARTED, Be, vi., (be merry), oka with nshasha, 2.
- LIGHTNESS, n., in weight, nshala, 2.
in color, shosha, 4; yema, 9. Pl. biema.
- LIKE, vt., muka.
(as adv. and sub. conj.), see Gram. 412.
be, vi., hanya, ela with i followed by ihua imo or imotshi or yelala.
each other, v., hanyisha.
be mate to, as one shoe or book is exactly like the other, v., tana.
(same), adj., -ntshi.
make, vt., hanyisha.
(measure, compare), vt., edi.
- LIKENESS, n., ihua, 8.
(shadow), ilumilumi, 8.
(sameness), ihua imo or imotshi, 8.
- LIKEWISE, adv., ngo, ngosha.
[also] kamotshi.
- LIMB, n. [branch], tama [4] a nte, 2.
of animal, hind leg, ilema, 9.
- LIME, n. [fruit], inoma, 8; dilala, 6.
- LIMP, v., hitshi, hakata, ena hakatshi or atumidi.
- LIMIT, n. [border], nkola, 2.
[destination], itolala, 8.
[dividing line], nela, 2. Pl. minela.
- LINE, n. [cord], nshuka, 2.
[be side by side], vi., ongama; vt., onga.
of descent, ilontsha, 8.
be in a, v., ela a muanga [2] or nshela [2] or luonga, 5.
put in a, vt., uengi; tshika a muanga or nshela or luonga.
stand in a, v., emata a muanga or nshela or luonga.
n. (row), muanga, 2; luonga, 5; nshela, 2.
- LINEN, n., linene [Eng.], 4.
- LION, n., ntambue, 3.
- LIMP, nph., iyoha [8] i munya, 2.
- LISTEN, vph., okama mato, 8 pl.
[understand], v., oka.
to, v., okama.
- LISTLESS, Be, vi., buntshama, neg. of oka.

be toward, vt., buntsha, kueki mato, 8 pl.

LISTENER, n., muoiki, 1.Pl. boiki.

LITTLE, adj., keka.

Often this idea is expressed by the diminutive prefixes (*kaeg tu*) of class X. For expressing a small quantity or a small amount of, see Gram. 54, Rem. 2.

become, vi., shinga.

LITTLE [continued].

make, vt., shingi

too, see Gram. 83, [b].

while, nph., itenya ikeka, 9.

LITTLENESS, n., bukeka, 7,

LIVE, vi., ala, tosha.

[be alive], vph., ela a shina, 4; ela with i followed by muonya, 2.

LIVER, n., ibadi, 8.

LIZARD, n., ngodidi, 2.

Lo, adv., yoha.

LOAD, n., buditala, 7. It is usually well to mention what the load is.

a boat, vt., tshika or ingisha, followed by *a*.

a gun, vt., shuemi.

LOAF, n., mama, 2. Pl. mimama.

LOAFER, n., yungala, 9. Pl. biungala.

LOAN, vt. shuemi.

LOATHE, v. (as food), leka with person loathing as obj.; as, *bishima bia-baleka*, they loathe the food.

LOCK, n., nshahi, 4; in'ana, 1. Pl. bin'ana.

key to, muana, 1.

vt., boka with nshahi.

LOCUST, n., iyaya, 8.

LOG, n., nte 2.

LOINS, gird up, vph., boka nama, 2. Pl. minama.

LONELINESS, n., yoya or yoi, 8.

LONG, adj, tadi.

ago, adv., kanyi, a bukosha, 7; a matetshala, 8 pl.; wala wala.

all day, kosha' ikokala.

all night, butu bukima, i butu i kosha.

become, vi., ola with butadi.

for, covet, vph., bola ntema, 2.

for, yearn after, v., ahala.

- how? use according to sense the words *shu*, *days*; *ngona*, *moon*; *mitshi*, seasons, followed by *mbadi ke*?
 how? *hueta ke*?
 full length, uncut, adj., *ngangala*.
 time, *shu*, *shu*, *shu*; *shu i buiki*; *mana shu*.
 Look, v., about from side to side, *kekeha*.
 after, care for, vt., *baka*.
 after for, vt., *shukisha*.
 around, vi., *eha*.
 down, vph., *lena a shina*, 4.
 (appear), see *Seem*.
 at, v., *mona*, *lena*.
 fixedly, vph., *mona* or *lena shululu*.
 for, to expect, vt., *lenala*.
 for, to seek, v., *shota*.
 like, to resemble, v., *hanya*, *hanyisha*, *ela* with *ihua imo*, 8.
 out, to be warned, v., *ihala*.
 out for, lie in wait, v., *kongala*.
 (yearn after), v., *ahala*.
 LOOKING-GLASS, n., *lumunya*, 5.
 LOOM, nph., *mbanga* (4) *mbala*, 4.
 shuttle of, n., *ngontsha*, 4.
 LOOP, n., *muantsha*, 2; *inshuka*, 8.
 LOOSE, get, vi., to
 become, unravel, vi., *shoma*.
 (get untied), vi., *tunga*.
 take, unravel, vt., *tungala*, *shomala*.
 let, vt., *tei*, *tungala*.
 make, not taut, vt., *kokala*, *yoi*.
 (be not taut), vi., *koka*, *yo*.
 LOOSEN, vt., see *Loose*.
 LCOT, vt., *shantsha*.
 LOQUACIOUS, Be, vph., *tota itototshi*, 9.
 LOQUACIOUSNESS, n., *itototshi*, 9.
 LOQUACITY, n., *itototshi*, 9.
 LORD, n. [chief], *kuma*, 1.
 (king), *nyimi*, 1.
 (God), *Ntshemi*, 1.
 LORE, n., folk, *nkona*, 2; *ntshika*, 2; *ishama*, 9.

LOSE, vt., dimisha.

(be lost) vi., dima.

one's wits, vi., tuhi.

a bet, vi., buaka.

at gambling, vi., owa, lei.

in trading, vt., ona.

[be lost in trading], vi., ontsha.

[be lost, wander], vi., ungala.

savor, vi., tuhi.

LOST, Be, vi., dima.

[not to know the way], vi., buntshama.

[wander], vi., ungala.

LOTS, n., shanga, 5 pl.; ntshuemi, 5 pl.

LOUD, adj., nonona.

speak, vph., tota bunonona.

LOUSE, n., shidi, 3.

kill a, vt., teha.

LOVE, vt., muka, oka with nyinga, 4 pl.

n., nyinga, 4 pl.

[pity, mercy], muenga, 2.

LOVELY, adj., sheka.

Low, adj. [short], kuya.

[bass voice], nph., ihonala [8] i dioi, 6.

[be short], vi., kokama.

[poor, thin], vt., ona, shoma.

speak, vi., nungisha.

LOWER, vt., kokala, kusha a shina, 4.

part of hind leg, nph., ihuma [8] i lukola, 5.

part of country, n., ngela, 4.

price, vt., kokala with mbana, 2.

voice, vt., kokala dioi, 6.

(to threaten rain), vi., idima.

LUCK, n., bad, iya ibe, 8.

good, buesha, 7; iya isheka, 8.

have good, vph., bola iya isheka.

have bad, vph., bola iya ibe.

LUCKY, see Fortunate.

LUDICROUS, Be, v. (producing laughter), shesha.

LUKEWARM, adj., (of) nshusha (2) mu tei, 10 pl.

as water, adj., (of) yoboha, 4.

LUKEWARMNESS, n., yoboha, 4; nshusha (2) mu tei, 10 pl.

LUMP, n., of earth, ibonga, 8.

of meat, huna, 4.

of bread, ngima, 2.

(grain of salt), iyedi, 8.

(swollen place, lump on body), itoha, 8.

LUNACY, nph., mbela (1) a ntshita, 4.

LUNG, n., ishasha, 9.

LURE, vt., (teach to do wrong), laka or shuntsha with ikama ibe, 8.
(tempt), vt., kotsha.

LURK, v. (lie in wait for), kongala.

LUST, n. (adultery), shasha, 4; buhuoka, 7.

(covetousness), nph., mbola (4) a ntema, 2.

LUSTFUL, adj. (adulterous), (of) shasha, 4; (of) buhuoka, 7.

be, vph. [man], muka bata, 1 pl.

(woman), muka balunga, 1 pl,

LUSTRE, n. (fame), nshosha, 2; ntshika, 2.

(glory, power, renown), hama, 4; bundoi, 7; bundoya, 7.

LYING, n., makusha, 8 pl.

LYRE, n. (stringed instrument), lukuemi, 5.

M

MACHINE, n. There is no specific name expressing the idea of a machine as we have in the English. There is the indefinite expression *iketa i'kela i'yina*, a thing with which to do.

MAD, adj. See Angry, Crazy.

MADAM, n., muamisha, 1.

MADMAN, nph., mbela (1) a ntshita 4.

(fool), yenyi, 1. Pl. benyi.

MADNESS, nph., bubela (7) bu ntshita, 4.

(foolishness), buenyi, 7.

(anger), kaha, 4.

MAGGOT, n., nkunya, 2.

MAGIC, n. (sleight-of-hand), ishama, 9. See Divination, Divine.

MAGICIAN, nph., muna (1) ishama, 9. See Diviner.

MAGNIFY, vt., (praise), kaingi. See Adore.

(open out, blossom), vi., hakata, tenga, bota.

(worship), vt., shemala.

(adore), vt., hatsha.

(yearn after), vt., ahala,

MAGNITUDE, n., bunena, 7.

MAID, npf., ile (9) ngata, 1. Pl. bile bata.

[unmarried woman], imbuemi, 9.

MAIDENHOOD, npf., bule buata, 7.

MAIZE, n. See Corn.

MAKE, vt., kela.

(appoint to office), vt., *eka* or *ingisha a* followed by the abstract name of the office.

ashamed, vt., *okisha* or *diaka* with *bushonya*, 7.

aware, vt., *ihala*, *ihisha*.

basket, mat, etc., *tunga*.

excuse, v., *leya*.

vt., basket, mat, etc., *tonga*.

bed, *lodi*.

(build, set up), *hika*. See Build.

(carve), vt., *shonga*.

(cause to do or be), use Causative Form of verb.

cloth, weave, vt., *bola* with *mbala*, 4.

false charge against, vt., *bangisha* with *nkala*.

(compel), use Causative Form of verb.

(create), vt., *anga*.

dirty, soil, vt., *ona*, *hitshi*.

disturbance, noise, vt., *tshika* with *lutota*, 5.

fire, vt., *tema* or *nami* with *tei*, 10 pl.

friendship, vt., *ata* with *bukidi*, 7.

fun of, v., *she*.

hole in ground, vt., *tshima*.

(transform), vt., *hisha*.

like, vt., (measure), *edi*. See Like.

medicine, charm, vt., *haka* with *nenga*, 2. Pl. *minenga*.

out of, with, use *i* with the necessary verb; *as*, *atonga buota i mi-shuka*, he made the net with strings.

pottery, vt., *boma*.

known, as dream, vt., *shakala*.

string, vt., *oto nshuka*, 2.

(cause to make known), vt., *shakisha*.

water, urinate, v., *nena* with *menya*, 8 pl.

known, unhide, vt., *sholala*.

MAKER, n., (doer), *nkedi*, 1.

(creator), n., *muangi*, 1.

MALADY, n., buala, 7, shushudi, 4.

MALAPERT, adj. See Impertinent.

MALE, n. (man), nunga. 1. Pl. balunga.

adj., [of] nunga.

MALEFACTOR, n., ihuangata, 9; mina (1) ibela, 8.

MALICE, n., ibela, 8; buhisha, 7.

MALICIOUS, adj., [of] bushisha, 7; [of] ibela, 8.

MALICIOUSNESS, n., buhisha, 7; ibela, 8.

MALT, vt., see Brew, Evaporate.

MALTREAT, vt. See Abuse.

MALTREATMENT, n., butonyi, 7; nena, 2; ihetshi, 8.

MAMMON, n. [wealth], budiya, 7; biketa, 9 pl.

MAN, n. [generic], muota, 1.

(male), nunga, 1. Pl. balunga.

(young), ile (9) nunga, 1. Pl. bile balunga.

(inhabitant), nshi, 1. Pl. bashi.

(one who owns or does a certain work), muna, (1) followed by the thing possessed or the work being done.

(young person, male or female), mu'(1) ilenga, 9. Pl. ba bilenga.

MANDATE, n., nkentsha, 2; dioi, 6.

MANGER, n., inyaka, 8.

MANAGE, vt. (as child), kama.

(control, admonish), vt., longa.

MANGO, n., inoma, 8; nshaho, 4.

MANHOOD, n., bulunga, 7.

(humanity), buata, 7.

(young), bule bulunga, 7.

MANIOC, n. (dried), bunana, 7.

(fresh), mhueha, 2.

(green, raw), nph., mhueha mu shaha, 4.

(undug, in the ground), mhueha mu dina, 6.

MANIS, n. (scaly ant-eater), nyonya, 3.

MANKIND, n., bata, 1 pl. Sing. muota.

MANLY, ACT, vph., kela bulunga, 7.

MANNER, n. (habit), ikelala, 9; ishama, 9.

(in this, thus), adv., ngo, ngosha, ihua ingo.

(customary action), use habitual tense of verb.

MANSION, n., mbula, 4. Pl. mambula, 8.

MANUMIT, vt., ontshala.

MANURE, n. (excrement), tahi, 10 pl.

MANY, adj., (of) buiki, 7.

how?, mbadi ke?

too, shama or leka with buiki.

MAR, vt., ona.

(be marred), vi., ontsha.

MARCH, n., luena, 5.

go on a, vph., ena a luena.

(the month), n., Malasha (Eng.), 4.

MARGIN, n. (border, nkola, 2.

(brim), muema, 2.

(dividing line), nela, 2. Pl. minela.

MARK, n. [dividing line], nela, 2. Pl. minela.

(made by anything dragged on ground), mbokala, 2. Pl. mimbokala.

[scar], iyoma [8] i huota, 4.

[sign], yingeta, 9.

[footprint], itami, 8; inyatala, 8; hadi, 4.

tribal, tatoo on face, isheshala, 8.

[tatoo on body], itenya, 8.

[make the tatoo mark], vph., bola isheshala or itenya.

v., bola, boka.

MARKET, n., imboma, 8.

day, nkila, 2.

(day before market), nph., ilaka ikuya, 8, lit. a short bed.

[several days before market], malaka matadi 8 pl., lit long beds.

[do marketing], vph., oto imboma.

hold a, vph., bala imboma.

MARRIAGE, n., bulantsha, 7.

[dowry given by groom to parents of bride], biketa bi bulantsha.

[pay the marriage dowry], vph., tshika biketa bi bulantsha.

-feast, nph., bishima bi bulantsha.

(intermediary), n., toma, 1.

give in, vt., tuimisha.

MARROW, n., buonga, 7.

MARRY, v., tuima. See Marriage.

MARSH, n., ibintsha, 8.

MARVEL, vi., kamala, ahala; vt., kamisha, ahisha.

MASH, vt. (crush between hands,) ama. See Crush, Grind.

down flat, nyaiki.

[grind between two stones], koka.

in mortar, vt., oto.

by rubbing with hands, ongidi.

MASK, n., muashamboi, 2; buoma, 7; pl. moma.

MASON, nph., muna tushola, Pl. bina tushola.

[head man], kuma, 1; kahita, 10.

MASTER, n. (chief), kuma, 1.

(king), nyimi, 1.

MASTICATE, vt., nyaiki. See Chew.

MAT, n. [artistic], ishasha, 8.

[ordinary], itoka, 8; inkongala, 8.

MATCH, n. [lucifer], tei. 10 pl. nte [2] mu tei.

(of the same kind, like), There are several methods of expressing this idea:

(1) By the word muna.

(2) By the ph. ihua imo or imotshi, 8.

(3) By the ph. mu'in'ana.

vi., hanya, hanyisha, elama.

vt. (compare), edi. See Like.

MATCHET, n., mbama, 2. Pl. mimbama.

MATE, n. (friend), nkidi, 1. See Match.

(be mate to, as shoe, book, etc.), vi., hanyisha.

MATERIAL, n. (thing), iketa, 9; yeya or yeyi, 4.

MATRIMONY, n., bulantsha, 7.

MATTER, n. (affair), ikama, 8; ishunga, 8.

no, kua ikama;

[pus], n., tunyi, 10 pl.

(what is the matter?), ke? ikama ke? mbonyi?.

MATURE, vi., loma.

[be ripe], vi., ela.

MAW, n., ikuna, 8.

MAY, see Permission.

[month], mai (Eng.).

MAYBE, adv., mbe.

ME, pers. pro.

(1) Simple Disjunctive, mimi. See Gram. 98,99.

[2] As direct object, use the pro. infix, n. See Gram. 109,113.

[3] With prepositions, See Gram. 99 (c), 100.

MEADOW, n., bushoihi, 7; bushohi, 7.

MEAL, n. (flour of any grain or of manioc), huhu, 4.

of peanuts, biyama, 9 pl.

[food], bishima, pl. of 9.

MEAN, v. [intend], use Future Imminent.

be, vph., ela with i followed by ya (7 buhi.

adj., be; [of] ibela, 8; [of] nena, 2; (of) ya buhi.

(of low birth), (of) bukala.

(stingy), (of) bukuta, 7.

MEANDER, vph., ena abunga.

MEANNESS, n., buhi, 7; ya buhi.

(enmity), ibela, 8.

(hatred), buhisha, 7.

(stinginess), bukuta, 7.

MEANS, n. (wealth), budiya, 7; biketa, 9 pl.

(by means of), i.

MEASURE, n. (implement for measuring), luedi, 5. Pl. ntshedi.

vt., edi, hika.

(be full measure), vi., elama, iya with yona.

n., mhuikala, 4.

MEASLES, n., ihukisha, 8.

[heat, rash on body], yoihi, 9. Pl. bioihi.

MEAT, n., nyua, 3; nshodi, 2.

fat, muta, 2.

lean, use neg. of ela with i followed by muta.

MECHANIC, n., muina, 1. Pl. bina.

MEDIATE, vt. [separate when fighting], shuka.

(deliver, save), shukisha, hanyisha.

MEDIATOR, n., nshuki, 1; nshukishi, 1; mhanyishi, 1; buntshela, 7.

MEDICINE, n., nenga, 2. Pl. minenga.

(liquid), bilomala, 9 pl.

(charm with which witches are tested), itoma, 8; bukanga, 7.

(for sprains or broken limbs), nonga, 2.

(magical charm supposed to cause death), nkala, 2.

for pleurisy, ikuetshi, 8.

(perform incantations before fetish), vt., shemala.

[destroy the power or influence of fetish], vt., diaka.

make, vph, haka nenga, 2.

(carve idol), vph., shonga ishaka (8) i nduemi (4).

maker of, mhaiki, 1.

maker of, for war, ilumi, 9.

(carver of image), nshuengi, 1. See Divine, Bewitch, Doctor.

MEDITATE, vph., boka lukanya, 5.

MEEK, Be, vi., tomala, beka, ela with i followed by inanga, 8.

MEEKNESS, n., inanga, 8; ibeki, 8.

MEET, vi. (assemble), kokama.

go to, to welcome, vt., nyei.

(meet and pass), homisha.

up with, shakala, homa.

(find, as door shut, find in path, etc.), vt., tana.

MEETING, n. (crowd), ikueki, 8.

[junction of paths or streams], ishishala, 8.

MELANCHOLY, Be, vi., kutama, tukama. See Sorrow, Sad.

(anxiety), n., buhuola, 7.

MELT, vi., shinga; vt., shingi.

(dissolve), vi., tuta.

MEMENTO, n., yingeta, 9. Pl. bingeta.

MEMORIAL, n., nkanala, 4.

MEMORY, n., buihidi, 7.

call to, vt., ihala; vi., iha.

MENACE, see Threaten.

MEND, vt., lodi.

[patch], vt., nami.

[patch], n., luona, 5. Pl. ntshona.

(be patched), vi., namata.

MENSES, have, vi, benama.

MENSTRUATE, vi., benama.

MENTION, v., lola, tota, tena.

to, vt., losha.

MERCHANT, nph., muenyi (1) a nganga, 4; ntoi (1) a nganga.

MERCIFUL, adj., (of) muenga, 2.

be to, vt., onga, eka or okisha with muenga.

MERCILESS, adj., (of) nena (2) or ihetshi (8) or ibela (8); neg. of ela with i followed by muenga, 2.

MERCY, n., muenga, 2.

give to, vph., eka muenga.

MERIT, v. (be fit), use ela with yona or busheka. See Like.

[be sufficient], vi., elama.

MERRIMENT, n. (happiness), nasha, 2.

MESS, n. (as made by child from stool), bukoihi, 7.

make a, vph., tshaka bukoihi.

MESSAGE, n., dioi, 6; nkentshi, 2; bukentshi, 7.

METAL, n. See Iron.

METEMPSYCHOSIS, n., nshanga 2. Pl. mishanga.

METEOR, n., muedi muntoka, 2.

METHOD, n., ishama, 9; ikelala, 9. See Manner.

METROPOLIS, n., nshenga, 2. See Capital.

MIDDAY, nph., itanga yela a ndenga.

MIDDLE, n., ndenga, 4.

MIDDLEMAN, n. (in arranging marriage), toma 1.

MIDNIGHT, nph., ndekandeka'butu.

MIDRIB, n., of palm frond, nkola, 2.

(hard, outside part of the midrib of the *shama*), ikalabantsha, 8

(hard, outside part of the midrib of the *ibona*), lubantsha, 5.

MIDST, n., hinga, 4; ndenga, 4. See Centre.

MIDWIFE, n., mbotshi, 1.

(perform the duty of), vt., botshi.

MIGHTY, adj., nena, (of) hama, 4. See Great.

MIGRATE, v. (go to another place, scatter), tshakala.

MILDEW, n., butoka, 7.

v., ata butoka.

MILK, mabela, 8 pl.

MILL, n. See Machine.

MILLEPED, n., kongala, 3.

MILLET, n., ishanga, 8.

MIMIC, vt., edi.

[imitate], vt., okala.

MINCE, vt. (as hash), shasha.

(be minced or worn out), vi., shashama.

MIND, n. (intellect), buanyi, 7.

(the will), ntema, 2.

call to, v., ihala.

change the, vph., kalala ntema.

never, kua ikama, 8; ala.

(obey), v., imisha, oka, longa, tomala, kela followed by mboka and the proper form of tota. See Gram. 412.

[guard, tend], v., baka.

MINE, poss. pro., emi.

MINGLE, vt. [mix], tuhala.

[run into each other, as streams or paths], bola.
 together, assemble, vt., kueki; vi., kokama.
 up together, stir, kalala, hutala.

MINISTER, n. [adviser, ambassador, friend, helper], ishina, 9.
 (evangelist), nph., ntshakidi or ntotshi (1) a Dioi (6) Di Ntshemi.
 (preacher), nph., ntotshi a ikama [8] or Dioi Di Ntshemi.
 vt., bakata. See Serve.
 (help), vt., asha.

MINT, n., iluluma, 8.

MINUTE, n., (a short time), hueta [4] mikeka, kua shu, 5 pl.
 adj., keka.

MIRACLE, nph., ikama (8) i'kamala.

MIRE, n., ibintsha or ibintshi, 8.
 up, vph., kohata ibintsha.

MIRROR, n., lumunya, 5.

MIRTH, n., isheisha, 8.

MISCARRY, vph., shohala muana, 1.

MISCHIEF, n. [meanness, badness], buhi, 7.

MISFORTUNE, n., iya, ibe, 8. See Luck.

MISGUIDE, vt., buntsha, ungi.

MISHAP, n., iya ibe, 8.

MISLEAD, vt., buntsha, ungi.

MISS, aim, vph., bola shubanga, bola bukala.
 (fail), vi, lei.

fire, not go off, vi., kesha.

[omit, not do as planned], vi, buntshama.

MISSIONARY, nph., ntotshi [1] a ikama (8) or Dioi Di Ntshemi.

MIST, n. fog, lubuengi, 5.

MISTAKE, make, v. (be caught when trying to escape), shaka.
 in counting, shaka with the things being counted as subj.
 (take the wrong path), v., shuhala.
 (be mistaken), vi., huya.

MISTRESS, n. (woman chief), kuma, 1.
 (mother). See Mother.
 (woman), See Woman.

MISTUSE, vt. See Abuse.

MITE, n., dikuta (6) or ikuta, 8.

MIX, up., tuhala. See Mingle.

MOAN, vph., to ngesha, 2.
 n., ngesha, 2.

MOCK, v., okala, edi.

MODE, n. custom, ishama, 9; ikelala, 9.

in this, thus, adv. ngo, ngosha, ihua i ngo.

MODEL, n., luedi, 5; yingeta, 9.

MODEST, Be, vph., oka bushonya, 7; ela with i followed by bushonya or buteta (7) or inanga, 8; neg. of dimuka or neg. of ela with i followed by mhuoka (2) or buhuangata, 7.

MODESTY, n., inanga, 8; bushonya, 7.

MOIST, adj. See Damp.

MOISTEN, vt. See Dampen.

MOISTURE, n., hio, 4.

MOMENT, n. See Minute.

MONDAY, nph., lushu (5) lunto Lumingu.

MONEY, n. (coin), mhalata, 4.

MONKEY, n. There is no generic word for monkey. There are various kinds; as, kema, 3; ndonga, 3; ngila, 3; hunga 3; ibuka, 8.

MONTH, n. (moon), ngona, 3.

MOON, n., ngona, 3.

the appearing of, vi., bala.

be full, vph., denga ibonaka, 8.

shining of the, vi. ngama.

waning of, vi., ona.

waxing of, vi., nena.

MOONLIGHT, n., muedi, 2.

MOPE, vi. (feel bad), kutama, tukama.

MORBID, Be, vi., kutama. See Sad.

MORE, adj. (other), ekidi.

adv. To express the Comparative Degree of adverbs and adjectives, use the verbs *leka*, *lekisha* or *shama*. See Gram. 82.

MORN, n. See Morning.

MORNING, nph., kosha (4) butu, 7.

(at day break), kosha hu....u; kosha he....e.

(cockcrowing), vph., abeka koka, 3.

(dawn, to break day), vi., uya with butu as subj.

MORTAL, Be, vi., use pres. habitual tense of *owa*.

MORTAR, n. (for pounding in), idinga, 8.

(plaster) nph., mana mamboshama, 8 pl.

(mud), n., ibintsha (ibintshi), 8.

mix, vt., tuhala.

MORTIFIED, Be, v., oka with bushonya; ela with i followed by bushonya, 7; bushonya as subj. of ata.

MORTIFY, vt., okisha or diaka with bushonya, 7; bushonya as subj. of ata.

MOSQUITO, n., lumbemala, 5.

MOST, adv. To express the superlative degree, use the verb *shama* or *leka* or *lekisha*. See Gram. 82.

MOTE, n., ngeta, 4. Pl. biketa, 9.

MOTH, n., ibomada, 8.

MOTHER, n. The word for mother has various forms. See Gram. 122, (a) and (b)

mai (or maya or mei), 1, my mother. Pl. bamai.

nyo, your mother. Pl. banyo.

in'ana, his mother. Pl. bin'ana.

iy'ita, our mother. Pl. biy'ita.

iy'ina, your mother. Pl. biy'ina.

iy'aha, their mother, Pl. biy'aha.

(a nursing mother), buala, 7. Pl. mala.

MOTHER-IN-LAW, n., buo, 7. Pl. mo.

MOULD, n., butoka, 7.

v., ata butoka,

MOUNT, vi. (rise, as sun, go up hill), heta, bana; vt., hetala. (climb), vi., bana.

MOUNTAIN, n., nkontsha, 2.

base of, nph., ilela (8) i shina, 4.

peak of, nph., mboma (4) a nkontsha.

MOURN, vi., lela,

for, long or yearn after, vt., ahala, kanala.

MOURNING, n., isheiya (ishei), 8; bilela, 9 pl.

be in, vph. ela with i followed by buela (7) or ishei, 8.

MOUSE, n. (generic), howa, 3. There are several varieties of rats; shenya, 3; ngonga, 3; shongidi, 3; ntoma, 2; itoka, 8.

MOUSTACHE, nph., huwa (5pl.) a diaka (6) di munya, 2. (beard), n., ndela, 5 pl.

MOUTH, n., munya, 2.

of stream, n., shosha, 4; ngela 4.

too much, munya munya minya ishata, shama with munya.

MOUTH piece, n., of pipe, mheha, 2. Pl. miheha.

MOVE, v., back and forth, nyaka, nyakama; vt., nyaiki.

(dangle, as in wind), vi., lela. nyingala.

out of the way, vi., to, eta, sheka; vt., tei, shekala.

(shake), vt., nyinga. See Shake.

- side wise, vi., shelama, tshitsha, ena a luonga, 5.
 slowly, vi., ena bubola.
 stealthily, vi., ongala.
 to another place, vi., tshakala.
- MUCH, adj., (of) buiki, 7.
 how? buike ke? mbadi ke?
 too, shama or leka with buiki.
- MUCUS, n. (from eye), luhuotsha, 5.
 (from nose), tonga, 5 pl.
 [blow from the nose], v., ema.
- MUD, n., ibintsha (ibintshi), 8.
- MUDDY, Be, v., nunala.
- MUG, n., mbonga, 4.
- MULE, n., nyama, 3; huna, 3; kabala, 9; mula, 2.
- MULTIPLY, v. (give birth), bota;
 (abound), iya or hila with buiki, 7.
 (by generations), v., dibosha.
- MULTITUDE, n., ikueki, 8; buiki, 7.
- MUMPS, n., ishulakata, 8.
- MURDER, vt., diaka.
- MURDERER, n., nyeki, 1. Pl. badieki.
 (by stealth), ntshonga, 1. Pl. batshonga.
- MURMUR, v., nungisha.
 against, vt., tena.
 n., inungisha, 8.
- MUSE, vph., boka lukanya, 5.
- MUSER, nph., mboiki (1) a lukanya 5.
- MUSH, n., nshaha, 2.
- MUSHROOM, n., nyengala, 2.
- MUSIC, n., (song, hymn), luema, 5. Pl. ntshema.
- MUSICAL instrument, n. (generic), yokala, 9. Pl. biokala.
 Other varieties are:
 ishengi, 8; lukuemi, 5; ilemi, 8; see Instrument.
- MUST, v. There is no specific word to express this idea. The ph.
ikama inonona with the Causative Form of the verb or *ela* with
 busheka followed by the infinitive, expresses the idea to some
 extent.
- MUSTARD, n., mutada, 2; ntada, 2.
- MUTE, n., kila, 1.
 be v., when rightly accused, ala hola.

MUTTER, v., nungisha.

MUTTON, nph., nyua a hanga, 3.

MUZZLE, n., of gun, munya, 2; boka, 4.

MY, poss. pro., emi. See Gram. 119.

MYRRH, n., mula, 2.

MYSELF, pers. pro.

(1) Compound Disjunctive Form, mimeta. See Gram. 105-108.

(2) If reflexive use reflexive prefix of the verb *-di-*. This form may be subj. or obj. See Gram. 114.

MYSTERIOUS, adj. [of] bushuemi, 7.

MYSTERY, n., (secret), bushuemi, 7.

MYTH, n., nkona, 2; ntshika.

N

NAG, vt., hetshi, okisha with kaha, 4.

NAIL, n., ikoka, 8.

(brass tack), nph., lumbaka lu'kengala, 5.

finger, n., yala, 9. Pl. biala.

drive a, vt., kueki, kuma.

NAKED, Be, v., ela with i followed by bukata, 7.

NAKEDNESS, n., bukata, 7.

NAME, n., dina, 6. Pl. mina.

call by, vt., bekela.

call one's name behind one's back, ten v.

give a, eka with dina or the name given.

-sake, ndoi, 1.

take in vain, vph., tena dina itetenyi.

nick-, lukoma, 5.

what is its name? dina di yina ke? or die ke?

what is your name? dina diau nyanya?

NAMESAKE, n., ndoi, 1.

NAP, v. (nod), ungala with ntuengi, 2.

n., kanyuengi, 10.

NAPKIN, n. (serviette), kandela (10) ka munya (2) or ka mesha, 8 pl.

NARRATE, v., tota. lola.

to, vt., losha.

a fable or story, vph., bola nkona (2) or ntshika, (2)

or ishama, 9.

NARRATIVE, n., ikama, 8; nkona, 2; ntshika, 2; ishama, 9.

NARROW, adj., keka.

NARROWNESS, n., bukeka, 7.

NASTY, adj., be.

NATION, n. See Tribe.

NATIVE, n. There is no special word to distinguish the native from the foreigner. The word *nshi* (1) followed by the name of the place in which the person lives or the name of the person's tribe expresses the idea fairly well.

NATURE, n. (custom, habit), ikelala, 9; ishama, 9.

NAUGHTY, adj., (bad), be.

NAUSEA, have, v. bota with munya (2) as subj.
(vomit), vi., lo.

NAUSEATE, vt., botshi munya, 2.

NAUSEOUS, Be. See Nausea.

NAVEL, n., ngoma, 2. Pl. mingoma.

NEAR, adv., a kola, a kola a kola.

NEARLY, See Almost.

NEARNESS, n., bukuya, 7.

NEAT, adj., sheka, [of]inanga, 8.

NECESSARY, See Must.

NECESSITY, See Must.

NECK, n., ikolala, 8.

NECKLACE, n., yonga, 9. Pl. bionga.

NEED, v. [lack], shala, neg. of ela with i.
n. [poverty], ntana, 2.

be in, poor, adj., (of) ntana, 2.

(wish for, want), v., muka.

NEEDLE, n., ndonga, 4.

eye of, nph., disha [6] di ndonga.

point of, nph., shosha (4) a ndonga.

NEEDY, adj., [of] ntana, 2.

NEGATIVE, See. Gram. 176. 178.

NEGLECT, v., [leave], lemala or shola with bukala.
[disown], vt., bela.

NEGLECTFUL, adj., See Disobedient.

NEGLECTFULNESS, n. See Disobedience.

NEGLIGENCE, n., See Disobedience.

NEGLIGENT, adj. See Disobedient.

NEIGHBOR, n. [of the same tribe or village or family], mu'iy'ita 1;
muana'ita, 1. See Gram. 122, Rems. 4-7.

NEITHER... nor, correlative conj. See Gram. 380.

NEPHEW, n. [child of man's older or younger sister], muana [1] haingi
emi. See Sister.

(child of man's older brother), muana a ngola [1] emi.

[child of man's younger brother], muana a muakidi [1] emi.

(child of woman's older or younger brother), muana a haingi emi.

[child of woman's older sister], muana a ngola emi.

[child of woman's younger sister], muana a muakidi emi. See.

Brother, Sister.

NERVOUS, Be, vi., (restless), kekeha.

NEST, n., of birds, rats, etc., iyantsha, 8.

of fowl, ishanga, 8.

of wasps, ndotshidi, 4.

NET, n., buota, 7.

NEVER, adv., again, use neg. of verb with luluna or shu ikima or mua.
nya nkima.

mind, vph., kua ikama, 8.

NEW, adj., [of] inanga, 8.

[clean, fresh], [of] yema, 9. Pl. biema.

[unripe], kaka, ela with ikinya, 9.

NEW-BORN babe, n. See Baby.

NEWS, n. [fame, report], nshosha, 2; ntshika, 2.

[word], dioi, 6.

spread, vph., tshakala nshosha; vi., nshosha as subj. of tshakala.

NEXT, adv., hueta [4] yekidi.

[again, also], kamotshi.

month, np., ngona ikiya.

after, a mbisha, 4.

[be next to each other], vi., bakata.

NIECE, n., use same form under Nephew. See Nephew.

NIGHT, n., butu, 7.

all, butu bukima.

at, butu.

last, butu bu alola.

mid-, ndekandeka butu.

the approaching of, np., butu as subj., of ila.

the disappearance of, np., butu as subj. of uya.

bid good-, vt., bei (beya).

NIL, n., bukala, buanga, 7.

NINNY, nph., mbela (1) ntshita, 4.

NIPPLE, nph., munya (2) mu ibela, 8.

No, adv. (neg. answer to a question), kuaha, bi.

[not any, none], use neg. of the verb; as, *a mboka kua bata*,
there are no people in the road.

NOBLE, adj. (good), sheka.

(famous), See Famous.

NOBLEMAN, n. [chief], kuma, 1.

(prince), nph., mua'nyimi, 1.

[crown prince], buemi, 7.

[herald of king], nph., nkentshi (2) mu nyimi.

NOBODY, use neg. of verb; as, *kua muota*, there is nobody.

NOD, v., assent, hulama with ntshue, 2.

dissent, v., nyinga with ntshue.

in sleeping, v., ungala with ntuengi, 2.

NOISE, n., of crying, ilela, 9.

[low murmuring], inungisha, 8.

of human voices, disturbance, iyokisha, 8; lutota, 5.

of rain or wind, storm, nph., hinga [4] mbula, 3.

of gun, blow, etc.), nkoma, 2.

NOISY, adj., [of] lutota, 5.

NONE, adj. or pro. See No.

NONSENSE, n. (gibberishness), itototshi, 9.

NOON, nph., itanga (8) a ndenga, 4; muanya muanya; a ndenga a mua.
nya, 2.

Noose, n., kuka, 4.

NOR, see Neither.

NORTH, n. node (Eng.), 4.

NOSE, n., muola, 2.

blow the, vph., ema tonga, 5 pl.

NOSTRILS, n., miola, 2 pl.

NOT, adv. For formation of neg., see Gram. 176-178; 364 and Rems.
any, see No.

NOTCH, n., koha, 4.

NOTE, n. (letter), nkana, 2.

NOTHING, n. Use neg. of verb; as, *a mboka kua iketa*, in the road there
is nothing.

for, bukala. See No.

NOTICE, v. (see, behold), lena, mona.

NOTIFY, vt., losha.

NOURISH, vt. (feed), lesa.

(bring up), vt., luemi, naingi, bola.

NOURISHMENT, n. (bread), kata 4.

(food), bishima, 9 pl.

NOVEMBER, n., Nohemba (Eng.), 4.

NOVICE, n., muonyambanga, 1. Pl. bonyambanga.

Now, adv., ihontshi.

NUDE, be, v., ela with bukata, 7.

NUDITY, n., bukata, 7.

NUMBER, v. (count), bala.

n., a great, buiki, 7.

NUMERALS, n. See Gram. 84-93.

NUMEROUS, adj., (of) buiki, 7.

NURSE, vt. (attend, guard), baka.

(suckle), vt., nyuemi; vi., nyoma.

n., mbaiki, 1; nkamishi, 1.

NURSING mother, buala, 7. Pl. mala.

NUT, n. There is no word for nut generically. See Palm Nut, Peanut, Cola Nut, etc.

(crack), vt., bola, teta.

O

OAF, n. (blockhead, fool), yenyi, 1. Pl. benyi.

OAFISH, adj. (foolish), (of) buenyi, 7.

OAFISHNESS, n., buenyi, 7.

OAR, n., kaya, 4.

pull an, vt., lu.

OARSMAN, n., nui, 1. Pl. balui.

OATH, n., nkana, 2; ndokala, 4.

(promise), ilaka, 8.

take an, vph., tei nkana.

(make a promise), vph., tshika ilaka.

OBEDIENCE, n., inanga, 8; lutoma, 5.

OBEDIENT, adj., (of) inanga, 8; (of) lutoma, 5.

be, v., ela with i followed by inanga or lutoma.

person, ntomidi, 1.

- OBDURACY, n., bukokata, 7.
 OBDURATE, adj., (of) bukokata, 7.
 person, n., ikokata, 9.
 OBEISANCE, n., do before one, vt., shemala, kaingi.
 make, vph., kueta mayongidi a shina.
 OBEY, vt., tomala, oka with dioi, 6; imisha with dioi; kela with mboka
 followed by the proper person and tense of the verbs tota or
 losa.
 OBFUSCATE, vt. (bewilder), bunstha, ungi.
 OBJECT, n. (cause, reason), ikama, 8; ishunga, 8; dioi, 6.
 (thing), iketa, 9.
 (forbid), vt., bela, kinyi.
 OBJURGATE, vt. (chide, reprove), hangisha.
 OBLIGATION, n. See Duty.
 OBLIGE, vt. [cause to do], use Causative Form of the verb.
 OBLIQUE, Be, vi., tegama.
 make, vt., tengi.
 OBSCENE, see Immodest.
 OBSCENITY, n. See Immodesty.
 OBSERVE, v. See Look, Obey.
 OBSTACLE, n., mbuntshala, 4.
 OBSTINACY, n., bubedi, 7; bukokata, 7.
 (heedlessness), bukidika, 7.
 OBSTINATE, adj., [of] bubedi, 7; [of] bukokata, 7.
 be, vi., omala; neg. of constructions under Obey. See Obey.
 OCCUPATION, n., see Employment.
 OCCUR, v., iya.
 OCEAN, n., mashi manena, 8 pl.
 [large stream], ntshala, 4.
 [lake], idiha, 8.
 OCLOCK, see Time.
 OCRA, n., ingombo, 9.
 OCTOBER, n., Okotoba (Eng.).
 ODOR, n. [good or bad] shola, 4.
 bad, shola buhi, shola mueya.
 good, shola yu.
 (savor) shola a hima, 4.
 detect the, oka.
 emit an, to shola.
 smell in order to detect, uhala.

- OF, prep. For expressing possession or quality in an adjective phrase use the prefix of the noun indicating the thing possessed; as, *muata mu ngata*, the bracelet of the woman. See Gram. 62, Rems.1-3.
- OFF, adv. This idea is generally expressed in the verb; as, *Kueta atshi-na*, *Kueta has run off*; *yoha yanoha*, *the skin has come off*; etc.
- prep., use the prep. *a*; as, *tei biketa a makohi*, *take the things off the boxes*.
- OFFENCE, n. (insult), *mishinga*, 2 pl.
- OFFEND, vt., *tona*, *shemala*, *tona mishinga*, 2 pl.
 cause to, vt., *leisha*.
 by sucking the teeth, vi., *shonya*.
 with lips, vi., *betsha*.
 (be offended), *lei*.
- OFFENDER, n., *ntonyi*, 1; *nshemidi*, 1.
- OFFER, v. (give), *eka*.
 (show), *laka*, *shuntsha*.
 (hold out to, hand or pass to), vt., *esha*.
- OFFERING, n. (gift, present), *shoma*, 4.
 make, as due or tribute, vt., *boka* or *tshika* with *nama*, 2.
 (giving), *iyeyeki*, 9; *iyekala*, 8.
- OFFICE, n. This idea is expressed by prefixing *bu-* to the root of the title; as, *kuma*, *bukuma*; *nyimi*, *bunyimi*; etc.
 appoint to. See Appoint.
- OFFSPRING; n., *muana*, 1.
- OFFICER, n., *nkentshi*, 2; *ishina*, 9.
- OFTEN, adv. See Frequently.
- OIL, n., of animals, *muta*, 2.
 anointing, nph., *shadi aboka*, 4.
 coal, petroleum, *mhitolo* (Eng.), 4.
 palm, *shadi*.
 render, vph., *ama shadi*.
- OINTMENT, n., *shadi*, 4.
- OLD, adj., [of] *kanyi*; [of] *inuna* [8] followed by the noun modified; as, *inuna i muota*; *binuna bi bata*; *inuna i nte*; *binuna bi mite*; etc.
 person, *ngola muota*, 1. Pl. *bayola bata*.
 age, *buyola* (7) *muota*, *bununa*, 7.
 times, adv., *kanyi*; a *matetshala* (*matetshidi*); a *buosha*; a *bukosha*.
 be, vph., *mana shu*, 5 pl.
- OLDER, adj., (of) a *buosha*; (of) a *bukosha*; (of) *wala*.
 brother or sister, *ngola*, 1. Pl. *bayola*. See Sister,
 of twins, n., *mboi*, 1.

OLDEST child, ngola, 1; muana a shumi, 4.

OLIVE, n., olehi, 4.

OMIT, v. (leave), lemala, shola.

(fail to do), vi., buntshama, lei.

(forget, overlook), lei; owa with hima, 4; hima as subj. of ata. See Forget.

OMNIPRESENT, Be, vph., ela with kuntsha ikima (4).

OMNISCIENT, Be, vph., yeha makama makima, 8 pl.

ON, prep., a:

top of, a dika (6) di.

(above, up on high), a dika, 6.

ONCE, adv., at, ihontshi.

(long ago), kanyi, a matetshala, a biosha, a bukosha.

(one time), hueta (4) mimo or mimotshi.

ONE, adj., numeral, motshi, mo.

in abstract counting, *kosha* is used:

any, kima.

(at one time, at the sane time), ishola, yelala, hueta mimotshi, hueta yelala.

(distributive), the one....the other, motshi....motshi; ekidi...ekidi.

as indefinite pronominal subject, see Gram. 168.

as indefinite pronoun, see Gram. 98,99, 168.

ONENESS, n., bunameta, 7; buyelala, 7.

ONION, n., nshohola, 4.

ONLOOKER, n., muonyi, 1; nenyi, 1. Pl. bonyi, balenyi.

ONLY, adv. Use the Compound pronoun forms, mimeta, etc. See Gram. 105-108, 367.

child, muana motshi, 1.

OOZE, v., out, as sweat, tuta.

(trickle down or flow, as blood, etc.), vi., shoha.

OPEN, vt., dihala; dihata.

(unloose, untie), vt., tungala.

[blossom, unfold, as flower], hakata, bota, nama; vt., namala.

(burst open, as pod), vi., tenga.

(loosen, as tongue of the dumb), vi., shenala; vt., shenyi.

(as mouth), vt., ahala; vi., aha.

out, as cloth or roll, etc., vt., botala; vi., bota.

out, unfold, raise, as wings, vt., shemala, botala, shenala; vi., bota, shema, shena.

(prize open, as anklet or bracelet), vt., komala.

- (unlatch), vt., kukala.
 (uncover), vt., kuhala.
 OPENER, nph., iketa (9) idihala i yina.
 OPENING, n., muantsha, 2.
 OPPOSE, vt. (interrupt), buntsha.
 (forbid), vt., bela, kinyi.
 (refuse to give to), vt., imala.
 OPPOSITE, side, muidi, 2.
 directly, shonganshuma, 4.
 (be facing one another), vph., dileshe masha, 7 pl. Sing. buosha.
 OPPOSITION, n. (refusal), bubedi, 7.
 OPPRESS, vt, ona, hinala, hetshi.
 OPPRESSION, n., nena, 2; luhina, 5; mahetshi, 8 pl.
 OPPRESSIVE, adj., [of] nena, 2; (of) luhina, 5; (of) mahetshi, 8 pl.
 OR, conj., mbe.
 (either or), mbe... mbe.
 (in asking questions), mbe. See Gram. 382.
 ORATOR, n., ntotshi, 1.
 ORDAIN, vt. See Sanctify.
 ORDEAL, n; When a person knows or imagines that he has been wronged or injured by another unknown person, he goes to a medicine man (nguoma) who inquires (oto itoma) and gives the name of the person who committed the wrong. An accusation is then made by the family of the injured person against the person named by the medicine man. The accused, in order to show his innocence or guilt, submits to a certain *ordeal* or test. When accused of witchcraft he is made to drink a poisonous mixture called *ihumi* (8) named from the tree from which the poison is obtained. The person who mixes the poison is called *nshaki* (1) *ihumi*. When a person is accused of theft, adultery, etc., and pleads innocent the injured party goes to the medicine man who inquires (*oto shanga*) in which case the test is made by cutting a piece of bark from a tree (*ihumi*), if the outside of the bark, when it falls, is next to the ground the accused is innocent, if the inside of the bark is next to the ground the accused is guilty. The hands of the accused are tied to his belt and he is placed with his back next to a tree (*nkoma*, 2), covered with insects (*mikoma*). These sting the person, causing great pain. The last part of this ordeal is seldom used at the present time.
 ORDER, n. (command), dioi, 6; nkentshi, 2.

- (neg. command), *ikina*, 8.
v., *losha*, *tota*, *tomisha dioi*.
 (command not to do), *vt.*, *kinyi*.
 put in, arrange, *vt.*, *losha*, *lodi*.
 put out of, disarrange, *vt.*, *tshakala*. See Disarrange.
 (be out of line, mixed), *vi.*, *buntshama*.
 ORDINAL NUMERALS. See Gram. 92.
 ORDINANCE, *n.*, *dioi*, 6; *nkentshi*, 2. See Commandment.
 (neg. ordinance), *ikina*, 8.
 ORE, IRON, *n.*, *lutola*, 5. Pl. *tola*.
 ORGAN, *n.*, *ishengi*, 8. See Musical Instrument.
 ORNAMENT, *n.* (for the body), *ilatala*, 9; *inama*, 9.
 ORPHAN, *nph.*, *muan'a ndema*, *muana itshika*, 9.
 ORPHANHOOD, *n.*, *ndema*, 4; *butshika*, 7.
 OSCILLATE, *vi.*, *lela*, *nyingala*.
 OTHER, *adj.*, *motshi*, *ekidi*.
 [distributive], the one the other, *motshi* *motshi*,
 ekidi *ekidi*.
 each, use the Reciprocal Form of the verb.
 (of another), *adj.*, [of] *kana*.
 OTHERWISE, *adv.* See Differently.
 OTTER, *n.*, *ishuemi*, 8.
 OUGHT, See Must.
 OUR, *poss. pro.*, *ita*. See Gram. 119.
 OURS, *poss. pro.*, *ita*. See Gram. 119.
 OURSELVES, *pers. pro.*
 [1] Compound Disjunctive Form, *bita—meta*, See Gram. 105-108.
 [2] If reflexive, use reflexive prefix of verb —*di*—. This form
 may be employed as *subj.* or *obj.* See Gram. 114.
 OUT, *adv.*, Most frequently this idea is expressed in the verb; as, *to*, get
 out; *tokala*, pull out; *nyima*, rub or blow out; etc.
 [be finished, exhausted], *vi.*, *shila*.
 [get out of the way], *vi.*, *sheka*, *eta*.
 [take out of the way], *vt.*, *shekala*.
 [be out of line, as in sewing, etc]., *vi.*, *buntshama*.
 [leave out], *vt.*, *shola*.
 (not to have, neg. of *ela* with *i*.
 prep. (out of), *a*.
 OUTCAST, *n.* See Vagabond.
 OUTCRY, *n.* See Alarum.

OUTDOOR, adv., a bushohi.

OUTFIT, blacksmith's, n. [anvil], ilona, 8.

[bellows], kuka, 4.

[hammer, large], ntshona, 4.

(hammer, small), nshaka, 2.

(shed), ntuma, 2.

OUTRAGE, vt. See Abuse.

OUTWIT, vt., shama. See Surpass.

OVEN, n., ohuma (Eng.), 4.

[place for cooking], ilamala, 8.

OVER, prep. [above], a dika (6) di.

[across], a muidi [2] a.

adv., nshemala. Frequently the idea of the adverb is expressed in the verb; as, *shaha*, cross over; *shama*, pass over; etc

(do over), vph., use *kasha* with the pres. part.; as, *kasha akela*, [overhead], a dika.

OVERAWE, vt., kamisha.

OVERBOUND, vi., shama or leka with buiki, 7.

OVERBOARD, fall, vph., buaka a mashi, 8 pl.

OVERCOME, vt., shama or leka with bunonona (7) or ngona, 4.

OVERFLOW, vi. [run over, as water in vessel], utala.

OVERHEAD, adv., a dika.

(directly above, opposite), shonganshuma, 4.

OVERLOOK, v. (oversee), lena, baka, mona.

(not to see), use neg. of lena, mona.

[omit, miss], lemala, shola, lei. See omit. Forget.

OVERSEE, vt., lena, baka, shuka, mona.

OVERSEER, n., mbaiki, 1; nshuki, 1; muonyi, 1; nenyi, 1. Pl. balenyi.

OVERTAKE, [catch up with, as in road], vt., ata.

(meet up with), shakala, homa, homala, homid'i.

OVERTHROW, vt. (conquer), shama or leka with bunonona (7) or ngona, 4.

(throw down, as house), hukala.

(tear down, as house), bokala.

OVERTURN, vt. [shove over], nyukala.

(throw out, empty), tshaka.

(turn upside down), hudi.

(turn over), kalala.

OWE, v. Use the form *ela* with *i* followed by *mbata* (4) or *ikama* (8); as, Kueta ed'i mbata, Kueta owes a debt; etc.

(incur a debt), vph., bala ikama.

OWL, n., ishukala, 9.

OWN, v. Use the verb *ela* with *i*. See Gram. 375, Rem. 3.

up, confess, v., teta, sholala, disholala.

For the emphatic use of *own* after the poss. pro., see Gram. 99, (b).

OWNER, n., of, kuma (1) a; muna, 1. Pl. bina. See Gram. 75, (b).

Ox, n., nguemi, 3; numi (1) nguemi.

P

PACE, n., at rapid, mbanga, buasha, 7; wa wa (adv.).

adv., at slow, bubola.

to and fro. v. bunga, ena atuta ena atuta.

PACIFY, vt., a child when crying, kama, batshi with ilela, 9.

(make quiet), tshika with hola.

[soothe, calm], kitshi with ntema, 2.

(separate persons fighting), shuka.

PACK, n. [bale], mbala 4.

(bundle, roll), iboma, 8.

vt., down, as dirt, boma.

[press down], nyaiki.

PACKAGE, n., ibuki, 8; iboma, 8; iboiki, 8.

PACKET, n. See Package.

PAD, n. [for head in carrying a load], ishana [8] i kana, 4.

PADDLE n. [oar], kaya, 4.

for killing grasshoppers, haha, 4.

for stirring bread, mu [2] mu kata, 4. Pl. miu.

for stirring meat mu mu nshodi, 2.

v. [row], lu.

PADDLER, n., nui, 1. Pl. balui.

PADLOCK, n., nshahi, 4.

PAGE, n., luasha, 5. Pl. kasha.

PAIN, n., buala, 7; shushudi, 4, pl.

v. (ache, smart), shuma.

v. (ache, as stomach), shuma, otola.

PAINT, n. (dye), nkenga, 2; iyedi, 8; nkuha, 2. See Dye.

PALATABLE, Be, v. (pleasing to the taste), *ela* with *hia* or *hima*, 4; as,
bishima bie hima, the food is palatable.

PALAUER, n., ikama, 8; ishunga, 8; dioya, 6.

no, kua ikama.

decide, judge, settle a, vt., shamala or koma with makama; tohala.
decide or settle for, vt., shamisha or komisha with makama, tohi-sha

PALM, n., of hand, ngata (4) a ikashi, 8.

tree. There are various kinds: shama, 4; ikadi, 8; ibona, 8; diana 6.

-flower, nshomala, 2.

-leaf, dianga, 6.

-leaf after being cut for roofing, lubusha, 5.

(fibre of leaf, used in making cloth), luheka 5; ntonga, 2. Pl. mi-tonga.

midrib of, nkola, 2. Pl. mikola.

(hard outside part of midrib), lubantsha, 5.

(pith of midrib), ngongidi, 2.

(outside part of midrib after removal of the pith), mbuha, 2.

-nut, lumba, 5.

(small undeveloped nut), luhita, 5.

(bunch of nuts), ibima, 8.

(kernel of nut after the oily outside part has been removed), nka-ya, 2.

Pl. mikanya.

oil, shadi, 4.

wine, mana, 8 pl.

(man who climbs tree for nuts), ingola, 9.

(rope used in climbing tree), nanga, 2.

(implement used in tapping for wine), hala, 4.

(make incision), vt., bana.

(make palm wine), v., ala.

PALSY, lumboma, 5.

PAN, n. (pot) hoki or hoiki, 4.

(foreign), ilonga, 8.

PANG, n. (mental), manga, 8 pl.

(pain), buala, 7; shushudi, 4.

PANT, v., hela.

PANTS, n. [long,] ikohala, 8.

(short), nama, 2. Pl. minama.

PAP, n. (nipple), munya (2) mu ibela, 8.

PAWPAW, n., dihaihai, 6.

PAPER, n., nkana, 2.

PAPYRUS, n., reed used in making baskets, mhuaha, 2. Pl. mihuaha.

PARABLE, n., nkona, 2; Pl. mikona. See Fable.

PARADISE, n., Haladisho, 4.

PARALLEL, Be, vi. shema.

make, vt., lodi.

PARALYTIC, n. (with any deformity), ituimi, 9; ela with i followed by butuimi, 7.

PARALYZED PERSON, n., ituimi, 9; mbela, 1. See Paralytic.

PARCEL, n. [packet], ibuki or iboiki, 8.

PARCH, vt., anga.

[shrivel, as by sun], vt., nyengidi, yoi; vi., nyengala, yo.

PARDON, vt., nyima or teisha with buhi, 7.

one's debts, etc., vt., lemala, nyima, dihi, tei.

(acquit), vt., shui.

(cease to hold anger in the heart against another), vt., ngami or bahisha with ntema, 2.

["Beg pardon"], uleka.

PARE, vt., nails, tetala.

PARROT, n., kosha, 3.

PARSIMONIOUS, adj., (of) bukuta, 7.

PARSIMONY, n., bukuta, 7; luo (5) bunonona.

PART, vt., among, kahisha.

(as hair), bana with nkeka, 2.

(separate, divide), kahala.

(take or pull out from among), shomala.

(take or pull apart that which is adhered), vt., namala.

those fighting, vt., shuka.

(some of), adj., ekidi.

n., yasha, 9. Pl. biasha.

(piece cut or broken off), itenya, 9.

(anything sliced or split), yasha, 9, Pl. biasha.

(side), luonga, 5; muidi, 2.

in hair, nkeka, 2.

hind, ishaka, 8.

PARTITION, n. (wall), ibena, 8.

[large room of house], yoma, 4.

small [room of house], tengi, 4.

PARTNER, nph., muna [1] nguna [2] i ana.

PARTRIDGE, n., mboboha, 3.

PARTY, n. [crowd], ikueki, 8.

[one of the party or place of], nshi [1] followed by the name of the village or place from which the person comes.

[of the party of, as workmen], muna 1. See Gram. 75, [b].

PASS, v., on by, shama, leka, eta.

on by in the opposite direction, homisha

by, elapse, See Elapse.

[go around in order to pass], onga.

in, ingala.

let, vt., esha, shamisha.

[meet and pass], shakala

on, go., vi., ena.

on, vi., ota.

out, to.

over, as path or stream, vi., shaha.

as time, vi., eta, ola.

judgment, vt., shamala makama or malanga, 8 pl.

PASSAGE, n. [fording], ishaha [8] or mbomga [4] followed by luosha [5] or ntshala, 4.

PASSION, n. [anger], kaha, 4.

get into a, ed'i or oka followed by kaha; kaha as subj. of ata and the person as obj.

throw into, vt., okisha or asha with kaha.

PASSOVER, nph., Mbuetaala [4] a Yehowa.

PAST, go, v., shama, eta, ota, leka.

PASTE, vt., together, nami.

[be pasted together], vi., namata.

PATCH, vt., boka with luona, 5.

of peanuts [or small garden in forest], iyota, 8.

[small garden near house], iyala, 8.

[small piece for mending, etc.], luona, 5. Pl ntshona.

PATH, n., mboka 4.

(street), muaka, 2; nshesha, 2.

PATIENCE, n., bubola, 7.

PATRIARCH, n., mamu, 1. Pl. bamamu.

PATTERN, n., luedi, 5. Pl. ntshedi.

PAW, n., ikasha, 8. See Foot, Track.

PAWN, n., tuka, 4.

of one's self, bueya, 7.

vt. (put in), tshika with tuka.

vt. (take out of), ontshala.

PAY, v., eka with ileshina, 8.

attention, v., oka, tshika with mato, 8 pl.

debt, vt., mana or kalala mbata, (4) or ikama, 8.

homage to, vt., shemala, tomala, shoshama, kaingi.

interest in trading, vt., nyaingi with koihi (4) or nteta, 2.

over to, vt., tshika followed by the thing, paid over.

taxes to, vt., lamala, boka with nama, 2.

n., ileshina.

[interest), nteta, 2.

(small amount added to complete the trade), koihi, 4.

PAYMENT, n., ileshina, 8.

PEA, n. black-eyed, lukona, 5.

PEACE, Be at, ela with hola, kita with ntema (2) as subj.

PEACEFULLY, adv., hola.

PEACEMAKER, n., nshuki, 1.

PEAK, n. of mountain, mboma (4) a nkontsha, 2.

PEANUT, n., luntsho, 5.

an immature, lutsho lutodi.

PEARL, nph., hema (4) a nganga [4] minonona.

PEBBLE, n., kamanya, 10.

PECK, v., as fowl, totala, kueta itotala, 8.

PEEL, vt., ohala.

n., yosha, 9. Pl. biosha.

PEER, v., about, kekeha; shama muebeha, 2.

PEEVISH, Be, vi., otola.

PEN, n (enclosure), luana, 5.

for writing, nph., nte (2) mu mashi (8pl.) ma nduemi (4) ma nkana, 2.

PENALTY, n., (fine), ikama, 8; mbata, 4.

pay the, vph., bala ikama, 8.

PENCIL, nph. nte (2) mu nkana, 2.

slate, nte mu imanya (8) or ditadi, 6.

PENETRATE, vt. (pierce), tonala, lushala, kueta.

(go in), ingala.

PENIS, n., ikota, 8.

PENITENT, Be, v., otola with ntema [2] as subj.; ntema as subj. of oka followed by manga (8pl.) or shushudi, 4.

(be ashamed), vph., oka bushonya, 7.

PENNY, n., ikuta, 8; dikuta, 6.

PENSIVE, Be, vi., kutama, tukama.

PENSIVENESS, n., buhuola.

PENURY, n., ntana, 2,

PEOPLE, n., bata, 1 pl.

(people of), bashi (1) followed by name of place of village from which they come or at which they abide.

work, bina (1pl.) followed by nguna [2] or the name of the work in which they are engaged.

People belonging to other tribes than that of the Bukuba, are expressed by prefixing *ba-* to the root of the name of the tribe; as, Baluha; Bahianga; Bangena; etc. People belong to Bukuba descent are expressed by *Bashi*; as Bashi Bushonga; Bashi Biyenga; Bashi Bulanga; Bashi Ibama; Bashi Lele; etc. The sing. of the above names are as follows: nuha; mhianga; ngena; nshi, Bushonga; nshi Biyenga; nshi Bulanga; nshi Ibama; nshi Lele; etc.

PEPPER, n., ishenga, 8.

PERADVENTURE, adv., ane.

PERCEIVE, v. (after meditation, detect the approach of another), homa. [feel], oka.

[know], yeha.

[see], lena, mona, talala.

PERCH, vi., kohata, kotama.

PERCUSSION CAP, n., imanya, 8.

PERFECT, Be, vi. [be completed], shila; vt., mana, mansha, manyisha.

[exact number], vi., elama, yola with to.

adj. (good), sheka.

[whole, complete], kima, ibonaka preceded by the noun modified; as, nte mu ibonaka; mite mi mabonaka; etc.

PERFORATE, vt., (pierce), lushala, tonala, kueta.

PERFORATION, n., itonala, 8.

PERFORM, v. [do], kela.

on an instrument, emala, koma.

PERFUME, n., shola yu, 4.

(musk from an animal of the cat family), ntshoha, 2.

PERHAPS, adv., mbe, ane.

PERISH, vi., owa.

PERMISSION, ask, v., loma; as aloma mboka, he asked permission to enter; etc.

grant, v., imisha; as, bamuimisha luena, they permitted him to go on a journey; *animisha luloma luemi*, he granted my request.

This idea may sometimes be expressed by the Purportive Mood

and is usually translated by *may*. See Gram. 286, (b). Sometimes the Causative Form of the verb may also be employed to express this idea; as, *bamhuesha*, they gave me permission to pass.

Refuse permission may be expressed by the verb, *kinyi*.

PERMIT, v., imisha. See Permission.

(not tabooed, permitted), kua ikina, 8.

PERPENDICULAR, Be, vi., lolama, shema, emata.

make, vt., emi, lodi, shemi.

PERPETUALLY adv., See Ceaselessly.

PERPLEX, vt., (confuse), buntsha, ungi; vi., buntshama.

PERSECUTE, vt., hetshi, hinala, ona, kesha buhi.

PERSECUTION, n., mahetshi, 8 pl.; nena, 2; luhina, 5.

PERSIST, v., ed'i nami, 2; use the habitual tense or the neg. of lei or lemala.

PERSEVERENCE, n., nami, 2.

PERSISTENT, Be, v., angatakanangata. See Persevere.

PERSON, n., muota, 1. See People.

PERSPIRATION, n., yanga, 9. Pl. bianga.

(heat causing), nyoka, 2.

PERSPIRE, v., tuta with yanga (9) as subj.

make to, vt., tutshi with yanga as obj.

PERSUADE, vt. (induce to do), imishisha.

(induce from doing), buntsha.

(implore), onga.

PERVERT, vt. (show the wrong path), ungi. See Disturb, Annoy.

PESTER, vt., See Disturb, Annoy.

PESTILENCE, n., ntshi, 2.

PESTLE, n., ntshisha, 2.

PETROLEUM, n., mhitolo, 4.

PETULANT, Be, vi., otola.

PHLEGM, n., ikuama, 9.

PHOTOGRAPH, n., ihua, 8.

take a, vph., ata ihua a nkana, 2.

PHYSICIAN, n., nguoma, 1. See Doctor.

PICK, vt. (choose), shola.

[gather, as fruit], kakala.

[gather, as harvest], kuna.

(gather, as maize), bokala.

off, as feathers, tokala, shona.

out, tei.

up, ata, tala, tola.

up, as trash, tota.

up, as does a fowl, totala.

PICTURE, n., ihua.

draw a, vt., boka ihua.

take a, ata ihua a nkana, 2.

PIECE, n., of anything cut or broken off, itenya, 9.

of anything split or sliced, yasha, 9. Pl. biasha.

of cloth, mhesha, 4.

(a fathom of cloth), tama, 4.

come to pieces, vi., toka, shashama.

cut into pieces, vt., batala bitenya.

(hash up), vt., shasha.

(pull to pieces), vt., shokala, shomala.

(take to pieces), vt., tungala, tokala.

(tear to pieces), vt., bana, tokala.

PIERCE, vt., tonala, lushala.

with spear, pin, etc., vt., kueta.

PIG, nph., muan'a shoma, 3.

PIGEON, n., imbinga, 9.

PILE, n., iboma, 8; ikueki, 8.

(armful, handful, small heap), mbela, 4.

vt., kueki. See Heap.

one on the other [stack], tetshi.

PILGRIM, n., mbungi, 1.

PILGRIMAGE, n., lubunga, luena, 5.

go on a, vph., ena lubunga or luena.

PILL, n., kandoma, 10.

PILLAGE, vt., shantsha.

PILLAR, n., ikontsha, 8.

PILLOW, n., mbomaka, 2; nkuka, 2.

PIMPLE, n., luhuota, 5.

PIN, n., ndonga, 4.

PINCH, vt., kueta or kola with biala, 9 pl.

PINE, vi., kutama, tukama.

(weep), v., lela.

(yearn after), vt., ahala, kanala.

PINEAPPLE, n., ikama, 8; ndena, 4.

PINNACLE, n., ntshue, 2; shosha, 4.

PIPE, nph., ngola (4) makai, 8 pl.

- bowl of, indinga, 8.
 mouth piece of, mheha, 2.
 stem of, ntâma, 2.
- PISTOL, n., kahamala, 10; ingoma ikeka, 9.
- PIT, n. (hole), mbema, 4, See Abyss.
 for trapping animals, ibima, 8.
 sharpened stick in, nshonga, 2.
- PITCH, n. (used on bow strings, etc.), ibela, 8.
 (resin, used in mending vessels), luonga, 5.
 tent, vt., hika.
 (throw), boka.
- PITCHER, n., mbonga, 4.
- PITH, n., of palm frond, ngongidi, 2.
- PITILESS, adj. See Merciless.
- PITY, n., muenga, 2.
 v., eka or okisha with muenga.
 (feel), v., oka muenga.
- PLACE, n., indodia, 8; kuntsha, 4; kodi, 4.
 fire, ikongala, 8.
 resting, lukitshi, 5; ikitala, 8.
 of birth, ibotala, 8.
 v., tshika, See Put.
- PLACENTA, n., iyosha, 8.
- PLAGUE, n., ntshi, 2; mahetshi, 8 pl.
- PLAIN, n., (treeless tract of land), bushohi or bushoihi, 7.
- PLAIT, vt. (tuck, braid, as hair), tonga.
 n. (braid of hair), mhata, 2. Pl. mihata.
 (plaited string or cord), muana, 2.
 (tuck), munya, 2. Pl. mimunya.
- PLAN, v. (intend), use the past indefinite tense preceded by *tshika*.
 in the pres. tense; as, *tshika banena, they intend to go*;
 when the past tense is expressed use the past tense of
 the Subjunctive Mood; as, *bantshik'ena, they intended to go*.
- PLANE, vt., koma.
 (sharpen, as stick), shonga,
 (sharpen, as knife), shiya.
- PLANK, n., ibaya, 8.
- PLANT, vt., ona.
- PLANTAIN, n., ikona, 8.
 stalk of, nph., ntshima (2) mu ikona.

PLANTATION, n. See Farm.

PLANTER, n., muonyi, 1. Pl. bonyi.

PLASTER, vt., boma.

PLATE, n., ilonga, 8.

(pot), hoki or hoiki, 4.

(small piece of metal), itenya (9) i lubola, 5.

PLATEAU, n. (treeless plain), bushohi or bushoihi, 7.

PLAY, v., shala.

on an instrument, beta, koma.

with, amuse, vt., sheisha, shadi.

n. [game], tushadi, 10 pl.

PLAYER, n., of game, nshadi.

PLEAD, vt., for, tosha, komisha or tohisha or tohala with makama, 8 pl.

with, vt., onga.

[beg, ask], v., loma.

PLEASANT, Be, vi., to the taste, ela with hima or hia, 4.

PLEASE, vt. [make happy], okisha with nshasha, 2.

(be courteous), vi., beka.

(be pleased), vi., oka with nshasha, 2.

[implore], vt., onga.

PLEASURE, n., nshasha, 2.

PLEDGE, See Pawn.

PLENTIFUL, adj., [of] buiki, 7.

PLENTY, n., buiki, 7.

of, abundant, adj., (of) buiki.

PLEURISY, n., ikuetshi, 7.

PLIABILITY, Pliableness, n., nami, 2.

PLIABLE, Be, vi., use ela with nami, 2.

PLIANT, Be, vi. See Pliable.

PLOT, n., yanga, 9. Pl. bianga.

against, vt., angisha, tuhisha.

PLOUGH, vt. (hoe), shahala.

(prepare ground for planting), vt., bentsha.

PLUCK, vt. (as feathers), tokala, shona.

(as flowers or flesh from bone) hashala.

(as fruit), kakala.

(as harvest), kuna.

(as maize), bokala.

PLUNDER, vt., shantsha.

- PLUNDERER, n., nshantshi, 1.
- PLUNGE, v. [dive], bola inyimi, 8.
n., inyimi, 8.
- POCK mark, n., iyoma, 8.
- POCKET (bag), n., nguma, 4.
- POINT, v., at, shonga.
at the, or end, a nkola, 2.
n., of needle, peak, etc., shosha, 4.
out to one, cause to see, vt., yehisha, shuntsha, laka.
- POISON, vt. [bewitch], kuta.
n., lulenga, 4.
(given to witches), ihumi, 8.
- POKE, vt., the fire, shoshala.
- POLE, n. (stick), nte, 2.
(stake), mhika, 2. Pl. mihika.
- POLITE, Be, vi., beka, ela with i followed by inanga, 8.
adj., (of) inanga, (of) ibeki, 8.
- POLITENESS, n., inanga, 8; ibeki, 8.
- POLUTE, vt., ona.
(be polluted), vi., ontsha.
- POMPOUS, Be, vi., dimuka, dishuntsha, oka with nshasha, 2.
- POND, nph., koka (4) a luosha, 5.
(lake), idiha, 8.
- POOL, n. (very deep in forest near stream), ntshimi, 2.
- POOR, adj., ntana.
become, as land, vi., yo, tuhi.
make, vt., yoi.
(become thin, emaciated), vi., shinga.
- POP, v. (as corn in parching), toha.
- POPULATION, n., bata, 1 pl. See People.
- PORCH, nph., shina (4) a mbula, 4.
- PORCUPINE, n., kesha, 3.
-quill, muentshi, 2.
- PORRIDGE, n. (grits), nshaha, 4.
- PORTER, nph., ntodi (1) a biketa, 9 pl.
- PORTION, n. (inheritance), bukita, 7.
(piece of anything broken or cut off), itenya, 9.
[piece of anything split or sliced], yasha, 9. Pl. biasha.

- [side], luonga, 5; muidi, 2.
 (section), yasha, 9; muidi, 2.
- PORTUGUESE, n. (albino), ntshueki, 1.
- POSITION, n. (place), indodia, 8. See Place.
- POSSESS, see Have.
- POSSESSED by demon, vph., atama i namatsha, 1.
- POSSESSION, n., biketa, 9 pl.; budiya, 7. See Goods.
- POSSESSOR, n. See Owner.
- POSSIBLE, Be, vi., use yeha or mona or ed'i with mboka followed by the infinitive.
- POSSIBLY, adv. (perhaps), ane.
- POST, n., ikontsha, 8.
 (stick), nte, 2.
 (stake), mhika, 2.
- POSTERIOR, [of] a mbisha, 4; [of] a mbisha a bushohi, 7.
- POSTERITY, n., bana, 1 pl.
 of slave parents, bambotala, 1 pl. Sing. mbotala.
- POSTPONE, vt. (hinder), buntsha,
 (be hindered), vi., buntshama.
 [put off, decide not to do], v., kuihi with mboka followed by the infinitive; as, *bakuihi mboka adiaka kamidi, they postponed killing the goat.*
- POT, n., hoki or hoiki, 4; ngema, 2.
 make a, vt., boma.
 water, ibonga, 8.
 (ring for setting pots upon), ikana, 8.
- POTATO, n. [sweet], ntola, 2.
- POTTER n., mboimi, 1.
- POTTERY, make, vt., boma.
- POUCH, n., of monkey or crop of fowl, itodi, 8.
- POUND, vt. (crush between stones), koka.
 (beat), kuma, tutala.
 down, as loose dirt, boma.
 in mortar, oto.
 into powder, yesha.
 into small particles, yeshala.
 [press down], nyaiki.
 [be pressed down], vi., nyakama.

(*weight*), *nph.*, kilongama mash'a' manai.

POUNDER, *n.*, ntoï, 1.

POUR, out, *vt.*, tshaka.

out or take out a part of, *vt.*, tshakala.

up, as palm wine, *vt.*, ela.

over (run over) *vi.*, utala.

POUT, *vi.*, kutama.

POVERTY, *n.*, ntana, 2.

POWDER, *vt.* (crush into small particles), yeshala.

(pulverize yesha), yesha.

up, nyaiki.

up, *vi.*, nyakama.

n. [very fine, like flour], boma, 4.

[dust], musha, 2. Pl. miusha.

[particles, like saw dust], busha, 7.

POWER, *n.* [authority], bundoi or bundoya, 7.

(glory, majesty), hama, 4.

(strength), bunonona, 7; ngona, 4.

[greatness], bunena, 7.

POWERFUL, *adj.*, [of] bunonona (7) or hama [4] or ngona (4).

(great), nena.

PRACTICE, *n.* (custom), ishama, 9; ikelala, 9.

with weapons, *v.*, huna.

[customary action], use habitual tense of the verb.

PRAISE, *vt.*, kaingi.

(pay homage to), tomala, shoshama.

(worship), shemala.

(yearn after), ahala.

(adore), hatsha.

PRATTLE, *v.*, tota itototshi, 9.

PRAY, *v.* [beg, ask for], loma. See Praise.

PRAYER, *n.*, ndomala, 4; luloma, 5.

PREACH, *vph.*, tota or losha ikama (8) i Ntshemi.

PREACHER, *nph.*, ntotshi [1] a ikama [8] i Ntshemi.

PRECAUTION, *n.*, buluemi, 7.

take, *v.*, ihala.

PRECEDE, *v.*, ena a buosha, te' followed by the root of the verb.

PRECINCT, *n.*, ilontsha or ilontshi, 8.

PRECIPICE, *n.*, lubana, 5.

PRECIOUS, adj., (of) mbana munonona, 2.

make, vph., bantsha or toma or hetala mbana.

PREDESTINATE, vph., shola a bukosha.

PREDICT, vph., shongala or tota or losha ikama yaha kayidi.

PREFER, vt. (choose), shola.

(like), muka.

PREGNANCY, n., diemi, 6.

PREGNANT, Be, vi., ed'i with diemi, 6.

by [cause to conceive], vph., tshika with diemi.

(conceive), vi., iya with diemi.

PREMATURELY, bring forth, see Miscarry.

PREPARE, vt. (make), kela.

for, vt., losha.

arrange, vt., lodi.

[be arranged], vi., lolama.

(be complete, ready), vi., shila.

PREPOSITION, n. See Gram. 372-375.

PRESENT, Be, vi., ela- ngata.

(give), vt., eka. See Gift, Giving, Generosity. Give.

PRESENTLY, adv., ihontshi.

PRESERVATION, safe keeping, n., ibeki, 8.

PRESERVE, vt. (as salt). lodi.

(guard), baka.

(lay up for future use), bei.

PRESIDENT, n., ntotshi, 1.

PRESS, vt., down, nyaiki.

(squeeze), vt., ama.

(push against), vt., nyakala.

as shoes the feet, vt., mbodi.

[be pressed down], vi., nyakama.

PRETENDER, n. (to have wealth, etc. when he has nothing), yantsha, 9.

PRETEND, v., huta,

(lie), v., banga.

(lie on), vt., bangisha.

[feign], v., dimidi; as, *adimidi iwa*, he pretended to be dead.

PRETTY, adj., sheka.

PREVAIL, see Overcome.

PREVENT, v. (forbid), bela, kinyi. See Hinder, Interrupt, Postpone.

PREVIOUSLY, do, v., te' followed by the root of the verb.

PRICE, n., mbana, 2.

lower the, vt., kokala.

raise the, vt., bansha or tom or hetala mbana a dika.

of no, vph., kua mbana.

of great, (of) mbana munonona.

talk the, vt., oto or kula with nganga, 4.

PRIDE, n., nshasha, 2.

PRIEST, n. (in a Biblical sense), ntotshi a ikama i Ntshemi.

high, kuma a batotshi ba ikama i Ntshemi; ntotshi a dika.

PRINCE, nph., mua'nyimi, 1.

(heir to throne), ntshuala, 1.

crown -, buemi, 7.

[chief], kuma, 1.

[king], nyimi, 1.

PRINT, vt. [write], boka.

PRISON, nph., mbula a hio, 4.

PRISONER, nph., muna mbula a hio.

PRIVACY, a private place, ishomala, 8; indodia (8) i bushuemi, 7.

PRIVATE, adj., [of] bushuemi, 7.

PRIVATELY, adv., a bushuemi.

PRIVILY, adv., a bushuemi.

PRIVY, adj., (of) bushuemi, 7.

n., (W. C.), nthona, 4.

PROBABLY, adv., ane.

PROBOSCIS, n., muina, 2.

PROCEDURE, n., ikelala, 9.

PROCEED, See Go.

PROCESSION, n. (line), muanga, 2; luonga, 5; nshela, 2.

PROCLAIM, v., tota, lola; vt., losha, boka with dioi, 6.

PROCLAMATION, n., dioi, 6; nkentshi, 2; mbeki, 4.

issue a, vt., tota or losha or boka with dioi or nkentshi or mbeki.

[prohibitive command], n., ikina, 8.

PROCRASTINATE, v. See Postpone, Hinder.

PRODIGAL, n. [spendthrift], ntshakidi or muonyi [1] a biketa, 9 pl.

[fool], yenyi, 1. Pl. benyi.

PRODIGALLY, SPEND, vt., ona or tshakala or odia with biketa, 9 pl.

PRODUCE, v. [bear], bota. See Bear.

v., yola with i followed by the object.

- (make), vt., kela.
- PRODUCTIVE, adj., soil, sheka.
(have power to bear young), vph., ed'i ibotshi, 8.
- PROFANE, adj., be.
vt., ona.
- PROFANITY, n., buhi, 7.
- PROFESS, v. [accept], imisha.
(pretend), See Pretend.
- PROFESSION, n. (calling), nguna, 2.
(craftsman), muina, 1. Pl. bina.
of faith in God, vph., imisha ikama i Ntshemi.
- PROFITABLE, BE, v., nganga (4) as subj. of kala.
- PROFIT, n. (gain in trade), nteta, 2; konga, 4; nganga misheka, 4.
receive a, vph., odia nteta.
- PROGENITOR, n., mamu, 1.
- PROGENY, n., bana, 1 pl.
- PROGRESS, v. (go), ena.
- PROHIBIT, v. (forbid), bela, kinyi.
(prevent), vt., buntsha.
[taboo], vt., kina.
(the tabooed or prohibited thing), ikina, 8.
- PROHIBITION, n. [law], nkana, 2; nkentshi, 2, dioi, 6.
- PROLIFIC, BE, v. (have power to bear), ed'i with ibotshi, 8.
- PROLONG, v., use proper verb followed by shu shu; as, *atota shu shu*, he prolonged his conversation.
- PROMINENT, (adj. important), nena.
person, nph., muota (1) a hama, 4.
- PROMISE, v., make a, tshika with ilaka (8) or ileshina, 8.
(have a parting word), v., leshina i.
n., ilaka, 8; ileshina, 8.
- PROMPTLY, adv., ihontshi.
- PRONOUNCE, v., badly, stutter, tota ikokama, 8.
innocent, vt., shui.
judgment, pass decision, vt., shamala.
- PROOF, n. (sign), yingeta, 9. Pl. bingeta.
- PROP, n., tuma, ikontsha, 8.
- PROPAGATE, vt., bota.
- PROPER, adj. (good), sheka.
(be sufficient), vi., elama.

PROPERTY, n. (goods), biketa, 9 pl.

[wealth], budi or budiya, 7.

PROHESY, vph., tota or losha makama mambe yaha kamidi. See Predict.

PROPHET, nph., ntotshi (1) a makama mambe yaha kamidi.

[diviner], ntoi [1] a itoma (8); huoma, 1.

PROPRIETOR, see Owner.

PROSELYTE, nph., muimishi (1) a ikama, 8.

PROSTITUTE, n. (adulterer) muna (1) shasha [4] or buhuoka, 7; ngata [1] a shasha or buhuoka.

PROTECT, vt. (guard), baka.

[keep for,] shukisha.

PROTRACT, v. See Prolong.

PROTRUDE, vi., to, toka.

PROUD, BE, v., dimuka.

PROVE, vph., manyisha dioi (6) or ikama, 8; edi dioi.

PROVERB, n., nkona, 2; ntshika, 2.

PROVIDE, vt. (feed), lesa.

(rear), vt., luemi, bola.

(help), vt., asha.

PROVOKE, vt., okisha with kaha, 4; hitshi with ntema [2] or ikuna, 8; asha kaha.

to hostility, vt., shedi with ibela or kaha.

(be provoked), vi., ed'i or oka with kaha; hita with ntema [2] or ikuna [8] as subj.

animal to bite, vph., shota munya, 2.

PRUDENCE, n., buanyi, 7.

(cunningness), buluemi, 7.

PRUDENT, adj., (of) buanyi, 7; [of] buluemi, 7.

PUBLIC PLACE, nph., indodia (8) inkokama bata, 1 pl.

PUBLICAN, nph., toma or nkueki (1) a nama, 2.

PUBLICLY, See Public.

PUBLISH, v. (tell), lola, tota, losha.

PULL, vt., nana.

vt., an oar, (row), lu.

apart, as anything adhered, vt., namala.

down, as house, bokala.

off, as clothing, kohala.

off, as fruit, kakala.

out, tokala.

out from among, shomala.

to pieces, bana, tokala.

(tighten), kuntsha.

up, tokala.

PULSATE, v. [as heart], bola.

PULVERIZE, vt., yesha, ongidi. See Powder.

PUMPKIN, n., ibueki, 8.

PUNCH, vt., lushala, tonala.

(pierce), kueta.

PUNGENT, Be, v., as pepper, ed'i with hama, 4.

PUNISH, vt., bola, hinala, hetshi; vi., hetana.

PUNISHMENT, n., nena, 2; ihetshi, 8; luhina, 5.

PUP, n., kambua, 10.

PUPIL, n., of eye, ilela, 8.

(scholar), mueki, 1. Pl. beki.

PURCHASE, vt. shoma.

PURCHASER, n., nshoimi, 1.

PURE, adj. (good), sheka.

(chaste, be), v., use neg. of ela with i followed by shasha (4) or buhuoka, 7.

PURGE, vt. (as medicine), bola with ikuna, 8.

(make good), vt., lodi.

(wash), vt., kutala.

(cleanse, whiten), vt., ngami, bahisha.

PURIFICATION, n., ngamala, (4) a ntema, 2.

PURIFY, vt., See, Purge.

PURITY, n., busheka, 7; buelama, 7.

PURPLE, n. (dark red color), kuka.

PURPOSE, v. See Intend. See Gram. 408.

n. (cause), ikama, 8; ishunga, 8.

for what? See Why.

interrupt one's, vt., buntsha.

PURSE, n., mbuemi, 4.

PURSUE, vt., (drive away), benga.

[follow] vt., laha.

PUS, n., tunyi, 10 pl.

[from eyes], huotsha, 5 pl.

PUSH, vt., tshinsha.

down, press down, kusha, nyaiki.

over, upset, nyakala.

down, as loose dirt, boma.

PUT. vt., tshika.

across, as stream or path, vt., shahala.

aside for future use, vt., bei or beya, lona.

[fit into], vt., shoiki.

back, kasha.

down, to put to bed, vt., bei.

down, let down, vt., tolala a shina.

fire to, vt., baka or tuma with tei, 10 pl.

forth leaves, to bud, vi., mena.

in, vt., ingisha.

in a line, vt., longa, tshika a luonga or nshela or muanga.

in mind, to remind, vt., ihala.

in order, vt., lodi.

off clothes, vt., kohala

off, postpone, vt., buntsha, kuihisha; vi., kuihi. See Postpone.

on a patch. vt., baka with luona, 5.

on, as tunic, vt., anga, engi, dinga, nyinga.

on, as clothes, vt., lata.

on back, vt., tshika with ikakala.

on lid or cover, vt., dihi.

one on the top of the other, vt., nyaingi.

on top, vt., tetshi, nyaingi.

out of, vt., tei.

out, as hand, vt., shemala,

out, to distinguish, vt., nyima.

out of the way, move, vt., shekala.

to death, vt., diaka.

to flight, vt., benga.

together, vt., tuhala, kueki.

together, to join, vt., onga, shemi, baka, nami.

under, vt., ingisha or tshika or shina (4) a.

up, as price, vt., bansha mbana, 2; toma mbana a dika.

upon, vt., tshika a dika [6] di.

up, to build, set up, as house, vt., hika.

PUTREFY, vt., huonyi.

PUTRID, Be, vi., huona.

PUZZLE, n., ishama, 9.

PYGMY, n., itshika, 9.

Q

QUAIL, v. (flinch, shrink back), shushama.

(n. bird), nguala, 3.

QUAKE, vi., dita.

QUALIFIED, Be, vi. See Able.

QUALITY, n. See Kind.

QUANTITY, n., great, buiki, 7.

what q.? buiki ke?

(how many?), mbadi ke?

QUARREL, n., bushei or busheya, 7.

(dispute), mianga, 2 pl.

(row), lutota, 5.

v., shei or sheya,

(dispute), vph., boka mianga.

[fight in battle], vph., nana bita, 9 pl.

(fight with fists), vph., nana ituma, 8.

QUARRELSOME, adj., (of) bushei, 7; [of] lutota, 5; [of] mianga, 2 pl.

QUATERNION, nph, hueta inai hueta inai, 4 pl.

QUEEN, n. [wife of king], muamisha a nyimi, 1.

QUELL, vt. [conquer], shama or lekisha with bunonona (7) or ngona, 4.

(quiet), kama or batala or kinyi with lutota, 5.

QUENCH, vt. (as fire), nyima.

(as thirst), mana huosha, 4.

QUERIST, n., mudi 1. Pl. budi.

QUESTION, vt. (ask about), ula.

n. [dispute], mianga, 2 pl.

QUESTIONER, n., mudi, 1. Pl. budi.

QUICKLY, adv., mbanga, buasha, wa wa.

QUICKNESS, n., mbanga, 4; buasha, 7,

QUIET, vt., kama or kinyi or batala with lutota, 5.

be, vi., ala or shala or tosha with hola; ela with hola.

[stop noise], v., lemala with lutota, 5.

[become quiet, be at peace], vi., kita with ntema [2] as subj.

(be satisfied after eating), vi., bima.

vt., kitshi.

QUIETLY, adv., hola, bubola.

QUIETNESS, n., buhuola, 7; iyo, 8.

QUILL, n., of porcupine, muentsha, 2. Pl. mientsha.

QUIT, v. [leave off], lemala.

QUITE, adv., koka, kue, moma. See Very.

QUIVER, vi., dita.

n., for arrows, muentsha, 2. Pl. mientsha.

R

RABBLE, npf., bata ba bukala, 1 pl.

RACE, n. See Tribe.

running of a, npf., mhuedila [4] a mbanga.

run a, vph., edi mbanga.

RADIANT, Be, v. [joyful], oka with nshasha, 2.

RADIATE, v. [diverge, as streams or paths], kahisha.

RAFTER, n., nkama, 2.

RAG, n., ishana, 9.

wash-(towel), mueha, 2.

RAGE, n., kaha, 4.

be in a, vph., oka or ed'i with kaha; kaha as subj. of ata and the person as obj.

RAGGED, Be, vi., shashama.

RAGGEDNESS, n., ishana, 9.

RAIL, vt. (revile), alala.

RAILWAY, npf., mboka [4] a ntshukatshuka [4] a shina, 4.

RAILWAY train, npf., ntshukatshuka [4] a shina, 4.

RAIN, n., mbula, 3.

vi., no.

upon, wet, vt., bodi.

-bow, n., ngongala, 2.

(cease raining), vi., bata with mbula as subj.

(threaten rain), vi., idima.

(drizzle), n., luluenga, 5.

RAINBOW, n., ngongala, 2.

RAINY Season, n., mbula, 3.

RAISE, vt. (elevate), shenala, katala.

the voice, vt., naingi with dioi, 6.

to life, vt., umala with iwa, 8.

price, vt., hetala, toma mbana a dika.

(be raised), vi., uma, bana, shena.

- RAM, *nph.*, numi (1) a hanga, 3.
(as a gun) *vt.*, shumi.
- RAMROD, *n.*, hakatsha, 4.
- RANK, *n.*, of high (kingship), bunyimi, 7.
(chiefship), bukuma, 7; buma, 7.
(row), muanga, 2; nshela, 2; luonga, 5.
- RANSACK, *vt.* (pillage), shantsha.
- RANSOM, *vt.* (redeem), ontshala.
- RANSOMER, *n.*, nshuki, 1; muontshidi, 1.
- RAPE, *vt.*, commit, ata ngata (1) a bunonona, 7.
- RAPIDITY, *n.*, mbanga, 4; buasha, 7.
- RAPIDLY, *adv.*, mbanga, buasha, wa wa.
- RAPIDS, *n.*, kintsha, 4.
- RAPTURE, *n.* [happiness], nshasha, 2.
- RASCAL, *n.*, muota ambe, 1.
- RASCALITY, *n.* [badness], buhi, 7.
- RASCALLY, *adj.*, be.
- RASH, *n.*, on body, yuha, 9; *pl.* biuha; ibela, 8.
(white splotches on skin), iyota, 8.
- RAT, *n.*, huowa, 3.
-hole, mbema, 4.
-nest, buantshala, 7.
trap, ilonga, 9.
For varieties of mice, see Mouse.
- RATHER, *v.* had, prefer, shongala, shola.
- RAT-HOLE, *n.*, mbema, 4, See under Rat.
- RATTLE, *n.* (small gourd with seed inside), yantsha, 9.
(for dogs in hunting), ileha, 8.
v., emala.
- RAT-TRAP, *n.*, ilonga, 9.
- RAVAGE, *vt.* (pillage), shantsha.
- RAVAGER, *n.*, nshantshi, 1.
- RAVEL, *vt.*, shomala, tungala; *vi.*, shoma, tunga.
- RAVINE, *n.*, ibeki, 8.
- RAVISH, *vt.*, ata ngata (1) a bunonona, 7.
- RAVISHMENT, *n.* [rapture, happiness], nshasha (2) mu buiki, 7.
- RAW, *adj.*, (of) muonya, 2.
be, as food, *vi.*, ěd'i with muonya.
[unseasoned food], raw material), *adj.*, (of) nkanya; as, manuta ma-

nkanya, unseasoned greens; ilama inkanya, fresh or raw cloth.

RAWNESS, n., muonya, 2. nkanya, 4.

RAZOR, n., lukenga, 5.

REACH, v. (arrive at), tola.

out, as hand, shemala.

out to, extend to, v., kueta a.

to, as with hand, vt., todi.

to (hand something to another), vt., esha.

READ, v., bala, luida (Eng.).

READY, Be, v. (finished), shila, lolama.

(complete), vt., mana.

(arrange), vt., lodi.

make (prepare for), vt., losha.

REAL, adj. [true], koka; muota ankoka; dioi dikoka.

REALITY, n., ikakama, 8.

Sometimes the adj. koka is used.

REAL, n. (kingdom), bunyimi, 7.

REAP, vt. (gather, as corn), bokala. See Harvest.

[gather, as fruit], kakala

as harvest, vt., kuna.

REAPPEAR, vph., kasha ashola.

REAR, n., at the, a mbisha, 4.

(be the last), vph.; ela with lumoma.

vt., luemi, bola.

REASON, n., (cause), ikama, 8; ishunga, 8.

for this, therefore, see Gram. 368.

for what? See Gram. 369.

(intelligence), n., buanyi, 7.

(think), vph., boka lukanya, 5.

REASSEMBLE, vph., kasha akokama.

REASSERT, vph., kasha atota, kasha alosha.

REBEL, against, vt., bela with ntshita, 4.

(disobey), vt., omala.

REBOUND, vi., toha.

REBUILD, vph., kasha ahika.

REBUKE, vt., hangisha, longa, bola ihuanga, 8.

(forbid), vt., kinyi.

n., ihanga, 8.

RECALL, vt., kasha.

[remember], iha; vt., ihala.

RECAPTURE, vph., kash'ata.

RECEIVE, vt. (accept), imisha.

[get], vt., ata, tola.

one's sight, v., tengala.

RECENT, new, adj., [of] nganga, 4.

RECKLESS, Be, vi., bela with ntshita, 4.

RECKLESSLY, spend, vph., ona or tshakala or odia followed by biketa bukala.

RECKLESSNESS, nph., bubela bu ntshita.

RECKON, v. (count), bala.

(think), vph., boka lukanya, 5.

with, vph., bala biketa i.

(suppose), v., tota.

RECLINE, v., betama.

(lean against), vt., ekama.

(stretch out), vi., shesha.

RECOGNIZE, vt. (know), yeha.

(not to recognize), vt., dima; abadima, he does not recognize them.

(perceive, detect the approach of another or of coming danger.

(solve a problem after meditation), homa.

RECOIL, v. (shrink back), vi., shushama.

RECOLLECT, v., ihala; vi., iha.

RECOMMENCE, vph., kasha atetsha.

RECOMPENSE, vt. (pay) eka with ileshina, 8.

n., shoma, 4; ileshina, 8; iyeyeki, 9; iyekala, 8.

RECONCILE, vt., ngami with ntema, 2.

[persons fighting], vt., shuka.

[arbitrate in battle], vph., koma bita, 9 pl.

RECONCILER, n., nshuki, 1.

[arbitrator in battle], nph., nkoimi (1) a bita, 9 pl.

RECONCILIATION, n., bukidi, 7.

gift of [from husband to wife after quarrel], ibonala, 8.

RECONNOITER, v., okama.

RECONQUER, vph., kasha ashama or kasha aleka with bunonona, 7.

RECONSIDER, vph., kasha aboka lukanya, 5.

RECONSTRUCT, vph., kasha akela.

RECOVER, v. (after a fainting spell), buma.

from illness, vi., kita, shamidi.

RECREATION, take, v. [play], shala.

n. (game), tushadi, 10 pl.

- RECREMENT, n. (refuse, trash), biketa, 9 pl.
 RECITITUDE, n. (goodness), busheka, 7.
 RECUPERATE, v., from illness, kita, shamidi, to with nshala, 2.
 RED, adj., [of] tuola, 10 pl.
 REDDEN, vi. [as eyes after drinking wine], lenga.
 REDEEM, vt., from pawn or from slavery, ontshala.
 [save], vt., shukisha.
 REDEEMER, n., nshuki, 3; nshukishi, 1; muontshidi, 1.
 REDEMPTION, price of, n., buontshidi, 7.
 REDNESS, n., tuola, 10 pl.
 RED SEA, nph., Idiha (8) I 'Tuola.
 REDUCE, vt., see Decrease.
 REED, n. (papyrus, used in making baskets, etc.), ntetala, 2; nkuemi, 2.
 REEL, v. (stagger), hukama, tengama.
 REENTER, vph., kash'ingala.
 REFINE, vt., lodi.
 REFLECT (MEDITATE), vph., boka lukanya, 5.
 REFLECTION, n(image, as in mirror, etc.), ihua, 8.
 (meditation), lukanya, 5.
 REFRACTORINESS, n., bubedi, 7.
 REFRACTORY, adj., (of) bubedi, 7.
 REFRAIN, from, v., lemala
 (shrink back), vi., shushama.
 from, vph., tshika moi (6 pl.) or ikama, 8.
 REFRESH, vt. (strengthen), naingi.
 (calm, quiet), kitshi with ntema, 2.
 (console), vt., onga.
 (feed,) vt., lesa.
 REFUGE, take, v. (run away), tshina.
 (go away quietly or stealthily), vi., ongala.
 city of, nph., buola bu ntshina.
 REFUGEE, n., (runaway), ntshinyi, 1.
 REFUSAL, n., ibetshala, 8; ikina, 8; bubedi, 7; bubela, 7; buomidi, 7.
 (heedlessness), bukidika, 7.
 REFUSE, vt., bela, omala.
 (forbid), vt., kinyi.
 (deny), vt., bimala.
 to give, vt., imala.
 [threaten, prohibit], vt., shedi with nkeka, 2.
 REFUSE, n., biketa, 9 pl.

REGARD, vt., (honor), shoshama, tomala.

(look at), lena, mona.

(praise), vt., kaingi.

(reckon), v., tota.

REGARDS, n. [compliments, greeting], yumala, 9.

give, vt., umala, shamala.

REGENERATE, vph., kash'anga; kash'abota, anga or bota kamotshi, anga or bots hueta, amhena.

REGENERATION, n. (second birth), mbotala hueta amhena.

REGION, n. (district), nunga, 2. Pl. minunga. See Country.

REGRET, n. (anger), kaha, 4.

(come to grief, suffer), vi., shaka.

(sorrow), n., manga, 8 pl.

(pensiveness), n., buhuola, 7.

(be angry), vi., oka with kaha, 4; ed'i kaha; kaha as subj.

of ata and person as obj.; otola with ntema (2) as subj.

an expression of, vph., tshika itutuma, 8.

(be sorrowful), vph., oka or ed'i with manga, 8 pl.; ototla with ntema (2) as subj.

REGULATION, n. See Law.

REIGN, v., ela with nyimi or kuma, 1.

in power, humiliate, vt., kokisha.

REJECT, vt., bela.

(refuse to give to), vt., inala.

REJOICE, vph., oka nshasha, 2.

REJOICING, n., nshasha, 2.

RELATE, v., (as fable), boka, bola.

(tell), lola, tota, losha.

RELATIVE, nph., muan'a mai, 1. See Neighbor, Kinsman.

RELATIONSHIP, n., butonga, 7.

RELAX, v., (let go), lemala.

(open), vt., dihalala.

(let fall), vt., shangala.

RELEASE, vt. (let go), lemala.

(pronounce innocent), vt., shui.

(be pronounced innocent), vi., shu.

RELIABLE, adj., [of], dioi dimo, 6.

RELIEVE, vt. (carry for), tosha.

(help), vt., asha, kesha. See Causative Form of verb.

pain, vt., kitshi or katsha with shushudi, 4.

(take away, remove), vt., tei.

RELIGION, n. (Christian), ikama (8), i Ntshemi.

RELIGIOUS, Be, vph., tshina Ntshemi.

RELY, vt, (expect, look forward to, hope for), lenala.

REMAIN, vi., shala, ala.

over, vi., shala.

REMAINDER, nph., iketa inshala, 8.

REMAKE, vph., kash'akela.

REMARKABLE, adj., (of) kamala.

(great), nena.

REMEDY, n, (medicine), nenga, 2, Pl. minenga.

REMEMBER, vi., iha; vt., ihala.

(recognize), vt., yeha.

REMIND, vt., ihala.

REMINDER, n., (mark, sign), yingeta, 9. Pl. bingeta.

REMISSION, n., of sin, nteil (4) a buhi, 7; nyimala a buhi.

REMIT, vt. (erase), blot out, nyima.

(pay debt), vph., kalala mbata, (4) or ikama, 8.

REMORSE, n. (anger), kaha, 4.

an expression of, n., itutuma, 8.

(sorrow), manga, 8 pl.

REMOTE, adj. (indistance), (of) kanyi; (of) itana, 8.

(yonder), a wuna or a wona.

in time, kanyi; a matetshala; a bukosha: a buosha.

villages, nph., mangana makima, 8 pl.

(old, ancient), see Old.

REMOVE, vt. (as cover or lid), dihala.

(carry away), lata.

from one place to another, (scatter), tshakala; vi., tshakala.

(take away), vt., tei.

(gather up, take away, as vessels or off, as clothing), vt., kohala.

REMUNERATE, vt., eka with ileshina, 8.

(for a kindness done), eka with shoma, 4.

REMUNERATION, n., ileshina, 8; shoma, 4.

REND, vt., bana; vi., bantsha.

RENDER, v., give, eka.

oil, am with shadi, 4.

RENOUNCE, vt., bela, hangisha.

(disown), vt., bimala.

RENOWN, n. (power), hama, 4.

RENOWNED, adj., (of) hama, 4; nena.

RENT, n., itonala, 8.

(pay for the use of anything borrowed), kohi or koihi, 4.

(gain in trade, interest), nteta, 2.

REOPEN, vph., kash'adihala.

REPAIR, vt., lodi.

(patch), vph., baka luona 5.

REPEAT, vph., kash'atota; kash'atetsha; or kasha followed by the pres. part. of any root.

REPENT, v. (change one's mind), vph., kalala ntema, 2.

(be sorry), oka with manga, 8 pl.; otola with ntema (2) as subj.

REPENTANCE, (change of heart), nph., nkalala (4) a ntema, 2.

(shame), n., bushonya, 7.

(sorrow), manga, 8 pl.

REPLY, n., ilanga, 8.

vi. (answer when called), imata.

to question, v., tota, shongala.

REPORT, n. (news, fame), nshosha, 2.

(noise of crying), ilela, 9.

(noise of gun), nkoma, 2.

(noise of human voice), lutota, 5.

(tell about), v., tota, lola.

(tell to), vt., losha.

REPORTER, n., ntotshi, 1; noshi, 1. Pl. baloshi.

REPOSE, vi. (lie down), betama.

(rest), vi., kita.

n. (sleep), ntuengi 2; ntonga, 2.

REPRIMAND, vt. (rebuke), longa, hangisha.

REPREHENSION, n. (scolding), ihanga, 8.

REPRESENT, v. (act for), use Applied Form of verb.

to, tell to, vt., losha.

REPRESENTATION, n. (likeness), ihua, 8.

REPROACH, n. (shame), bushonya, 7.

(rebuke), vt., longa, hangisha.

REPRODUCE, vt. (give birth to), bota.

REPROOF, n., ihanga, 8.

REPROVE, vt., longa, hangisha.

REPTILE, n. [snake, generic], ntshua, 3. There are many species of snakes and other reptiles.

REFUDIATE, vt., bela.

(disown), bimala.

(refuse to give to), vt., imala.

REGPUGNANT, adj., be.

REPUGNANCE, n. [badness], buhi, 7.

REPULSE, vt. [defeat], shama or leka with bunonona [7] or ngona, 4.

REPULSIVE, adj. [bad], be.

REQUEST, v. (beg, pray), loma.

REQUIRE, v. (ask for), loma.

(ask question), vt., ula.

REQUIRE, v. [compensate], eka with ileshina [8] or shoma, 4.

RESCIND, vt. (rebuke), longa, hangisha.

RESCUE, vt., shukisha, hanyisha, shuka; vi., hana.

RESEMBLANCE, n. [likeness], ihua, 8.

RESEMBLE, v. See Like.

RESIDE, vi., ala, shikama, tosha, betama.

RESIDENCE, n. [house], mbula, 4. Pl. mambula, 8.

RESIDENT, n., muadi, 1. Pl. badi.

RESIN, n., luonga, 5, ibela, 8.

RESIST, v. (fight), nana.

(refuse), bela.

RESOLUTE, Be, vi. See Persevere.

RESOLVE, see Conclude.

RESPECT, vt., tomala, shoshama.

[praise], vt., kaingi.

RESPECTS, n. (greeting), yumala, 9.

give to, vt., umala.

give to for another, vt., umisha.

to a superior, vt., shoshama, hatsha, kaingi.

RESPIRE, v., toma.

(pant), vi., hela.

RESPOND, v., to a question, tota, lola, shongala.

RESPONSIBILITY, n., ikama, 8; ishunga, 8.

RESPONSIBLE, Be, ela with ikama (8) i.

REST, vi., kita, tosha, shikama, betama; vt., kitshi.

n., ikita, 8; nkitala, 4.

(get well or strong), vph., to nshala, 2.

(remainder), nph., iketa (9) inshala.

RESTINGPLACE, n., ikitala, 8; lukitshi, 5.

RESTLESS, Be, vi., nyingala, kekeha.

RESTLESSNESS, n., nyingala, 2; muadadi, 2; mhuoka, 2.

RESTORE, vt. [return to], kasha.

[to health, to cure], bo.

[by use of medicine], vt., kitshi, manyi.

(strengthen), vt., naingi.

(be restored), vi., kita, to with nshala, 2.

RESTRAIN, vt. (correct, rebuke, admonish), longa, hangisha.

(forbid), vt., kinyi, bela.

(hold), vt., ata.

[interrupt, hinder], vt., buntsha, ungi, kinyi.

RESULT, n., ikama, 8; ishunga, 8.

RESURRECT, vph., umala 'iwa, 8.

RESUSCITATE, vt., manyi or kitshi with buala (7) or shushudi [4] or bumala, 7.

(be resuscitated), vi., buma, kita, to with nshala, 2.

RETAINER, n. [follower], ishina, 1; muentsha, 1; namatshi, 1. Pl. banamatshi.

RETARD, vt., buntsha.

RETICENT, Be, vi., ala with hola; oka with buteta or bushonya, 7.

RETINUE, n., bentsha, 1 pl.; bakidi, 1 pl.; bishina, 9 pl.

RETIRE, vi. (go back), tuta, kala a mbisha, 4.

(shrink back), vi., shushama.

RETREAT, see Retire.

v. (run away), tshina.

RETRIBUTION, n., ibela, 8.

(curse), mbana, 4; kabala, 10.

(punishment), ihetshi, 8.

RETURN, vi., kala, tuta.

(take or send back), vt., kasha.

REVEAL, vt., a secret or something hidden, sholala.

a dream, vt., shakala.

(tell on), vt., shongala.

[confess], v, teta.

[uncover], vt., kuhala, dihala.

REVENGE, n. [enmity], ibela, 8.

REVENGEFUL, adj., [of] ibela, 8.

REVENUE, n. (tax), nama, 2. Pl. minama.

REVERE, vt., shoshama, tomala. See Adore.

[praise], vt., kanigi.

[worship], vt., shemala.
 (yearn after), vt., ahala.
 (adore), vt., hatsha.

REVERENCE, vt. See Revere.

n., inanga, 8.

REVEERENT, adj. [of] inanga, 8.

REVERSE, vt. (turn over, around), kalala.

(be reversed), vi., kalama.

REVILE, vt., hangisha, sheisha, shemala, tona with mishina, 2 pl.

REVIVE, vt., one fainting, bumala, shamala,

from illness, vt., kitshi; vi., kita, to with nshala, 2.

(be revived), vi., buma, shamidi.

REVOLT, vt., from, bela.

REVOLVE, vi., lela.

REWARD, n., ileshina, 8; shoma, 4; iyeyeki, 9; iyekala, 8.

v., eka with ileshina or shoma.

REWRITE, vph., kash'aboka.

RIB, n., lubami, 5.

RICE, n., luosho, 5.

RICH, adj., (of) budiya, 7; [of] biketa, 9 pl.

person, n., nyiya, 1. Pl. Babiya.

[as soil], adj., sheka, nonona.

RIDICULE, vt., shei.

RIDICULOUS, Be, v. (producing laughter), sheisha.

RIFLE, nph., ingoma (9) i ntulenga, 2.

RIGHT, n., busheka, 7.

all, kua ikama, 8.

be, to fit, vi., elama.

(good), adj., sheka.

hand, nph., Luo (5) l'i kata, 4.

be to do, vph., ela followed by busheka and the infinitive.

way, the best choice, n., luoka, 5; as, *shoshama luoka, revere the right way.*

[sufficiency], n., yelama, 8.

RIGHTLY, adv., busheka.

RIGHTEOUS, adj., sheka.

RIGHTEOUSNESS, n., busheka, 7; yelama, 8.

RIGID, adj. (strong), nonona.

(to adhere), vi., bakata, nangata, namata, shukata.

become, as in death, vi., shenala.

RIM, n. (border), nkola, 2.

[brim], muemi, 2. Pl. miemi.

RIND, n. [peeling], yosha, 9. Pl. biosha.

RING, n. [circle], nyingadenga, 2.

for finger or ear, iketa, 8.

[as bell], vt., boka.

[a musical instrument], emala, boka.

RINSE, vt. (as vessel or mouth), shusha.

RIP, vt., bana; vi., bantsha.

RIPE, Be, vi., ela.

RIPEN, vi., loma.

RISE, vi. [ascend], bana, heta.

(as sun), vi., to, bana, heta.

(as stream), vi., ola.

[as price], vi., bana, heta.

(swell, as dough, foot, etc.), vi., yola.

from sitting, vi., uma, kata, emata.

from the dead, vph., uma' iwa, 8.

sun-, about, n., kosha, 4.

RIVER, n., ntshala, 4.

(small stream), luosha, 4.

head of, nph., tena (4) a ntshala or luosha.

outlet of, nph., ngela (4) a luosha or ntshala.

RIVERLET, n., luosha, 5. Pl. ntshosha.

ROAD, n. [path], mboka, 4.

[street], muaka, 2; nshesha, 2.

deserted, nph., iyoma (8) 'mboka, 4.

ROAM, vi., bunga, ena abunga.

ROAR vi. [as cataract], bola with ihaha, 8.

[as lion], vi., lela.

n. (as of animals), luahi, 5.

(as falls), ihaha, 8.

(as storm), nph., huinga (4) a mbula, 3.

ROAST, vt., in fire, uha.

in pot, as corn, anga.

ROB, vt. (pillage), shantsha.

[steal], shena.

[take by force], vt., tamala.

ROBBER, n., ntamidi, 1.

- (thief), muemi, 1; nshenyi, 1.
- ROBE, n. See Dress.
- ROBBERY, n., butamidi, 7; buemi, 7.
- ROBUST, adj., nonona.
- ROBUSTNESS, n., bunonona, 7.
- ROCK, n., imanya, 8.
- vi. about, as canoe, tengama.
- ROD, n. (brass, used in making bracelets, etc.), muata, 2.
- (shepherd's crook), lukona, 5.
- (staff), nkaka, 2; hanga, 4.
- ram-, hekatshi, 4.
- ROGUE, n., muemi, 1; nshenyi, 1.
- ROGUISH, adj., (of) buemi, 7.
- ROGUISHNESS, n., buemi, 7.
- ROLL, n., mbokata, 2. pl. mimbokata.
- (bundle of things tied together), iboma, 8.
- (coil), nph., ikata (8) i nama, 2.
- (package), ibuki or iboiki, 8.
- vi., along, away, budima.
- vt., out, as dough, bidima.
- vt., up, munya, botshi.
- (as a boat), vi., tengama. vt., tengi.
- into a string, vt., shinga.
- ROOF, nph., shama (4) a mbula, 4.
- cone of, n., ntonga, 2; shosha, 4.
- ROOM, n. (in house), mboka, 4.
- (large room of house), yoma, 4.
- (small room of house), tenga, 4.
- ROOSTER, nph., numi (1) a koka, 3.
- ROOT, n., muidi, 2.
- (found on top of ground), iya, 8.
- [stump of tree broken off], ishongata, 9.
- up, vt., tokala.
- up, as pig, vt., shushala.
- ROPE, n., nshinga, 2.
- ROT, vi., huona.
- ROTATE, vi., lela.
- ROTTEN, Be, vi., huona.
- ROUGH, Be vi., [as surface], ed'i maya, 8 pl.

ROUGHLY, adv. (carry or handle), buhi.

(speak), vph., hanga dioi, 6.

ROUND, adj. [circular], [of] idingala, 8.

(go around, turn around), vi., lela, tshima.

[go around anything in the way], v., onga.

(spherical), adj., (of) imbingidi, 9.

[be round], vi., bomata.

make, vt., boma.

ROUNDNESS, n. (a circle), idingala, 8.

(spherical), iboma, iboma, 8.

ROUSE, vt. (as from sleep or from the dead), umala.

ROUT, vt., benga.

ROUTE, n., mboka, 4.

(street), muaka, 2; nshesha, 2.

ROVE, vi., bunga.

Row, n. (line), muanga, 2; nshela, 2; luonga, 5.

be in a, v., ela a muanga or nshela or luonga.

put in a, vt., tshika a muanga or nshela or luonga.

stand in a, vi., emata a muanga or nshela or luonga.

vt., a boat, lu.

(quarrel), busheya or bushei, 7.

(noise), lutota, 5.

RUB, vt. (grind between stones), koka.

(mash or press down), nyaiki.

in fingers, bosha.

against, as a goat against a house, kolama.

off, numala, omala.

on, kola, oka, shita.

out, nyima.

(scrap), kolala.

(touch), amala.

up, as dried tobacco between the hands, angidi.

the hand over [as in rubbing a limb], nanala.

RUBBER, ndenala, 4.

ball of, ndoma, 4.

(fruit of rubber vine), inoma, 8.

(to cut the vine for), vph. bola ndenala.

RUBBISH, n. (trash), biketa, 9 pl.

place for throwing, iyala, 8.

RUDDY, adj., (of) muonya (2) mu buiki, 7.

RUIN, n. (site of old village), iyoma, 8.

(desolation, solitude), yoya, 8.

RUFFIAN, n., muota ambe, 1; yungala, 9. Pl. biungala.

RULE, n. (authority), bunyimi, 7.

(custom), ishama, 9; ikelala, 9.

(law), nkentahi, 2; dioi, 6.

(negative law), ikina, 8.

vt. (measure), edi.

(measure), n., luedi, 5.

(power), n., hama, 4; bundoya or bundoi, 7.

(be king), nph., ela with nyimi, 1.

(be chief), vph., ela with kuma, 1.

over, vt., see Govern.

RULER, n., nyimi, 1; kuma, 1.

(for measuring), luedi, 5.

RUMOR, n., nshosha, 2; ntshika, 2.

RUN, v., ena or tshina with mbanga or buasha.

against, v., bodi.

against and fall, v., diteha.

a race, vt., edi with mbanga or buasha.

(as water), vi., leha.

(as water running swiftly forming a trench on the ground), vt.,

bola with ngusha, 2.

down, trickle, as water or blood, vi., shoha.

away, vi., ena or tshina with mbanga or buasha; ongala.

off at the bowels, v., eta with ikuna, 8.

into each other and unite as one, as streams or paths, v., bola.

down, as sweat, vi., odiha.

out, as sweat, vi., tuta.

after, chase, vt., benga.

pass, going in opposite directions, v., homisha.

over, as water in vessel, vi., utala.

RUNAWAY, n., ntshinyi, 1.

RUNNER, n., ntshinyi, 1.

RUNT, n. (dwarf), itshika, 8.

RUNTY, adj. (dwarfish), (of) itshika, 8.

RUST, n., matadi, 8 pl.

RUSTY, Be, v., ata with matadi, 8 pl.

RUT, n. (in ground), ngusha, 2.

RUTHLESS, adj. (cruel), (of) nena, 2; (of) mahetshi, 8 pl.

RUTHLESSLY, adv. (cruelly), buhi.

S

SABBATH, nph., Lushu (5) Lu Ntshemi; Lubingu, 5.

[market day, day of rest or light work], nkila, 2.

SACK, n., nguma, 4; nshaka, 2.

vt. (pillage), shantsha.

SACKCLOTH, nph., mahela [8pl.] ma nkanya, 2; bilama [9pl.] bi nkanya.

SACRED, adj. ph., (of) ikama inonona, 8.

[interdicted], (of) ikina, 8.

make, vt., kinyisha.

SACRIFICE, vt., (kill), diaka.

to, vt., diakisha.

(make an offering, as due or tribute), vt., lamala or boka with nama, 2.

n., nyama anyakama, 3.

(burnt offering), nph., nama (2) mu'tuma.

SAD, Be, v., ed'i or oka with manga, 8 pl.; otola with ntema (2) as subj.

(be angry), ed'i or oka with kaha, 4; ata with kaha as subj.

(to regret), vi., shaka.

(mope, pout, be distressed), vi., tukama, kutama.

(be left alone without relatives, etc.), vi., huhu.

SADDEN, vt., okisha or asha with manga (8pl.) or kaha, 4.

SADNESS, n., imuenyi, 9; manga, 8 pl.

(anger), kaha, 4.

SAFE, Be, vi., (be escaped from danger), hana.

SAFETY, n., buhanyi, 7; mhuanala, 4.

SAGACIOUS, adj., (of) buanyi, 7; (of) bulema, 7.

(able to unhide or find out a secret), busholala, bushodidi, 7.

SAGACITY, n., buanyi, 7; bulema, 7.

(ability to unhide or find out a secret), bushilala, bushodidi, 7.

SAINT, nph., muota ansheka (1) a Ntshemi; nshento, 1.

SAKE, n. (cause), ikama, 8; ishunga, 8.

SALAD, n., shalata (Eng.), 4.

SALARY, n., ileshina, 8.

SALE, n. (market), imboma, 8.

SALIVA, n., mashonya, 8 pl.

SALT, n. (native), ngela, 2.
(foreign), nshe, 2.

SALTLESS, Be, vi., ela with hia hia, 4.

SALT SEA, n., Idiha I Nshe.

SALUTATION, n., yumala, 8.

give, vt., umala.

give, with hands, shamala.

In giving a salutation the first person speaking says, "*Wanuma* (sing.)" or "*buanuma* (pl.)," the person replying says, "*Ndanuma* (sing.)" or "*tanuma* (pl.)." The lit. meaning of the greeting is, "*Are you up?*" The reply is, "I am up." or "We are up."

SALUTE, vt., umala.

with hands, shamala.

(evening adieu, "good night"), vi., betaka.

(farewell, goodbye), vph., ka mi'ndena (sing.), ka bit'ena (pl.), shala hola. These last words are used by the taking his leave.

The king is never saluted by an inferior. The king gives the salutation and the inferior claps his hands saying, "*Oila nyimi*," or "*Oila ngola muota*." The word *oila* is used in expressing or showing one's politeness or attention to the one addressing him.

SALVATION, n., buhanyi, 7; mhuanala, 4.

[life], muonya, 2.

SAME, adj., of the same kind. This idea may be expressed in several ways:

(1) by the verb hanya, hanyisha.

(2) " " auxiliary verb ela with ihua imo, 8.

(3) " " word muna.

(4) " " verb ela with yelala.

(5) " " phrase, mu'in'ana.

(6) " " adj., ntshi.

length, size, number, etc., motshi, mo, ntshi.

the very-, koka.

time, at the, adv., ishola.

make the, vt., edi, hanyisha.

SAMENESS, n., bunameta, 7; buyelala, 7; ihua imo, 8.

SAMPLE, n., yingeta, 9. Pl. bingeta.

SANCTIFICATION, n., (cleanliness), bahala, 4.

[goodness], busheka, 7.

[meekness], ibeki, 8; inanga, 8.

[sufficiency], yelama, 9.

SANCTIFY, vt. (interdict), kina.

(make clean), ngaimi or ngami.

(make good, preserve, arrange), lodi.

(set apart, save for future use), lona, bei.

SANCTUARY, nph., indodia'ikina, 8.

SAND, n., lushaingi, lushengi, 5.

large grain of, busha, 7. Pl. musha.

[loose earth], ibuntsha, 8.

SAND-BANK, nph., kentsha (4) a nshengi, 5 pl.

(island), ishanga, 8.

SAP, n., of tree, shaha, 4.

SATAN, n., Shatana, 1.

(demon, devil), namatshi (1) a Shatana.

SATCHEL, n. (scrip), nshaka, 2.

[tall, slim basket with lid], nkuemi, 4.

SATIATE, Be satiated, vi., bima.

SATISFIED, Be, vi., after eating, bima.

(content), ela with hola; kita with ntema (2) as subj.

with (accept), vt., imisha.

SATISFY, vt., with food, bimisha.

with water, kitshi huosha, 4.

(make content), kitshi with ntema, 2.

SATRAP, n., kuma, 1.

SATURDAY, nph., lushu lunshamala, 5.

SAUCER, n., ilonga ikeka, 8.

SAUCINESS, n., mhuoka. 2; buntshoka, 7; ibiha, 8.

SAUCY, Be, vi., dimuka, ekala, ed'i mhuoka (2) or buntshoka (7) or ibiha (8).;

neg. of ela with i followed by bushonya, 7.

SAVE, vt., shukisha, hanyi, hanyisha.

(be saved), vi., hana.

(be saved in advance), te'hana.

for, keep, guard for another, vt., shukisha.

up, vt., lona.

(lay aside or apart for future use), vt., bei.

SAVIOUR, n., nshuki, 1; nshukishi, 1; mhanyi, 1.

SAVOR, HAVE, vi., ed'i hia, 4. See Taste.

lose its, vi., tuhi.

n., hia, 4.

SAVORY, Be, vi., ed'i hia, 4. See Savor.

SAW, n., ikuaka, 8.

crosswise, vt., batala.

lengthwise, vt., bana.

SAWDUST, n., busha, 7. Pl. musha.

SAY, v., tota, lola.

to, vt., losha.

[come to say good night], vt., bei preceded by iya.

SAYING, n. [proverb, fable, story], nkona, 2; ntshika, 2.

(news), nshosha, 2.

SCAB, n., yoha, 9; yosha, 9.

tear off, vt., ohala.

come off, vi., oha.

SCABBARD, n., luhaha, 5.

SCALD, vph., tuma i mashi [8pl.] ma tei, 10 pl.

SCALE, n., of fish, iya, 8.

(peel), vt., ohala; vi., oha.

SCALES, nph., ngeta [4] yedi i yina biketa, 9 pl.

SCANT, adj. See Scarce.

SCAR; n., iyoma, 9.

SCARCE, adj., keka.

be, vi., neg. of ela with buiki, 7.

SCARCITY, n., bukeka, 7.

SCARE, vt., shishala, tshinyi, okisha with buteta, 7.

(be scared), vi., shisha, dita, tshina, oka with buteta,

bantsha with ntema (2) as subj.

SCARLET, adj., kuka; (of) tola, 10 pl.

SCATTER, vt., or vi., tshakala.

[empty, throw out], vt., tshaka.

as disease, vi., kohata.

SCENT, n. [bad smell], shola mibe or shola buhi, 4.

(pleasant odour), shola yu, 4.

(detect the odour), v., oka.

emit a, vi., to with shola.

(an offensive odour), n., shola mueya, 4.

(odour, pleasant or unpleasant), shola, 4.

(perfume), n., tshoha, 2. See Perfume.

SCHOLAR, n., mueki, 1. Pl. beki.

SCHOOL, n., mikana, 2 pl.

SCISSORS, n., lushola, 5.

- SCOFF, vt., shei.
- SCOLD, vt., hangisha, tahisha; vi., hanga, taha.
(admonish), vt., longa.
- SCOLDING, n., ihanga, 8.
give a, vt., hangisha, bola with ihanga, 8.
- SCORCH, vt., (as foof), koiki.
(be scorched), vi., kokama, koka.
- SCORN, vt., (refuse), imala, bela.
[show by clicking the tongue], vi., shonya.
[“ “ making unpleasant noise with lips], vi., betsha,
[disown] vt., bimala.
- SCORPION, n., kota, 3.
- SCOUNDREL, n., ihuangata, 9.
- SCOUR, vt., omala, numala.
[scrape], vt., kolala.
- SCOURGE, vt., (beat), bola.
n.; nkaha, 2.
- SCOWL, vph., kana lukiki, 5.
- SCRAPE, vt., kolala, kona.
(bruise by striking against something), vt., nemi; vi., nemala.
(scrub, wipe off), vt., omala, numala.
- SCRATCH, v., (as fowls), shana.
(in case of itching), kola.
make a, vt., kola.
out, erase, vt., nyima.
with nails or claws, vph., kola or kueta with biala, 9 pl.
n., nshota, 2; nshela, 2.
- SCREAM, v. (cry aloud), hanga;
in terror, vi., dita, shisha.
(weep), v., lela.
- SCREW, n., ikota, 8; nkotola, 4.
- SCRIBE, n., mboiki, 1.
- SCRIP, nguma, 4; nshaka, 2.
(tall basket with lid), kuemi, 4.
(scabbard), luhaha, 45.
- SCRIPTURES, nph., Nkana (2) Mu Ntshemi.
- SCROTUM, n., ishaka, 9.
- SCRUB, vt., omala, numala.
(scrape), vt., kolala, koma.
- SCUM, n. (froth), luhula, 5.

SEA, nph., mashi manena, 8 pl.
 (large stream), ntshala, 4.
 (lake), idiha, 8.

SEAL, n. (mark), yingeta, 9.
 (animal), nyika, 2.

SEAM, n., nshama, 2; ntuma, 2.
 make a, vi., shami; vi., shamata.

SEARCH FOR, vt., shota.
 (test, taste, vt.), keka.

SEASON, n., ntshi, 2. Pl. mitshi. See Year.
 dry, isho, 8.
 rainy, mbula, 3.
 (drizzly, rainy), luluengi, 5.
 (short dry season, harvest time), ishosha, 8.
 (time), hueta, 4.
 vt., lodi.

SEAT n. (chair), mbata 4; ishiki, 8; shikama, 8.
 (bench), bulelela, 7.
 (royal seat, throne), ihuona, 8.
 (resting place), lukita, 5; lukitshi, 5.
 vt., shiki.
 vi., take a, be seated, tosha, shikama.

SECOND, ord. num., mhená. See Gram. 92.
 time, hueta amhena, kamhena.
 (two), card. num., he.

SECRET, n., bushuemi, 7.
 place, ishomala, 8.
 hidden, nph., ikama ishuei.
 tell a, vt., sholala.
 keep a, vt., shuei.

SECRETARY, n., mboiki.

SECRETE, vt., shuei.
 one's self, vi., shoma.

SECRETLY, adv., a bushuemi, 6.

SECT, n., ela with a muidi (2) mu.

SECTION, n., (consisting of several villages), nunga, 2. Pl. minunga. See
 Part, Country.

SECURITY, n., tuka, 4.
 give a, vph., tshika tuka.
 (safety), n., buhanyi, 7; mhanala, 4; luhana, 5.

SEDIMENT, n. See Dregs.

SEDUCE, vt. (entice), laka with makama mabe, 8 pl.

(commit adultery with one), vph., odi iana shasha (4) or buhuoka, 7.

SEE, vt., mona, lena, talala.

(know), yeha.

SEED, n. (for planting), lumbota, 5.

germ of, mena, 2. Pl. mimena.

large, in fruits, ndoma, 4.

of millet, ishang, 8.

(kernel of palm nut), nkanya, 2. Pl. mikanya.

(offspring), muana, 1.

very fine, like tobacco or mustard seed, lushanga, 5.

(very young plants to be transplanted), mbota, 5 pl.

SEEK, vt., shota.

(taste, test), keka.

SEEKER, n., nshotshi, 1; nkeki, 1.

SEEN, vi. [appear], shola.

SEER, n. See Prophet.

SEIZE, vt., ata.

[embrace], vph., buta luhisha, 5.

(snatch, grab), hutsha.

things by force, vt., tamala.

SELECT, vt. (choose), shola.

SELF, when emphatic, use:

(1) The compound Disjunctive pro. forms, mimeta, etc. See Gram. 101

(2) When reflexive, use the reflexive infixdi-. See Gram. 110.

SELFCONTROL, n., nkumala, 4.

SELFISH, Be, vi. (conceited), dimuka.

(stingy), adj., [of] bukuta, 7.

toward one, vt., imala.

SELFISHNESS, n., bukuta, 7.

SELL, vt., kaha.

(trade, buy and sell), vt., oto or kula with nganga, 4.

to one, vt., kahisha.

SEMEN, n., iyunyi, 8.

SEND, vt., toma.

away, dismiss, tei.

to one, vt., tomisha.

- SENDER, n., ntoimi, 1.
- SENIOR, n. (also elder brother or sister), ngola, 1. Pl. bayola.
 of twins, mboi, 1.
 (eldest child), nph., muana'shumi (4).
- SENSE, n. (wisdom), buanyi, 7.
- SENSELESS, Be, vi. (unconscious), owa with shiya, 4.
 (be stupid), vi., bela with ntshita, 4.
 person, [fool], mbela [1] ntshita, 4; yenyi, 1. Pl. benyi.
- SENSIBLE, adj., [of] buanyi, 7.
 person, n., muanyi, 1.
- SENTINEL, [watchman, guard], n., mbaiki, 1. See Guard, Watchman.
- SEPARATE, vt. [divide among], kahisha, banyisha, bansha.
 into parts, vt., kahala, bana.
 from among [take from among], vt., shomala; vi., shoma.
 that which is adhered, vt., namala; vi., namata, nama.
 those fighting, vt., shuka.
 [split], vt., bana; vi., bantsha.
 [take out apart, as water, etc. from a vessel], vt., tahala.
 (as an assembly, paths or streams), v., kahisha.
 (scatter), vt. or vi., tshakala.
- SEPARATELY, adv. (one at a time), motshi i motshi; mo i mo.
 (each to itself), yikala yikala.
- SEPTEMBER, n., shepetemba.
- SEPULCHRE, n., yana, 9. Pl. biana. See Grave.
- SERF, n., ngeta, 1. Pl. beta. See Slave.
- SERIES, n. (line), muanga, 2; nshela, 2; luonga, 5.
- SERIOUS, matter, n., ikama, 8; ishunga, 8.
- SERMON, nph., ntotala (4) a ikama (8) i Ntshemi.
- SERPENT, n. [generic], ntshua, 3.
- SERVANT, n., bond, ngeta, 1, pl. beta; nsho, 1; ibona, 7.
 [workman], muota, 1; muna [1] nguna, 2.
 fellow-, ngetsh'i ana, 1.
- SERVE, vt. (guard), baka.
 (guard for), vt., bakisha, sukisha.
 (do for), vt., keshu.
 (help), vt., asha.
 (adhere to, as slave a master), v., bakata, namata.
- SERVICE, n., nguna, 2. Pl. minguna.
- SERViette, n. See Napkin.

SET, vt., tshika, shiki.

against, vt., eka.

apart, aside, vt., lona.

(save a part of), vt., bei.

(as the sun), vi., kita.

down, seat, vt., shiki.

fire to, vt., tuma or baka with tei, 10 pl.

free, vt., ontshala, lemala, tei, tungala.

in line, vt., anga; vi., angama.

in order, vt., lodi; vi., lolama.

out, to depart, vi., kata, to, ena.

(prepare the way for), vt., losha.

out, to plant, vt., ona.

table, vt., lodi.

trap, vt., kotsha with ilonga, 9.

up, erect, vt., shuengi; vi., shongama.

up, as tent or house, vt., hika.

n. [in ring], ishosha, 8.

SETTLE, v. [become calm], kita, iya with hola.

debt, to pay, vt., kalala or mana with mbata [4] or ikama, 8.

an affair in court, vt., koma with ikama, 8.

an affair for, vt., komisha with ikama.

dispute, vt., tena with matena [8pl.]; batala with mianga, 2pl.

dispute for, vt., basha with mianga.

down, as sediment, vi. kita.

(decide a case in court), vt., shamala.

(decide a case for in court), vt., shamisha.

palaver, vt., koma, tohala, basha.

SEVEN, card, num., shamala.

SEVER, vt. [cut], batala.

SEVERAL, adj. (many), (of) buiki, 7.

(others), ekidi, motshi.

(some, distributive), ekidi....ekidi; motshi....motshi.

SEVERE, adj. (strong), nonona.

SEW, vt., tuma.

on patch, baka with luona, 5.

together, interlap, as palm leaves for roofing, vt., bekala.

SEWER, n., ntumi, 1.

SEXUAL Intercourse, have with, vt., shela, kula, shoma i, betama i. See Co-habit.

SHADE, n. (coolness), hio, 4.

[shadow], ilumilumi, 8.

SHADY place, npf., yoka (9) hio, 4.

SHAKE, vt., nyinga.

head, vt., huka.

hands, vt., buta with ikasha, 8.

(greet with hands), vt., shamala.

(as wind), vt., huka.

(in the wind), vi., nyingala.

one's self, vi., dinyingala.

(vibrate), vi., nyingala, lela.

up, vt., nyinga.

off, as dust, vt., kuma with musha, 2.

[rinse out], vt., shusha.

off, as snake or insect, vt., shohala.

SHALL, use Future tense of verb. See Must.

SHALLOW, adj., kuya.

SHAME, n., bushonya or bushonyi, 7.

cause, vt., diaka or okisha or asha with bushonya.

have, vi., oka or ed'i with bushonya.

have no, to be immodest, use neg. of ela with i followed by bushonya.

SHAMEFUL MATTER, npf., ikama [8] i bushonya, 7.

SHAMELESS, see Immodest.

SHAMELESSNESS, n., see Immodesty.

SHAPE, n. and v. See Form.

SHARE, vt. (divide among), kahisha.

[separate into parts], kahala.

(take out from among), vt., shomala.

SHARP, adj. (cunning, sagacious), (of) buanyi, 7; (of) buluemi, 7; (of) busholala or bushodidi, 7.

be, as knife, vph., ed'i hia, 4.

[be ferocious, as dog], vph., ed'i hama, 4.

SHARPEN, vt. [by beating, as blacksmith], shamala.

(by grinding), vt., shiya.

to a point, vt., shonga.

SHARPNESS, n., hia, 4.

(cunning), buanyi, 7, buluemi, 7; busholala or bushodidi, 7.

SHAVE, vt., oma.

off, as bark, koma.

(scrape), vt., kolala.

SHE, pers. pro. See He, also Gram. 98, Rem. 2.

SHEAF, n., iboma, 8.

SHEAR, vt., batala.

[shave], vt., oma.

SHEARS, See Scissors.

SHEATH, n. (scabbard), luhaha, 5.

SHED, n., ntuma, 2.

feathers, vi., toka with nshala (5pl.) as subj.

leaves, vi., toka with kasha (5pl.) as subj.

tears, vi., to with bioshidi (9pl.) as subj.

skin, as snake, vi., ohala.

SHEEP, n., hanga, 3.

(ram), nph., numi [1] a hanga, 3.

SHEET, of bed, nph., ndela [2] mu ilaka, 8.

of paper, luashi or luasha, 5. Pl. kasha or kashi.

SHE-GOAT, nph., ngadi [1] a kamidi, 3.

(very large), lubobota, 5.

SHELL, n. (cartridge), ntelenge, 2.

cowry-, luhasha, 5.

of egg, yosha, 9; hentsha, 4.

of snail, mbema, 4.

of tarrapin, yosha, 9. Pl. biosha.

vt. (as corn), bukala.

(as soft nuts), teta.

(as hard nuts), bola.

[as peas], tenga.

[as peas by beating], shola.

SHELTER, vt. (cover), dihi.

[be sheltered], dihata.

n. (thrown up hastily on path), ishema, 8.

SHEPHERD, nph., mbaiki (1) a hanga, 3.

(guard), mbaiki, 1.

SHIELD, nguha, 4.

SHILLING, n., luhualanka, 5.

SHIN, nph., mboma (4) a lukola, 5.

SHINE, vi. (as fire, torch, sun), tema.

(as stars, moon), ngama.

(gleam, glitter, glisten), vi., kedi.

moon-, muedi, 2.

sun-, muanya.

SHIP, n. [canoe], buata, 7.

[steamer], nph., ntshukatshuka (4) a mashi, 8 pl.

SHIRT, n., nguma, 4.

SHIVER, vi., dita.

SHOCK, vt., with gear grief, etc., bansha or ditshi with ntema, 2.

[startle], vt., shishala.

[be shocked], vi., dita, bantsha with ntema as subj.

SHOE, n., ishabata, 9.

SHOOT, vt., one with arrow, kueta.

with an arrow, vt., boka.

with a gun, vt., bola, kuma.

vi. [bud, sprout], mena

n. [bud], lushanga, 5.

(sprout), menala, 2. pl. mimenala.

SHOP, n., blacksmith, ntuma [2] mu ilona, 8.

SHORE, n. (beach), nkola [2] mu luosha or ntshala.

on the, bushohi, 7; bushoihi, 7; nkontsha, 2.

SHORT, adj., kuya.

(be not enough], neg. of elama; neg. of ela with yona or buiki
time, nph., hueta mikeka, 4; shu ikeka, 5 pl.; neg. of ela with
shu

vi. be or become [shrink], shushama, kukama, lulama.

SHORTEN, vt. (lessen), kokala.

(let down], vt., kumisha.

(sever, cut), vt., batala

(shrink), vi., lulama, shushama, kukama.

SHORTNESS, n., bukuya, 7.

SHOT, n., for shot-gun, lutena, 5.

-gun, nph., ingoma (9) i lutena.

SHOULD, v. In order to express the idea of recommendation use the
Imperative Mood or one of its like forms. In the Future.

Conditions, use the forms given in Gram. 406, (b).

SHOULDER, n., inyaka, 8.

-blade, nph., ikenga (8) i luo, 5.

SHOUT, v., by a number of persons expressing alarum, joy or sur-
prise,

bola or uta with yodi (9) or nola, 2. Pl. minola.

- n., yodi, 9; nola, 2. pl. milola.
 SHOVE, vt., down, nyukala, See push.
 SHOW, vt., shuntsha, laka.
 by pointing, v., shonga.
 off one's self, dishuntsha.
 one's self, appear, vi., shola.
 the way, vt., lonala with mboka, 4.
 the eye by pulling down the lid, expressing an insult, v., tonala
 with disha, 6.
 SHREWD, adj., See Smart.
 SHRED, n. (piece), itenya, 9.
 SHRIEK, v., hanga, bola with ibuaha, 8. See Shout.
 n., ibuaha, 8.
 SHRIMP, n., ngosha, 2.
 SHRINK, vi. (draw up), kukama shushama, lulama.
 back from fear, vi., shushama.
 (become poor, thin), vi., shinga.
 (shrivel up) vi., yo; vt., yoi.
 SHRIVEL, vi., yengala, yo; vt., yengidi, yoi.
 SHRUB, n., yoka, 9. pl. bioka.
 SHRUG the shoulders, vph., shaka manyaka, 8 pl.
 SHUCK, n., luasha or luashi, 5. pl. kasha or kashi.
 vt., (as corn), bola.
 (as peas), tenga.
 [as peas by beating], shola.
 SHUDDER, vi., dita, shisha, bantsha with ntema (2) as subj.
 SHUT, vt., dihi; vi., dihata.
 SHUTTLE, n., ngontsha, 4.
 SHY, see Timid.
 SHYNESS, n. See Timidity.
 SICK, Be, vi. (ill), bela, ed'i with shushudi (4) or buala, 7.
 become [break out with disease], vi., to with buala.
 become, be nauseated, vph., bota a munya, 2.
 feel, v., oka with shushudi or buala.
 make, nauseate, vt., betshi a munya.
 [vomit], vi., lo.
 [make to vomit], vt., loi.
 (be troubled with some growth in the stomach), vph., buakala
 with iketa [9] as subj. and ikuna [8] as obj.
 One or two constructions may be employed when speaking of ill-

ness of various parts of the body; as, *ikuna iyash'ashuma*; *ayash'oka shushudi* or *buala a ikuna*. The first, meanig the stomach is sick; the last, he is sick at the stomach.

n., person, mbela, 1. Pl.abela.

SICKEN, vt. [nauseate], betshi a munya, 2.

[make to vomit], vt., loi.

SICKNESS, n., shushudi, 4; buala, 7.

SIDE, n., muidi, 2.

of body, box or vessel, luonga, 5.

of body above the hip, lubami, 5.

of house, ibena, 8.

of path, stream, field, etc., nkola, 2.

of stream, nph., mbonga (4) a luosha, 5.

[line], n., muanga, 2; nshela, 2; luonga, 5.

[piece, section], yasha, 9. pl. biasha.

[be in line], vi., angama.

(put side by side), vt., emi, angi, shemi. These words are generally followed by muanga, nshela, luonga, *line*.

(be side by side), vi., bakata, shamata, namata, ongama.

SIDEWAYS, go, v., ena with the pres. part. of shahisha.

SIDLE, v., shahisha, tshintsha, shelama.

SIEVE, n., nsho, 2.

SIFT, vt., sho.

SIFTER, n., nsho, 2.

SIFTINGS, n., sheka, 4.

of manioc, bikokola, 9 pl.

SIGH, v., tola with ntema [2] or toma with itoma, 8.

[breathe], v., toma.

n., itoma, 8.

SIGHT, come into, vi., shola.

SIGN, n. (mark), yingeta, 9.

make a to the dumb, vph., edi with makasha, 8, pl.

make a, write a, vph., boka yingeta, 9.

SILENCE, n. See Silently.

keep, vph., ala or shala or tosha with hola; lemala.

vt., kinyi or lemala with lutota, 5.

[pensiveness], n., buhuola, 7.

(quietness, desolation), iyo, 8.

SILENT, Be, v., ela with hola.

(be quiet), v., ala or shala or tosha with hola.

(become calm), vi., kita.

(to sulk, be pensive), vi., kutama, tukama, ed'i with buhuola, 7.

SILENTLY, adv., hola.

(carefully, peacefully), bubola.

SILK, n., of corn, muesha(2)mu imbona, 8.

SILLY, see Foolish.

SILVER, n. (soft, white iron), ikata, 8; lubola (5) lu yema, 9.

SIMILAR, adj. See Like, Same.

SIMILARITY, n., (sameness), ihua, 8; buntshibuntshi, 7.

SIMILARLY, adv., ngo, ngosha.

SIMILITUDE, n., ihua, 8; buntshibuntshi, 7; ihua i ngo.

SIMPLE, See Foolish.

SIMPLETON, n., (fool), yenyi, 1; mbela (1) a ntshita, 4.

SIMULTANEOUSLY, adv., yelala, ishola, hueta mimo or mimotshi, or mintshi.

SIN, n., buhi, 7; ikama ibe, 8; ya buhi.

v., kela with buhi.

against, vt., kesha with buhi.

offering, nph., nama [2] mu buhi.

SINCE, adv. sub. conj. [because], se Gram. 413.

[long ago], kanyi, a bukosha, a matetshala or matetshidi.

SINFULNESS, n., buhi, 7.

SING, v., emala.

together, vph., edi moi yelala.

SINGE, vt., behi; vi., beha.

SINGING, n., luema, 5.

[voice in], kinga, 4.

SINGLE, adj. [one], motshi, mo.

SINK, vi., nyima.

[float down on surface of water], vi., leha.

[as sediment], vi., kita.

vt., ina.

SINNER, nph., muota ambe, 1; Muota ya buhi. Pl. bata ba ya buhi.

SISTER, n. [younger or older, called so by brother], haingi, 1. See Brother.

[elder of two sisters], ngola, 1. pl. bayola.

(younger of two sisters), muakidi, 1.

SISTER-IN-LAW, n. (sister of husband), numi(1) ngata. pl. banumi bata.

(sister of wife), nshama, 1. pl. bashama.

SIT, vi., tosha, shikama.

(as hen on eggs), v., boshama.

(as infant in attempting to sit alone), vi., bonama.

waiting, v., kitala.

on huanches, squat, vi., kokama, shonama.

bent forward, vi., hulama, nunama, nyakama.

up straight, vi.; shongama, shema.

(make to sit on haunches), vt., kueki.

(make to sit up straight), vt., shemi.

SITE, n., of deserted village, iyoma, 8.

SITUATION, n. (Place), ndodia, 8; kuntsha, 4; kodi, 4.

SIX, card. num., shamala. In abstract counting, ishamala.

SIXTH, ord. num., nshamala.

SIZE, n. [largeness], bunena, 7.

[smallness], bukeka, 7.

SKELETON, n. [bones], bikodi, 9 pl.

SKILFUL, adj. [ingenious, smart, clever], [of] buanyi, 7; [of] buluemi, 7.

[of] buloka, 7; [of] busholala or bushodidi, 7.

SKILFULNESS, n. [cleverness], buanyi, 7; buluemi, 7; buloka, 7; bushodidi, 7.

SKILL, see Skilfulness.

[artistic], n. buina, 7.

SKIM, vt. [wipe off, dust], omala.

SKIN, n., of animals, huoka, 4.

of people, iyoha, 8.

[peel], yosha, 9. Pl. biosha.

disease of, [an eruption on arms, legs, etc.], luhuota, 5.

[an eruption on body caused by venereal trouble], lunduemi, 5.

[white hands], mio lukengala or lukongala.

[whitish spots on neck, arms and chest], iyota, 8.

vt., ohala.

SKULL, nph., mboma [4] a buosha, 7; ileka [8] i ntshue, 2.

SKY, n., dika, 6.

SLACK, adj., (of) buola, 7.

SLACKEN, vt., kokala, yoi.

SLACKNESS, n., buola.

SLAKE, see Quench.

SLANDER, vt., shongala, shana, tena.

n., bushongala, 7; buntshuengi, 7; lutena, 5.

SLANDERER, n., nshongidi, 1; nshanyi, 1; muna (1) bushongidi or bun-

tshuengi.

SLANT, vt. [lean against], eka.

[bend to one side], tengi; vi., tengama.

[not perpendicular], vt., tengi, shedi; vi. tengama,, shelama.

(recline, lean upon), vt., ekama.

SLAP, n., lukashi, 5.

SLATE, n., imanya, 8.

pencil, nph., nte [2] mu imanya.

SLAUGHTER, vt., diaka.

n., idiakala, 8.

SLAVE, n., ngeta, 1; nsho, 1; ibona, 8. See Servant.

SLAVERY, n., bueta, 7; busho, 7.

SLAY, vt., diaka.

SLAYER, n., nyeki, 1. Pl. badieki.

SLEEK, Be, v., ed'i nshena, 2.

SLEEKNESS, n., nshena, 2.

SLEEP, n., ntuengi, 2; ntonga, 2.

v., betama with ntuengi or ntonga.

(dose), v., ungala ntuengi or ntonga.

SLEEPLESS, Be, v., betama with ishongama, 8.

SLEEPLESSNESS, n., ishongama, 8.

SLEEPY, Be, v., ata with ntuengi (2) as subj.; ed'i ntuengi; ntuengi as subj. of ela followed by a misha, 6 pl.

SLEEVE, n., Luo [5] lunguma, 4.

SLEIGHT of hand, n., ishama, 9.

[power to change into something else, as a leopard, etc.], buhila, 7.

have, vph., ed'i buhila.

(deception), n., ihila, 9.

SLENDER, adj. (tall and slim), (of) mbamimbami, 4.

SLENDERNESS, n., mbamimbami, 4.

(tall, slim figure), bilemi mbamimbami.

SLICE, n., yasha, 9. Pl. biasha.

vt., bana, tenga.

SLIDE, vi., shelama.

SLIM. See Slender.

SLIMNESS, n., mbamimbami, 4.

SLIP, vi., shelama.

away, run off, tshina.

away unnoticed, vi., shela.

- down, as cloth from body, vi., shaka.
 down, as head from pillow, vi., shodiha.
 (shrink, back, crouch), vi., shushama.
 (stumble and fall), vph., buaka itomata, 8.
 n. (an accident by slipping), nshena, 2.
- SLIPPERNESS, n., nshena, 2.
- SLIPPERY, adj., (of) nshena, 2.
- SLOPE, vi., shelama, tengama; vt., shedi, tengi.
 (lean upon or on), vt., ekama.
 (lean against), vt., eka.
- SLOTH, n., bundena, 7.
- SLOTHFUL, adj., (of) bundena, 7.
 person, n., indena, 9.
- SLOTHFULNESS, n., bundena, 7; bushala, 7.
- SLOW, Be or Do Slowly, v., kela with bubola or yo yo.
 (do lazily), v., kela with the pres. part. of ongidi.
 (do or walk slowly or lazily), v., ena with the pres. part. of ongidi.
- SLOWLY, adv., bubola.
 (do stealthily), vi., ongala.
- SLOWNESS, n., (laziness), bunyengala, 7; bundena, 7; bunyengidi, 7; bubola, 7; buhuosha, 7.
 [weakness], buola, 7.
- SLUGGARD, n., indena, 9.
- SLUGGISHLY, adv., yo yo, bubola.
 do, go, etc., see Slowly.
- SLUGGISHNESS, n., bundena, 7; bunyengala, 7; bunyengidi, 7.
 (weakness), buola, 7.
- SLUMBER, vph., betama ntuengi, 2.
 (dose), vph., ungala ntuengi or ntonga, 2.
 n., ntuengi, 2; ntonga, 2.
- SLUMBERER, nph., mbetshimi (1) a ntuengi or ntonga, 2.
- SLY, adj., (of) buanyi or buloka or buluemi or busholala or bushodidi, 7.
- SLYLY, move, vi., ongala.
- SLYNESS, n., buluemi, 7; buloka, 7; buanyi, 7; busholala, 7; bushodidi, 7.
- SMACK, v. (as lips), bola with hamala, 4.
 vt. (slap), bola with lukashi, 5.
 n. [slap], lukashi, 5.
 of lips, hamala, 4.
- SMALL, adj., keka. This idea is sometimes expressed by the diminutive

prefixes of class X. A small quantity is usually expressed by the plural prefix of class X.

become (shrink), vi., shushama, lulama, kukama, koka.

(become thin, poor); vi., shinga.

make, vt., kokala.

make thin, poor, shingi.

too, see Gram. 83, [b].

SMALLNESS, n., bukeka, 7.

SMALLPOX, n., bukoya, 7; buala (7) bu kashakasha, 4.

SMART, adj., (of) buanyi or inema (8) i nshala (2). See Skilful.

vi., tuma, shuma.

SMARTNESS, n., buanyi, 7. See Skilful, Skilfulness, Skill.

SMASH, vt., bola.

(be smashed), vi., bodi.

SMEAR, vt. (as oil on body, etc.), kola, shita, oka.

(be smeared, as mud on clothes), vi., okisha.

(be wrinkled, entangled, in disorder), vi., buntshama.

SMELL, n. [pleasant or unpleasant], shola, 4.

bad, shola mibè, shola a buhi or shola'mueya.

good, sweet, shola yu.

detect a, vph., oka shola.

emit a, pleasant or unpleasant, vph., to shola.

in order to detect, v., uhala.

(musk from an animal of the cat family, very sweet), ntshoha, 2.

SMELT, v. (blow bellows), shasha with kuka, 4.

SMELTER, n., ntudi, 1.

SMILE, v., kukama with isheisha, 8.

(laugh), v., shei.

SMITE, vt. (kill), diaka.

(strike), vt., bola.

SMITH, n., ntudi, 1.

(artisan), muina, 1.

SMITHY, nph., nyuma, (2) mu ntudi, 1.

SMOKE, n., nyinga, (2) mu tei, 10 pl.

v. (as burning wood), to with nyinga.

tobacco, vt., onyo.

SMOOTH, Be, vph., ed'i nshena, 2.

out, roll out. vt., bidima.

out, stretch out, vt., shemala.

- over, level down, vt., lami.
- out, as the brow, vph., shangala lukiki, 5.
- SMOOTHING—iron, n., mhela, 4.
- SMOOTHNESS, n., nshena, 2.
- SMOTHER, vph., dihi itoma (8).
(be smothered), vph., owa itoma.
- SMUGGLE, vph., ata a bushuemi, 7.
(steal), vt., shena.
- SNAG, n., ishongata, 8; iya, 8.
- SNAIL, n., kola, 3.
shell of, mbema, 4.
- SNAKE, n., (generic), ntshua, 3. Some varieties are: mboma, 3; toka, 3; dio, 6;
luenga, 5; kaingi, 3; tunala, 3; bonala maloha, 3.
- SNAP, v., the finger, bola with lukashi, 5.
n., lukashi, 5.
- SNARE, n., ilonga, 9.
- SNARL, vi. (as dog), hanga.
- SNATCH, vt., away from another or hand to another angrily, shuhala.
up, grab, vt., husha.
(take away by force), vt., tamala.
- SNEAK vi. (stealthily), ongala.
- SNEEZE, n., yesha, 9. Pl. biesha.
v., bola with yesha.
- SNIGGER, v., shei.
n., isheisha, 8.
(giggling), n., ishenga, 8.
- SNORE, v., ngonana.
n., ingonana, 9.
- SNOUT, n., of elephant, muema, 2.
of pig, munya, 2.
(nostril), muola, 2.
- SNUFF, n., mbuma, 4.
vt., (smell), uhala.
- So, adv. (in this way, thus), ngo, ngosha, ihua (8) i ngo.
(not so...as), see Gram. 83.
(that, so as to), see Gram. 408.
(therefore), see Gram. 368.
(very), see Gram. 33, (c).
(assent), exclamation, sha!

SOAK, vt. (immerse), numi.

[as cassava,] vt., nyoka.

SOAP, n., shubanga, 4.

SOAR, vi. (as bird), lela.

SOB, vi., shehala.

SOBER, Be, vph., use neg. of ela with i followed by mana a misha, or mana [8pl.] as subj. and the person as obj. of the neg. of ata. [silent], vph., ela with hola; ed'i buhuola, 7; neg. of ela with itoto-tshi, 9.

SOBERNESS, n., buhuola, 7.

SOCIETY, n. (a company of persons), ikueki, (8), i bata, 1 pl.

SOCK, n., imenyi, 8.

SOFT, Be, vi. [become], nyonga.

[as dough], vi., yo.

[be weak], v., nyonga, ed'i buola, 7.

[sleek], ed'i with nshena, 2.

[as overripe fruit], vi., ela with shuhishuhi, 4.

SOFTEN, vt., nyuengi, yoi.

SOFTLY, adv., bubola.

move, vi., ongala.

(walk on tip toe), vph., ena a shosha (4) a matami 8pl.; ena with pres. part. of nyangidi.

SOFTNESS, n., buola, 7.

(sleekness), nshena, 2.

SOIL, vt., hitshi.

(be soiled), vi., hita.

n., mana, 8 pl.

SOJOURN, vi., ala, betama, tosha, tonga.

(habitually abide or dwell), vi., muaka.

SOLACE, vt., onga, naingi with ntema, 2.

n. (happiness), nshasha, 2.

SOLDIER, n., isholai, 8; nanyi (1) a bita, 9 pl.

SOLE, n., of foot, shina [4]itami, 8.

[one only], use the Compound Disjunctive pers. pro., mimeta, etc.

SOLEMN, Be, vi., kutama, tukama, oka with buhuola, 7; oka with manga, 8pl.; otola with ntema [2] as subj.

SOLICITOUS, Be. See Solemn.

SOLICITUDE, n., sheha, 4; manga, 8 pl.

SOLID, Be, vi. (firm), botama, bakata, shukata, nangata.

(hard), adj., nonona.

SOLIDIFY. See Solid.

SOLIDNESS, n., bunonona, 7.

SOLITARY, adj., use the Disjunctive Pers. pro., mimeta, etc.

place, nph., indodia [8] kaya bata, 1 pl.

(be left alone without a relative), vi., huha.

SOLITUDE, n. (loneliness), yoya, 8.

SOME, one, n., muota, 1.

(something else or some one else), adj., ekidi, motshi.

(some..... others), ekidi...ekidi; motshi...motshi.

Frequently the idea of *Some* is expressed in the sentence without the use of any special word; as, *umueka bishima*, give him some food.

SOMEBODY, n., muota, 1.

SOMETHING, n., iketa, 9.

SOMEWHERE, adv. (anywhere), a kuntsha ikima, indodia ikima.

else, adv., a kuntsha [4] yekidi.

SON, n., nunga, 1; muan'a nunga. Pl. bana balunga.

(real), muan'a nunga ibota.

(male child, boy), ile nunga. Pl. bile balunga.

SONG, n., luema, 5. Pl. ntshema.

of happiness, ikesha, 8.

SOON, adv., (as soon as), See Gram. 405, (a).

(early in the morning), n., kosha, 4.

(immediately), adv., ihontshi.

(sooner or later, later on), mbala'hena.

SOOT, n., mbila, 2. Pl. mimbila.

SOOTHE, vt., (comfort), onga.

one crying, vt., basha with bilela, 9 pl.

SORCERER, n., noiki, 1. Pl. baloiki.

SORCERY, n., buloka, 7.

SORE, n. (wound), huota, 4.

SORROW, n., sheha, 4; manga, 8 pl.

(anger), kaha, 4.

(pity), muenga, 2.

(anxiety), buhuola, 7.

(be sad), vi., oka with manga; otola with ntema (2) as subj.;

(mope), vi., tukama, kutama.

(mourn), vph., ed'i ishei (8) or buela, 7.

(yearn after), vt., kanala, ahala. See Yearn.

SORROWFUL, Be. See Sad.

SORRY, Be, vi. ed'i or oka with manga or sheha; otola with ntema (2) as subj.

(be angry) vi., oka or ed'i with kaha, 4.

(to regret, be disappointed), vi., shaka; vt., ata with kaha as subj. and the Person as obj.

(mope. pout), vi., kutama, tukama.

for, to pity, vph., eka muenga, 2.

(to grieve, mourn), vph., ed'i with ishei or buela, 7.

SORT, vt., shola.

(separate), vt., kahala.

n. (kind), see Kind.

SOUL, n. (metempsychosis), nshanga, 2.

(heart), ntema, 2.

(life), muonya, 2.

SOUND, v., an alarum, bola with nola (2) or yodi, 9; uta nola or yodi.

(a call), n., mbela, 4.

(an announcement), ibeki, 8.

a trumpet, vt., boka.

a drum, vt., beta.

of crying, n., ilela, 9.

of noise, n., lutota, 5.

of quarreling, n., bushei, 7.

of wind or rain, lubidika, 5.

(report of gun), n., ngima, 2.

of noise made by people running, n., lubidika, 5.

(storm), nph., huinga (4) a mbula, 3.

(wind), n., munga, 2. Pl. miunga.

of whispering, n., inungisha, 8.

of word or letter, nttotala, 4.

SOUP, n. (gravy), muta, 2. Pl. miuta.

SOUR, Be, vph., ed'i nganya, 4; iya nganya.

SOURCE, n. (cause), ikama, 8.

[beginning, foundation], ishina, 9; itetshala, 8.

of stream, nph., ishina i luosha (5) or ntshala, 4.

[up stream], n., tena [4] a luosha or ntshala.

SOURNESS, n., nganya, 4.

SOUTH, n., shude, 4.

SOUVENIR, n., yingeta, 9.

Sow, vt. (plant), ona.

n., ngadi (1) a shoma, 3.

SOWER, n., muonyi 1. Pl. bonyi.

SPACE, n. (place), indodia, 8.

resting, lukita.

between two objects, as two boxes or two sticks, etc., ndamandama, 4.

SPADE, n., ishu, 8.

SPAN, n., butadi, 7.

SPANK, vph., bola lukashi, 5.

SPARK, nph., ibalabala [8] i tei, 10 pl.

SPARKLE, vi. (glitter, glisten), kedi.

SPARROW n., ndeha, 3; ishahodi, 8.

SPASM, n., isheshala, 8.

[unconsciousness], shiya, 4.

be unconscioius, have, vph., owa shiya or isheshala.

SPEAK, v., lola, shongala, tota.

unkindly of, deride, vt., alala.

against, vt., shongala, bimala.

badly, vph., tota munya mashi.

together, v., tosha, shikama.

louder, vph., naingi or todi with dioi, 6.

rapidly, vph., shama ibohaka, 8.

roughly or loudly, vph., tahisha ngona, 4; hanga.

softly, whisper, v., nungisha.

to, vt., losha.

of, vt., tena.

(converse together), vph., bola yamidi, 9.

SPEAKER, n., ntotshi, 1.

SPEAKING, n., butotshi, 7; ntotala, 4.

SPEAR, n., ikonga, 8.

vt., kueta.

SPECIES, n. See Kind.

SPECIMEN, n., yingeta, 9; luedi, 5; Pl. ntshedi.

SPECK, n., itoha, 8.

SPECTACLES, nph., lumunyi (5) lu misha, 6, pl.

SPECTRE, n. (ghost), muena, 2; ngesha, 2.

(corpse), nyu, 2. Pl. midiu.

SPEECH, n. [dialect, language], inema, 8; lutota, 5.

(word), dioi, 6. Pl. moi.

SPEECHLESS, Be, vi., ala with hola.

(be unconscious), vph., owa shiya, 4.

SPELL, v., bala, shohela (Eng.).

SPEND, vt., carelessly, tshakala, ona, odia. These verbs are generally followed by biketa with bukala.

(be spent or exhausted), vi., shila, ontsha, tshakala.

for, vt., kaha a.

SPENDTHRIFT, nph., ntshakidi (1) or muonyi (1) a biketa bukala.

SPEW, v. (cast forth, as water from the mouth), udi.

[vomit], vi., lo.

SPHERE, n., imbingidi, 9.

SPHERICAL, adj., (of) imbingidi, 9.

become, vi., bomata.

make, vt., boma.

SPICE, nph., iketa (9) i shola (4) yu.

SPIDER, n., ntshemi, 3.

web of, nph., buota (7) bu ntshemi.

SPILL, vt., tshaka; vi., tshakala.

out, as water from vessel being carried, vi., huka.

vt., bola with ihaka, 8.

(upset, turn over), vi., huka.

SPIN, vt. [as spider], tunga with buota, 7.

around, vt., ledi; vi., lela.

(ripple), vi., huhuka.

SPINE, n., of body, nkonga, 2.

SPIRIT, n. [Holy], Nyuma Ansheka.

[breath, nshusha, 2.

(spectre) see Spectre.

(heart), ntema, 2.

evil, namtshi (1) a shatana.

(life), mounya, 2.

soul), See Soul.

SPIR, vph., tunya mashonya, 8 pl.

(spew, as water from the mouth), v., udi.

n., mashonya, 8 pl.

SPIRE, n., ibela, 8.

SPITTLE, n., ishonya, 8

SPLINTER, n., kate, 10.

SPLIT, vt., bana; vi., bantsha.

[burst], vt., bola.

SPOIL, vt. (as child), laka with ikama ibe, 8.

- (be spoiled, as clothes in rain), vi., nyoka, bodi.
 (become blurred), vi., lenga.
 as rain, vt., bodi.
 (become worthless), vi., ontsha.
 (make worthless), vt., ona.
 (rot), vi., huona; vt., huonyi.
- SPOOL, n., idinga, 8.
- SPOON, n., itoka, 8.
- SPORT, vt., make of, shei.
 [play], vi., shala.
 (game), n., tushadi, 10 pl.
- SPOT, n., itoha, 8; ibadi, 8.
- SPOTLESS, Be, use neg. of ela with itoha, 8.
 (whiteness), n., yema, 9. Pl. biema.
- SPOTTED, Be, vph., ed'i itoha, 8.
 become, as clothes in rain, vi., lenga.
- SPOUT, n., of tea pot, etc., munya, 2.
- SPREAD, v., as contagious disease, tahala, kahisha, kohata, tshakala,
 temisha with buala, 7; enentsha (pres. tense only).
 [as news], vi., tshakala.
 as wings, vt., alala.
 on, as butter, vt., kola.
 out, expand, vt., naingi; vi., nangata.
 out, stretch forth, vt., shemala; vi., shema.
 out, level over, vt., alala.
 out, as mats, v., ala.
 out, open out, vt., botala; vi., bota.
 over, cover, vt., dihi.
 (swell), v., ola yola.
- SPRING, v., a leak, to with muasha, 2.
 (jump), vi., shona.
 (leap, jump), n., itoha, 8; ikohakoha, 8.
 of trap, nph., nsha (2) mu ilonga, 9.
 (fountain), n., yedi, 9. Pl. biedi.
 (brooklet), nph., koka (4) a luosha, 5.
- SPRINKLE, v., shahala, nyangala, shoihi.
 [immerse], vt., numi.
- SPROUT, vi., mena.
 n., nshonga, 2; mena, 2. Pl. mimena.
- SPURN, vt. [refuse], bela.

[disown], vt., bimala.

SPY, v., okama.

n., muoikimi, 1; shehi, 1.

SPYING, n., bushongidi, 7; buoikimi, 7.

SQUALL, v. (as child), bansha with ilela, 9.

(storm), nph., huinga (4) a mbula, 3.

(strong wind without rain), n., imbamalakusha, 9.

SQUANDER, vt., ona, tshakala, odia bukala. See Spend.

SQUAT, v., on haunches, kokama, shonama; vt., kueki.

SQUEAL, v. (as pig), lela.

SQUEEZE, vt., in hands, ama.

(shake hands), v., buta.

together, cause to adhere, vt., nami.

(press down), vt., nyaiki.

as shoes the feet, vt., bodi; vi., bolama.

SQUIRM, vi., otola, bidima.

(stagger), vi., tengama, otola.

(strain, as in travail or stool), vi., amata.

SQUIRREL, nshena, 3.

STAB, vt., kueta.

(cut), vt., kaka.

STABILITY, n., bunonona, 7.

STABLE, Be, vi., shukata, nangata.

STAFF, n., hanga, 4. See Rod, Crook.

STACK, vt., one on the other (pile), tetshi.

n. (armful, handful, small pile or heap), mbela, 4.

STAGGER, vi., tengama, huhuka, otola.

STAIRS, nph., mbana (4) budika, 7.

(ladder or bridge), inana, 8.

STAKE, n., nte, 2.

[pole used in laying off house site, etc.], mhika, 2. Pl. mihika.

[pointed and used in a pit trap], nshonga, 2.

STALE [as bread], nph., kata (4) a kuta.

(as palm wine), nph., kodia (4) a mana, 8 pl.

be, as meat, vi., oma.

STALK, n., of banana or plantain, ntshima, 2.

of corn, nph., nte (2) mu imbona, 8.

STAMMER, vph., shakama ikokama, 8.

STAMMERER, nph., muna (1) ikokama, 8.

STAMMERING, n., ikokama, 8.

STAMP, v., with the foot, bola with itami, 8.

STAMPING, n. (kick), itami, 8.

STAND, vi., emata; vt., emi.

alone, as stick in ground, vi., shumata, shukata.

erect, vi., shema, shumata, emata, shongama; vt., shuengi, emi, shumi.

in line, vi., ongama, onga or emata a muanga (2) or nshela (2) or luonga, 5.

side by side, vi., angama; vt., anga.

steady or firm, vi., bakata, shukata, nangata, shumata.

(lean against), vt., eka.

(lean upon), vt., ekama.

up, vi., emata ngisha.

up, rise, vi., kata, uma.

STAR, n., muedi, 2.

morning-, nph., muedi mu ntshuma.

STARCH, n., shitatshi (Eng.), 4.

STARE, v., lena, mona with shululu.

START, v. (begin), tetsha.

from fright, vi., dita, shisha.

out, depart, vi., to, kata, ena.

STARTLE, vt., shishala, ditshi, tshinyi.

STARVATION, n. (hunger, famine), ntshala, 4.

STARVED, Be, v., owa with ntshala, diaka with ntshala as subj. and the person as obj.

STATE, n. See Country.

(condition), ed'i followed by the word indicating the state or condition in which the person or thing is; *Kueta ed'i buala*, *Kueta* is sick.

(declare), v., lola. shongala, tota.

to, vt., losha.

STATEMENT, n., dioi, 6.

STATUE, n., bilema, 9 pl.

grow in, vi., ola.

(carved image of person), ndoha, 4.

STAY, vi., behind, remain, shala.

(reside), vi., ala, tosha, betama, shikama.

(reside habitually), muaka.

(stop), vt., batala, kinyi, buntsha.

(thwart), vt., lula.

STEAD. This idea, such as in *one's stead*, etc., is generally expressed by the use of the Applied Form of the verb.

STEADFAST, adj., nonona.

be, vi., shukata, nangata, shumata.

Make, vt., naingi, shukatshi, shumi.

STEAL, vt., shena, odi with buemi, 7.

STEALTHILY, move, creep upon, vi., ongala.

(slip away unnoticed), vi., shela.

STEAM, n., nshusha, 2.

STEAMBOAT, n., ntshukatshuka, 4.

STEAMER, n., ntshukatshuka, 4.

STEEP, adj. (high), tadi.

STEM, n., of banana or plantain, ntshima, 2.

of pipe, ntama, 2.

of pipe, mouth piece, mheha, 2. pl. miheha.

of tree, branch, tama, 4.

STENCH, nph., shola mibe, 4; shola mueya, shola buhi.

emit a, vi., to shola mibe or mueya or buhi.

STEP, v. down kuma a shina.

on, vph., nyata a itami, 8.

stairs, nph., mbana (4) 'budika, 7; inana, 8.

(door sill or that part of the wall just below the door), iyota (8)

kongala, 4.

take a, v., nyata.

over, v., shama, shaha

STERILE person or animal, n., ikuta, 9.

STERN, n., ishaka, 8.

(lower end, down stream, etc.), ngela, 4.

adj. (of) ntema (2) munonona.

(at the rear), a mbisha, 4.

of boat, nph., tonya [4] 'buata, 7.

(butt end), n., ishina, 8.

[stump], n., itshinga, 8.

STEW, vi., (boil), hela; vt., hedi.

(cook), vt., lama.

STICK, n., nte, 2.

(club), lukona, 5.

for staking off house seat, etc., mhika, 2. Pl. mihika.

- for leading a dog, mboma, 4.
 in, vt., kueta.
 (in animal pit), nshonga, 2.
 in, as in mud, vi., shukata; vt., shukatshi.
 out, vi., to, toka.
 (adhere, as needle in cloth), vi., shukata; vt., shukatshi.
 through, slip through, as needle through cloth, vi., toha; vt.,
 tohala,
 through, punch hole through, vt., tonala, lushala.
 to, adhere vi., bakata, namata; vt., nami, baka lami,
 together, vi., shukata, namata, bakata; vt., shukatshi, nami, lami,
 walking-, n., hanga, 4.
STIFF, Be, vi. (inflexible), nangata, shemata.
 be rigid, as body after death, vi., shenala.
STIFLE, vph., diaka itoma (8) or yimbima, 9.
 (bestifled, vph.), owa itoma or yimbima.
STILL, Be, vi., ela with hola.
 remain, vph., ala hola.
 make, vt., kama, kinyi, basha with lutota, 4.
STILL-BORN (child), n., nph., muan'a shoihi.
STIMULATE, vt. (strengthen), naingi.
STING, vt., shuma.
STINGINESS, n., bukuta, 7.
STINGY, adj., (of) bukuta, 7.
 person, n., nkuta, 1.
 toward, vt., imala.
STINK, n., shola (4) buhi, nshola mibe, shola mueya.
 v., to with shola buhi or mibe or mueya.
STIR, vt. [mix], tuhala.
 up a rebellion, vph., besha with ntshita, 4.
 around, as food in pot, etc., kalala kutala.
 fire, vt., shoshala.
 as hearts, vt., umala.
STOCKADE, n. See Enclosure.
STOCKS, n., mbonga, 4.
STOMACH, n., ikuna, 8.
STONE, n., imanya, 8.
 hail, n., iyedi, 8.
STOOL, n. (bench), bulelela, 7.
 (chair), mbata, 4.

- [throne], ihuona, 8.
 have a, go to a, v., nena, bola with ikuna, 8.
- STOOP, vi., hulama, munama, nyakama.
 in order to peep in, vi., inama.
 (squat), vi., kokama shonama.
- STOP, v. (abstain from, cease,) lemala.
 as rain, vi., bata, ama.
 (come to an end, as path, etc.), vi., kanama, tuhi.
 (hinder), vt., buntsha, kuihisha.
 one from doing, vt., kinyi, basha.
 (thwart), vt., lula.
 (stay), v., ala, shala, betama, tosha, shikama.
 (stand), vi., emata.
 [wait], v., konga.
 [wait for], vt., kuengi.
- STOPPER, n., iluengi, 8.
 [cover, lid], iha, 8.
- STORE, nph., mbula (4) a biketa, 9 pl.
 away for future use, vt., lona
 (lay aside apart of) vt., bei.
 (put away), vt., tshika.
- STORING away, n., bumbei, 7.
- STORM, nph., huinga (4) a mbula, 3.
 (a strong wind without rain), imbamalakusha, 8.
- STORY, n., ntshika, 2; nkona, 2.
 tell a, vt., boka.
- STOUT, adj., nena.
 grow, vi, nena, loma.
- STOUTNESS, n., bunena, 7.
- STOVE, n., tshikuka (Eng.), 4.
- STRAIGHT, Be, vi., shema, shongama, lolama, shemata.
 make, vt., shemi, shemala, lodi.
 stand up, make perpendicular, vt., emi, shuengi, shemi.
- STRAIGHTEN, vt., shemala, shemi, lodi.
 (put in line), vt., lodi a muanga (2) or nshela (2) or luonga, 5.
 stand up straight, vt., shemi, emi, shuengi.
- STRAIN, vi. (as in travail or stool), amata.
 through a cloth, vt., leka.
 (become firm, vi., nangata.
- STRANGE, adj. (of long ago, from a distance), (of) kanyi.

(not one's own), (of) kana.

(new), (of) nganga, 4; (of) yema, 9. Pl. biema.

(wonderful), (of) kamala.

STRANGER, n. (visitor, foreigner, guest), muonyambanga, 1; mbangala, 2.

STRANGLE, vph., ama a shina (4) a muoya, 2; husha or kueta a muoya or a ikolala, 8.

(be strangled, have something in throat), vph., ata or shukata a muoya.

(be strangled in drinking), vph., mina ikohakoha, 8.

STRAP, n. (belt), nkodi, 2.

(hippo hide), nkaha, 2.

STRAW, n. (grass), yontshonsha, 9; iteta, 9; ibola, 8.

STRAY, v., about, bunga.

(get lost, wander), vi., ungala.

(be lost), vi., dima.

STREAM, n., large, ntshala, 4.

small, luosha, 5.

down-, a ngela (4) a ntshala or luosha.

up-, a tena (4) a ntshala or luosha.

[go down stream], vi., leha.

[go up stream], vi., bana, heta.

source of, n., ishina, 8.

deep pool in, n., ntshimi, 2. Pl. mitshimi.

STREET, n., muaka, 2.

(path, road), n., mboka, 4.

STRENGTH, n., bunonona, 7; ngona, 4.

(physical alone), bukoha, 7.

STRENGTHEN, vt., naingi.

(make steady), vt., shukatshi, naingi.

(become strengthened), vi., hakata.

STRETCH, vt., naingi, kuntsha.

one's self, v., nanala.

out, as hand or wing, vt., shemala; vi., shema.

out, unfold, botala.

out, spread out, vt., alala; vi., ala.

open, as the eyes, vph., hinala misha, 6 pl.

STREW, vt., tshakala.

STRIKE, vt., bola, kuma.

against, as foot in walking, vph., bola iya, 8.

(bruise, as leg or arm, etc., in falling), v., nemala.

- in order to cut, vt., kaka.
 with fist, vph., bola kuemi, 4.
 with knuckles, vph., bola ikokisha, 8.
 with open hand, vph., bola lukasha, 5.
 n., ngima, 2; nkoma, 2.
- STRING, n., nshuka, 2; nshinga, 2.
- STRIP, vt., off, as bark, ohala.
 off, as tough part of palm leaf for making thread, vt., shikala
 off, as clothes, vt., kohala.
 n., kasha, 10; yasha, 9. Pl. biasha.
- STRIPE, n., ngongala, 2. Pl. mingongala.
 (whelp), n., ngunyi, 2.
- STRIPED, Be, vi., ed'i mingongala, 2 pl.
- STRIVE, v., and fail, lei.
 by measuring, vt., edi.
 (test), vt., keka.
- STROLL, vi., bunga.
- STRONG, adj., nonona.
 be, vph., ed'i bunonona or ngona (4) or bukoha, 7.
 (be steady), vi., shukata, nangata.
- STRONGLY, adv., bunonona.
- STRUT, v. (to show off), dishuntsha, dilaka.
- STUBBLE, n., tuteta, 10 pl.
- STUBBORN, adj., (of) bubedi [7] or bubetshi [7] or buhuangata, 7.
 about paying a debt, [of] bukokata, 7.
- STUBBORNNESS, n., bubedi, 7; bubetshi, 7; buhuangata, 7.
 in not paying a debt, bukokata, 7.
- STUDENT, n., mueki, 1. Pl. beki. See Pupil.
- STUDY, v., eka.
 (be learned), vi., ekala.
- STUFF, vt., yosha; vi., yola.
 (press down), vt., ina, nyaiki.
 (be pressed down), vi., nyakama.
 n. (goods), biketa, 9 pl.
 (rubbish), n., iketa, 9.
- STUFFINESS, n., yimbima, 9.
- STUMBLING block, n., ileidi, 8.
- STUMBLE, v. [strike foot against], bola iya [7].
 and fall, vph., buaka itomata, 9.
 (fail), v., ntshika alei.

cause to, vt., leisha.

STUMP, n., itshinga, 9.

(snag), ishongata, 8.

STUNNED, Be, vph., owa ishehala (8) or shiya, 4.

STUNT, vt. (maltreat), ona.

(be stunted), vph., kukama itshika, 9.

STUPEFY, vt. (as palm wine), mana as subj. of ata and the person as obj.

(be stupefied with wine), vph., owa mana.

(be unconscious), vph., owa isheshala (8) or shiya, 4.

STUPID, adj., [of] buenyi, 7; [of] bubela [7] bu ntshita, 4.

person, n., mbela (1) ntshita, 4; yenyi, 1. Pl. benyi.

STUTTER, vph., shakama ikokama, 8.

STUTTERING, n., ikokama, 8.

STY, n., (pen), ikuemi, 8.

STYLE, n. (custom), ikelala, 9. See Kind.

SUBDUE, vt., kohisha, shama or leka with bunonona or ngona.

[be subdued], vi., tuhi, yo.

SUBJECT, vt. (conquer), shama or leka with bunonona or ngona.

(subdued, bond or adherents), n., ngeta, 1. Pl. beta.

[matter, affair], n., ikama, 8; ishunga, 8.

(descendent of slave or of slave and free person), n., mbotala, 1.

(original subject, not of another tribe), n., mbangata, 2. Pl.

mimbangata. These were once of the royal line from whom the kingship was stolen through strategy.

[slave, bond servant], n., ngeta, 1; nsho, 1; ibona, 8.

See People.

SUBJECTION, n. (slavery), bueta, 7; busho, 7.

bring into, vt., shama or leka with bunonona or ngona; yoi.

free from, vt., ontshala.

SUBJUGATE, vt., yoi, shama or leka with bunonona or ngona.

SUBMISSION, n., nkumala, 10.

SUBMIT, vi. (be subjugated), yo.

(accept), v., imisha, longa.

SUBORN, vph., eka biketa ikama i shuei or shueisha.

SUBSIDE, vi., oma, kala'mbisha.

as stomach after eating, vi., bodi.

SUBSIST, v. [be alive], ala, ela with a shina [4].

on, eta, vt., odia.

SUBSTANCE, n. [goods], budiya, 7; biketa, 9 pl.

[indefinite material], yeyi, 4.

SUBSTITUTE, vt., [exchange], shekisha. This idea is also sometimes expressed by the Applied Form of the verb.

SUBTLE, adj., (of) bulema [7] or bushodidi or busholala, 7.

SUBTLETY, n., buanyi, 7; bulema, 7; busholala or bushodidi, 7.

SUBTRACT, vt., (take away), tei.

SUCCEED, v., to chieftainship, etc., odia with bukuma or buma or bunyimi, 7.

(become), vi., fila; as, ahila kuma; ahila nyimi; ahila muota a Ntshe-mi

SUCCOR, vt. (help), kesha, asha.

(save), vt., shukisha, hansha, hanyisha, hanyi.

n., buhanyi, 7; mhanala, 4.

SUCCORER, n., nshuki, 1; nshukishi, 1; mhanyi, 1.

SUCCOMB, vi., yo, lei, tuhi, nyonga, iya or fila buola buola, 7.

(suffer, regret), vi., shaka.

SUCH, adj., use the proper demonstrative adj.; as, *kabamukidi mite mikuna*, *they do not want such sticks*.

adv. (in such a manner), ngo, ngosha.

(like, such as), muna, ihua i.

SUCK, v. (as child or young animal), nyoma.

(as pipe), vt., kuntsha.

give, vt., nyuemi.

SUDDENLY, adv., buasha, mbanga, wa wa.

SUFFER, vi. (mentally), hetana, hetshama, oka with manga, 8 pl.; otola with ntema (2) as subj.

(be sick), vi., bela, oka with shushudi[4] or buala, 7; ed'i buala or shushudi.

[be sorry, regret], vi., shaka.

cause to, punish, vt., ona, hetshi, hinala. See Permit.

SUFFERING, n., [mental], manga, 8 pl.; sheha, 4.

(punishment), n., mahetshi, 8 pl.

[oppression], n., nena, 2.

(sickness), buala, 7; shushudi, 4.

SUFFICE, vi., elama ela with buiki or yona.

SUFFICIENT, Be, vi., elama, ela with buiki or yona.

SUFFICIENCY, n., yelama, 9.

SUFFOCATE, vph., dihi itoma, 8.

- [be suffocated], vi., owa with yimbima, 9.
- SUFFOCATION, n. [closeness, lack of air], yimbima, 9.
 (spasm), n., isheshala, 8.
 (unconsciousness), n., shiya, 4.
- SUGAR, n., nshukidi, (Eng.), 4.
 -cane, muenga, 2.
- SUICIDE, commit, vt., didiaka.
 by hanging, v., shima.
- SUIT, vi., elama; vt., edi.
 (be like), v., hanyisha, ela with ihua imo or yelala.
- SUITABLE, Be, vi. See Suit.
 (good), adj., sheka.
- SUITABLENESS, n., yelama, 9.
- SULK, vi., shuma, kutama, tukama, ed'i with bushuola, 7.
- SULKY, Be, vi. See Sulk.
- SULLEN, Be, vi. See Sulk.
- SUMMER, nph., ntshi (2)mu muanya, 2. See Season, Year.
- SUMMERSAULT, n., itoka, 8.
 turn a, vph., boka, itoka.
- SUMMIT, n. (head), ntshue, 2. See Top, End.
- SUMMON, vt., bekela, boka with mbela, 4.
- SUMMONS, n. (a call,) mbela, 4.
- SUN, n., itanga, 8.
 -rise kosha, 4.
 -set, nph., itanga iwela kakita.
 -shine, muanya, 2.
- SUNDAY, nph., Lushu Lu Ntshemi; nkila, 2. This last word is a sacred day with the Bakuba. It is their market day. All heavy labor is dispensed with, the people put on their best clothes and go to market, then the rest of the day is spent in visiting or doing light work, such as sewing, etc. This day comes every six days, therefore, Sunday (nkila) comes on a different day every week.
- SUNRISE, n. (about), kosha, 4.
- SUNSET, nph., itanga iwela kakita.
- SUNSHINE, n., muanya, 2.
- SUP, vt. (drink), onyo.
- SUPERINTEND, vt., lena, mona, baka.
- SUPERIOR, Be, v. (better), shama or leka with busheka, 7.
- SUPPER, nph., bishima bi ikokala.

- Lord's, bishima bi Ntshemi.
- SUPERScription, nph., ikama imbokama, 8.
- SUPPLE, Be, vi., ed'i with nami, 2.
(as rubber), ed'i with itoha, 8.
- SUPPLENESS, n., nami, 2 Pl. minami.
- SUPPLICATE, vt. (implore), onga.
(worship, pray to), vt., shemala.
(beg), vt., loma.
[praise], vt., kaingi.
- SUPPLICATION, n. (begging), luloma, 5.
- SUPPORT, vt. (strengthen), naingi.
- SUPPOSE v. [imagine], lola, tota.
(think), vph., boka lukanya, 5.
- SURELY, adv., ikakama, koka.
- SURETY, n., tuka, 4.
leaves as, vph., tshika tuka.
- SURFEITED, vi., bima.
- SURPASS, vt., shama, leka.
- SURPRISE, vt., kamisha.
[be surprised], vi., kamala.
an expression of, vph., tshika itutuma, 8.
exclaim in, vi., kama, kima.
(startle), vt., ditshi, shishala.
- SURRENDER, vi., lei, yo.
(be sorry, regret), vi., shaka.
- SURROUND, vt., ledi.
(wrap around), vt., koha; vi., kohata.
- SUSPEND, vi. (hang down), lela.
- SUSPENDERS, nph., mikodi mi minama, 2 pl.
- SUSTENANCE, n., bishima.
- SWALLOW, v., mina.
- SWAMP, n., ibintsha or ibintshi, 8.
- SWARM, n., ikueki, 8.
- SWAY, vi. (as anything hanging in the wind), lela.
[stagger], vi., tengama, huhuka.
- SWEAR, v. (take an oath), loka. The reflexive, *diloka*, in generally used.
before or by one, vph., diloka a bola.
(make a strong vow), vph., tei nkana, 2. See Vow.
at, vt., tona or shemala with mishinga, 2 pl.
[take God's name in vain], vph., tena dina di Ntshemi itetenyi.

SWEAT, n., yanga, 9. Pl. bianga.

v., tuta with yanga as subj.

(run down), v., odiha with yanga as subj.

vt., tutshi with yanga as obj.

SWEAT-BEE, n., imbambala, 9.

SWEEP, vt., oma.

SWEET, adj., (of) muelela, 2.

vi.[be pleasant to taste], ela with hima, 4.

-potato, n., ntola, 2. Pl. mitola.

SWEETHEART, n.(generally in a bad sense), yekala, 9. Pl. biekala.

SWEETNESS, n., muelela, 2.

SWEET SMELLING ODOR, n., shola yu, 4.

(musk from an animal of the cat family, very sweet), ntshoha, 2

SWELL, vi. (as body), ola.

(as stream), yola.

[rise, pass, as time], ola.

[decrease in swelling], vi., bodi, nyakama.

SWELLING, n., ikeha, 8; iketa, 8; ishela, 8.

(tumor), ikuha, 8.

SWIFTLY, adv., mbanga, buasha, wa wa.

SWIFTNESS, n., mbanga, 4; buasha, 7.

SWIM, vph., ena diueki or dineka, 6.

SWIMMING, n., diueka or diueki, 7

SWINE, n., shoma, 3.

SWING, vi. (vibrate, as in wind), lela.

(stagger), vi., huhuka, tengama.

n., ndela, 4.

SWITCH, n. [rod], hanga.

vt., bola.

SWOLLEN, Be, vi., (as some part of the body), ola.

(as stream), vi., yola.

SWOON, v. [become unconscious], owa with shiya, 4.

(have spasm), vph., owa isheshala, 8.

from suffocation, vph., owa itoma, (8) or yimbima, 9. See Smother

n. (unconsciousness), shiya, 4.

(spasm, fit), isheshala, 8.

SWORD, n., ngodiha, 4.

SYLLABLE, n., ishilabula [Eng.], 8.

SYMBOL, n., yingeta, 9.

SYMPATHIZE, v., with. okisha or eka with muenga, 2.

SYMPATHY, n., muenga, 2.

SYMptom, [n. token], yingeta, 9.

SYRINGE, n., for nose, nkola, 2.

for rectum, n., hinga, 4.

SYRUP, n. (honey), buoi [7] bu ntshoi, 5 pl.

SYSTEM, n. (method), ikelala, 9.

(universe), shina, 4; matanga mantshei, 8 pl.

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TABERNACLE, n., [house for the worship of God], mbula [4] a Ntshemi.
of cloth, nph., mbula [4] a ndela, 2.

(place of worship), ishemala, 8.

TABID, Be, vi., shinga, ona.

person, n., yona, 9. Pl. biona.

TABLE, n., mesha, 8 pl.

clear the, vph., tei or kohala biketa a mesha.

set the, vph., lodi biketa a mesha.

TABOO, vt., kina.

(the tabooed thing), n., ikina, 9.

TACK, n. (brass chair nail), lumba (5) lukengala.

(nail), n., ikoka, 8.

TAIL, n. of animals or reptiles, ngela, 2.

of bird, fowl, etc., ishongala, 8.

of fish, hela, 4.

TAINT, vt., huonyi.

vi. [be tainted], huona.

TAKE, v., aim, nuengi, edi.

a seat, vi., tosha, shikama.

away, vt., tei, tola, lata,

(carry to), vt., tolala.

back, vt., kasha.

by, vt., ata a.

care of, guard, vt., baka, shuka.

(carry), vt., tola.

down, vt., tolala, kumala.

heed, remember, vt., ihala; vi., iha.

heed, listen, v., oka, okama.

- hold of, vt., ata.
 in, into, ingisha.
 oath, v., loka, tei with nkana, 2. See Vow.
 off, vt., tei.
 off, as anything adhering, vt., bamala, namala.
 off as clothing, vt., kohala.
 off, as shoes, vt., shokala.
 off from, as dishes from table, vt., tei, kohala.
 out, vt., tei.
 out of the way, vt., shekala.
 photograph, vph., ata a nkana, 2.
 pity on, vph., okisha or eka with muenga, 2.
 to some one, vph., ena i a bola.
 to pieces, as sewing, etc., vt., tungala, batala, tokala, shomala.
 up, vt., tola.
 up, as by the roots, vt., tokala.
 up, something found, vt., tola.
 (here, take this!), ma!.
TALE, n., nkona, 2; ntshika, 2.
 tell a, vt., boka, bola.
TALENT, n. (knowledge, wisdom), buanyi, 7.
TALK, vt., for, tosha.
 about, v., lola, tota.
 against, behind one's back, vt., shana, shongala.
 angrily, v., sheya or shei.
 a trade, vt., oto or kula with nganga, 4.
 behind one's back, vt., tena.
 briefly, neg. of tota with shu, 5 pl.
 in one's sleep), v., antsha
 a long time, vph., tota shu shu shu!!
 louder, vph., naingi dioi, 6.
 loudly or roughly, vi., hanga.
 lowly, whisper, v., nungisha.
 rapidly, vph., shama ibohata, 8.
 to, vt., losha.
TALKATIVE, adj., (of) lutota, 4; (of) munya (2) mu buiki, 7.
TALKATIVENESS, n., lutota, 5; munya (2) mu buiki, 7.
TALKER, n., ntotshi. 1.
TALKING, n., lutota, 5; butotshi, 7.

TALL, adj., tadi.

become, in stature, ola.

(slender), adj., (of) mbamimbami, 4.

TALLNESS, n., butadi, 7.

and slenderness, mbamimbami.

TALON, n., yala, 9. Pl. biala.

TAME animal, fowl, etc., iyona, 9. Pl. biyona.

make, vt., ekisha iyona.

TANGLE, vt., buntsha, kohatshi; vi., buntshama, kohata.

TANNER, nph., nkodidi (1) a huoka, 4.

TANTALIZE, vt., hetshi, ona, hitshi with ikuna (8), osha or okisha with kaha, 4.

TAP, vt. (knock,) kuma.

palm tree for wine, vt., ala.

TAPE, n., nshuka, 2.

-line, n., luedi, 5. Pl. ntshedi.

TARDINESS, n., buhuosha, 7.

TARRY, vi., shala.

for, wait for, vt., kuengi.

(wait), v., konga.

TARE, nph., biketa bi bukala.

TART, adj. [sour], (of) nganya, 4.

TARTNESS, n., nganya, 4.

TASK, n., nguna, 2. Pl. minguna.

TASSEL, n., of corn, lushanga, 5.

TASTE, vt., keka.

be pleasant to the, vph., ela with hima (4) or hia (4) misheka.

(have the taste of), vph., ed'i hia followed by the name of the thing compared.

lose for, grow tired of, v., leka with the thing as the subj. and the person as obj.

lose its, vi., tuhi.

n., hia, 4.

TASTELESS, Be, vi. [without seasoning] vph., ela with hia hia.

adj. [unseasoned], nkanya.

TASTY, Be, vi. [savory], ela with hima [4] or hia [4] misheka.

TATTLE, v. (behind one's back), tena.

TATTLER, n., ntshenga, 1; muna (1) lutena, 5.

TATTLING, n., buntshenga, 7; lutena, 5.

TATTOO, n., itenyi, 8; lukona, 5.

vt., bola with itenyi or lukona.

(cup), vt., shuemi, bola ishashala, 8; vi., shomata.

TAUNT, vt., shei.

TAUT, Be., vi., shukata, nangata.

TAX, n., ndama, 4; nama, 2. Pl. minama.

pay, vt., lamala, eka or boka with nama.

pay to, vt., lamisha.

TEA, n., ntei (Eng.), 4.

TEACH, vt., laka, ekisha.

(show), vt., shuntsha.

TEACHER, n., naiki, 1. Pl. balaiki.

(speaker), ntotshi, 1.

TEACHING, n., ndakala, 4; mhuekala, 4.

TEAR, vt., bana; bantsha.

a hole in, as cloth by stick, etc., vt., tonala, lushala.

down, as house, vt., bokala.

off, as anything adhering, vt., bamala, namala.

off, as meat from bone, vt., hashala.

off, as one's tunic, vt., tungala.

up, by roots, vt., tokala.

to pieces, vt., shashala, tokala, shomala, tungala.

shed, vph., to bioshidi, 9 pl.

n., yoshidi, 9.

TEASE, vt., asha or okisha with kaha, 4; hitshi with ikuna, 8.

(joke), vt., bola with shemi, 4.

(provoke an animal to bite), vt., shota with munya, 2.

n. [joke], shemi, 4.

TEAT, n., ibela, 8.

TELL, v., tota.

about, lola, shongala, tota.

adieu, v., leshila with poss. pro.

a lie, v., huta, banga.

a lie on one, vt., bangisha.

a secret, vt., shongala, sholala with bushuemi, 7.

a story, fable, etc., boka with nkona (2) or ntshika, 2.

each other, vt., ditosha.

on, vt., shongala.

on, betray, vt., shana.

to, vt., losha.

the exact truth, interpret, vt., shakala.

TEMPERATE, Be, vph., use neg. of pres. habitual tense of onyo with mana as obj.

TEMPERANCE, nph., makama masheka, 8 pl.

TEMPEST, nph., huinga (4) mbula, 3.

(wind), n., munga, 2. pl. miunga.

(strong wind without rain), n., imbamalakusha, 8.

TEMPESTUOUS, Be, vph., bola mahuaka, 8 pl.

TEMPLE, n., tempelo [Eng.], 4; mbula [4] a Ntshemi.

(place of worship), n., ishemala, 8.

TEMPT, vt. (try, test), ingala with ikuna, 8.

[entice], vt., laka or ekisha with ikama ibe, 8.

[taste, test], vt., keka.

[with an attempt to entrap], vt., kotsha.

TEMPTATION, fall into, vph., buaka a ilonga, 9.

TEN, card. num., ishenga, 8.

TEND, vt. [guard], baka, shuka.

TENDER, Be, vi. (as meat, etc., when cooked), nyonga.
make, vt., nyuengi.

TENDERLY, adv. (carefully), bubola.

TENDERNESS, n. (softness, weakness), buola, 7.

TENT, nph., mbula (4) a ndela, 2.

TEN THOUSAND, n., luboma, 5.

TENTH, adj., (of) ishenga, 8.

TEPID, Be, vi., ed'i with nshusha (2) mu tei (10pl.) or yoboha.

TEPIDNESS, n., yoboha, nshusha (2) mu tei, 10 pl.

TERMINATE, vt., mana.

(come to an end, be exhausted) , vi., tuhi, shila.

TERMINATION, n., (destination) , itolala, 8.

(end), n., moma, 2.

TERMINUS, n., moma, 2; itolala, 8.

TERMITE, n. (white ant) , lushenala, 5.

TERRAPIN, n., iyula, 8.

TERRIFY, vt., shishala, ditshi, tshinyi, bansha with ntema (2) ; okisha with buteta, 7.

(be terrified), vi., tshina, dita, shisha, bantsha with ntema as subj., oka with buteta.

TERROR, n., buteta, 7.

TERRORIZE, see Terrify.

TEST, vt., keka. See Tempt.

n. (ordeal), see Ordeal.

by lifting, vt., keka.

by measuring, vt., edi.

TESTAMENT, New, npf., yanga'ihontshi, 9. Pl. bianga b'ihontshi.

Old, npf., nyanga i kanyi or i matetshala, 8 pl.

The nouns *nganga*, *newness*, and *inuna*, *oldness*, employed as adjective phrases, do not make good sense when used with *yanga*.

(will), npf., nkana (2) mu bukita, 7.

TESTICLE, npf., nkanya (2) mu ikota, 8.

TESTIFY, v., tota, lola, shongala.

TETRARCH, n., nkuntshi, 2; ishina, 9; kuma, 1.

THAN, conj., use the verbs leka and shama. See Gram. 411.

THANK, vt. There seems to be no special word to express this idea. The receiver of a gift or favor generally shows his appreciation or gratitude by softly clapping his own hands before receiving the gift, saying the while, "Wakela busheka." The expression *shakala buela*, meaning to escape from *grief*, *bad luck*, *harm* or *death*, is heard.

(regard, respect, venerate), vt., shoshama, hatsha.

(praise), vt., kaingi.

THANKFUL, adj., (of) itshinyi, 8.

be, vi., shakala with buela, 7. See Thank.

THANKFULNESS, n. (fear, meekness, faithfulness), itshinyi, 8; ibeki, 8.

THANKS, n. (praise), nkaingala, 4.

THAT, demon and rel. pro., sub. conj.:

[1] As demon. pro., see Gram. 131, 132.

[2] " rel. pro. " " 145.

[3] " sub. conj. " " 402, (b), (2), 408, & Rem., 410.

THATCH, vt., kakala.

THAW, vt., angala; vi., anga.

[melt, dissolve; waste away], vt., shingi; vi., shinga.

THEATRE, npf., indodia (8) i'lana.

THEE, pers. pro. See You.

THEFT, n. (thievishness), buemi, 7.

THEIR, poss. pro., use pl. forms of 3rd. pers. See Gram. 119, 120.

THEIRS. See Their.

THEM, pers. pro.

(1) As direct or indirect obj., use pronominal infixes, See Gram 109-113.

(2) For the use with prep., see Gram. 99, (c), 100.

THEMSLEVES, pers. pro.

(1) Compound Disjunctive Form, see Gram. 105-108.

(2) When reflexive, use the reflexive prefix of the verb, *-di-*, see Gram. 114.

THEN, adv. (therefore), see Gram. 368.

(after that), mbisha.

THENCE, adv., a wona, andona, etc., see Gram. 326.

THERE, adv., a wona, a ndona.

(near by), a ndana.

(at or on), a kata a, see Gram. 311, Rem.

THEREFORE, adv., see Gram. 368.

THESE, See This.

THEY, Pers. pro. Note that the pronoun agrees with the class of the noun to which it refers:

(1) Simple Disjunctive Forms, See Gram. 98-104.

(2) Compound Disjunctive Forms. See Gram. 105-108.

(3) Conjunctive Forms, See Gram. 109. 114.

THICK, adj., (large), nena.

(become dense), vi., namata, bakata, bomata.

(be come dense, as forest, or crowd of people), vi., kanama.

be, not flow well, vi., betama with ntuenga, 2.

THICKNESS, n., bunena, 7.

(density), hantsha, 4.

of board, etc., mbosha, 2.

THIEF, n., muemi, 1; nshenyi, 1. Pl. bashenyi.

THIEVISH, adj., (of) buemi, 7.

THIEVISHNESS, n., buemi, 7.

THIGH, n. (upper leg), ibela, 8.

THIN, Be, vi. lean, ona with yona (9). Pl. biona.

(become, waste away), vi., shinga.

(dry up), vi., oma.

(not thick), adj., keka.

(slender) adj., (of) mbamimbami, 4.

THINE, see Yours.

THING, n., iketa, 9.

indefinite, ngeta. 4. Pl., biketa, 9.

THINK, v., boka with lukanya, 5.

(imagine), v., tota, lola.

THINKER, n., mboiki (mboki) a lukanya.

- THINNESS**, n., (leanness), yona, 9. Pl. biona.
 (littleness), bukeka, 7.
 (tallness and slimness), mbamimbami, 4.
 (tall, slim figure), nph., bilema [9pl.] mbamimbami.
 (slice), yasha, 9. Pl. biasha.
- THIRD**, ord. num., nshata. See Gram. 92.
- THIRST**, n., huosha, 4.
 quench, vph., mana huosha.
- THIRSTY**, Be, vi., ed'i with huosha; ata with huosha as subj. and the person as obj.
- THIS**, demon. pro. See Gram. 128, 130.
- THISTLE**, n., inemisha, 9; luama, 5; kangala, 4.
- THITHER**, adv., a wona, a ndona. See Gram. 326.
 at or on, a kata a. See Gram. 311, Rem.
- THORN**. n. (on tree), mbama, 4; kinga, 4.
 (rough bark or surface), ibihala, 8.
 small, on bush, nginga, 2.
 very small, on vine, nshuya, 2.
- THOROUGHLY**, adv. (well), busheka.
- THOSE**, see That.
- THOU**, see You. v.,
- THOUGHTLESS**, Be, kuihi, bela with ntshita, 4.
 adj., (of) buenyi, 7; (of) bubela bu ntshita.
- THOUSAND**, n., luai, 5. Pl. ntshai.
- THRASH**, vt., out, as peas, shola, shehala.
 (beat), vt., bola
- THREAD**, n., luheka, 5. Pl. mheka.
- THREAT**, n., mhuangisha, 4.
- THREATEN**, v. (be about to), use shota with pres. part. of following verb.
 vt., angisha, shedi or tshika with nkeka, 2.
 (test), vt., keka.
 rain, vi., idima with mbula (3) as subj.
 (practice, as soldiers with gun), vi., huna; vt., hunyisha.
 (show one's fierceness or power), vph., keka bundoi, 7.
- THREE**, card, num., shata. In abstract counting use ishata. See Gram. 84, 91.
- THRESHOLD**, nph., munya (2) mu mbula, 4.
 (door sill), nph., ngesha (2) mu ikuiki, 8.
 (lower part of door over which one steps in order to enter), nph., iyota (8) ' kongala, 4.

THRESHINGFLOOR, n., ntola, 4.

THRICE, adv., hueta (4) ishata.

(third, time) hueta inshata.

THROAT, n., muoya, 2.

[esophagus], nph., kongala (4) a muoya.

THROB, v., bola, kuma.

THRONE, n., ihuona, 8; bunyimi, 7.

[chair, seat], mbata, 4.

THRONG, n., ikueki, 8; buiki, 7.

THROTTLE, vt., ata or ama a ikolala, 8.

THROUGH, prep., *a*. See Gram. 372 [34].

THROUGHOUT, adv. ph., a kuntsha [4 pl.] ikima; a indodia [8] ikima.

THROW, vt., boka.

away as worthless, vt., hula.

[empty], vt., tshaka.

back and forth, vt., yakisha.

down, as house, vt., bokala.

in wrestling, vt., toma.

THRUST, vt., in order to pierce, kueta.

out, remove, vt., tei.

out, empty, vt., tshaka.

push, vt., nyukala.

THUMB, n., nema munena, 2. Pl. ndema minena.

THUNDER, n., rolling, ikungala [8] mbula, 3.

vi., kungala with mbula as subj.

THURSDAY, n., Lushu Lunai, 5. See Week.

THUS, adv., ngo ngosha.

[like], ihua ingo, 8.

THWART, vt., lula.

[hinder], vt., buntsha. kuihisha, ungi.

[make go the wrong road], vt., ungi.

THY, poss. pro. See Your.

THYSELF. See Yourself.

TICK, n. (on dog), lukonya, 5; ntshoka, 4.

[as watch], v., tota.

TICKLE, vt., yamala.

TIDINESS, n., inanga, 8.

TIDY, adj., [of] inanga, 8.

make, vt., lodi.

TIE, vt., kana.

on, as battens, vt., kakala.

TIGHT, Be, vi. (taut), nangata, shukata.

(as stopper in bottle), vi., kokama.

TIGHTEN, vt. [strengthen], naingi.

[make taut], vt., shukatshi, naingi.

TIGHTLY, adv., bunonona.

TILL, conj., see Until.

[cultivate], vt., bentsha, shahala.

TIMBREL, n., lukuemi, 5.

TIME, n., at the same, ishola, hueta (4) mimo; hueta mintshi; hueta yelala.
for, nph., itanga [8] as subj. of elama.

day-, muanya, 2.

long, nph., hueta (4 pl.) i buiki; shu i buiki; shu shu; mana shu.

long t. ago, adv., kanyi, a matetshala a bukosha, a buosha.

next, hueta yekidi.

night-, butu, 7.

old, adv., kanyi, a matetshala, a bukosha, a buosha.

plenty of, be, nph., itanga yela-ngata; itanga yaha yela a dika.

[repetition, as once, twice, thrice etc.], See Gram. 341, 344.

short. nph., yasha (8) ikeka; itenya [9] ikeka.

(dawn), kosha, 4; butu [7] as subj. of uya.

[sunrise], kosha, 4; itanga (8) as subj. of to.

[about 8 or 9, a. m.], itanga shamanyengi.

(noon), muanya muanya, 2; itanga a ndenga'ndenga, 4.

(after-noon), ikokala, 8.

(sunset), nph., itanga iwela kakita, itanga yakita; itanga yashota akita.

(midnight), nph., ndeka'ndeka butu.

(what hour? what o'clock?), huota ke? itanga huota ke? itanga ke?.

TIMID, Be, vi., oka buteta or bushonya, 7; ed'i buteta or bushonya.

TIMIDITY, n., bushonya, 7.

(fear, fright), buteta, 7.

TIN, n. (soft, white iron), ikata, 8.

-can, mbonga, 4.

-opener, nph., iketa idihala i yina mbonga.

TIPTOE, vi., shonama.

walk on, vph., ena anyangidi; ena a shosha a matami.

TIRE, vt., yoi, leisha.

(be tired), vi., yo, lei, nyonga.

(be tired of, loathe), vt., leka with the thing loathed as subj.
and the person as obj.

TIREDNESS, n., buola, 7; buleidi, 7.

TITHE, n., (of) ishenga.

TITLE, n., lushala, 5.

TITTER, n., isheisha, 8.

v., shei; ed'i isheisha.

To, PREP., a.

(1) When a person is the object of the prep. the *a* is followed
by *bola*; as, *yaka a bola Kueta, go to Kueta; iya a bola bwita, come to*
us; etc.

(2) often *to* is expressed in the verb: as, *shashala ishasha, pull the*
mat to pieces.

(3) As sign of the infinitive *ka* or *a*; *awela kakata, he is about to go;*
amuka akita, he wants to rest; etc.

(4) For clauses expressing purpose, see Gram. 408.

(5) From... to, *to.... a.* as, *aniya to Nshenga a Yoha, he came from Mu-*
shengi to Yoha.

(6) From... to (tili), *a.... a; akela nguna a kosha a ikokala he worked*
from morning till (to), evening.

TOAD, n., iyolahuota, 8.

TOAST, vt., anga.

TOBACCO, n., makai, 8 pl.

TO-DAY, adv., alola.

(this very day), alola akuiya.

TOE, nph., nema (2) itami (8). Pl. ndema matami.

great, nph., nema munena mu matami.

TOGETHER, ad. This idea is generally expressed in the verb; as, *bakoka-*
ma, they assembled together; batuhala biketa, they put the things
together; etc.

put, etc. vph., *tshika a indodia intshi (8) or imo.*

TOIL, n., nguna, 2. Pl. minguna. See Labor.

TOILER, nph., nkedi (1) a nguna (2); muna (1) nguna.

(artisan), muina, 1. Pl. bina.

TOKEN, n., yingeta, 9.

TOLERABLENESS, nph., buditala (7) bu mahetshi, 8 pl.

TOLERABLE, adj., (of) buditala bu mahetshi.

TOMATO, n., ditamata, 6.

- TOMB, n. (grave), yana, 9. Pl. biana, See Grave.
(graveyard), iyoma, 8.
- TO-MORROW, adv., ngesha.
morning, kosha ngesha.
day after, a hena, or a hena ngesha.
- TONE, nph., low bass, ihuonala (8) i dioi, 6.
high, dioi dikeka.
clear, n., kinga, 4.
- TONGS, n., ntetala, 2.
- TONGUE, n., inema, 8.
- TO-NIGHT, adv. (the night following day) butu, 7.
last, butu bu alola.
night before last, butu bu ikola, 8.
- TOO, adv. (also), kamotshi.
(excess), use the verbs leka and shama.
- TOOL, n., yongala, 9. Pl. biongala. See Machine.
(an indefinite thing), ngeta, 4. Pl. biketa, 9.
- TOOTH, n. dina, 6. Pl. mina.
-ache, nph., shushudi a dina; vph., shuma with dina as subj.
cut, as a young child, vph., mena mina.
grit the, vph., kekisha mina.
knock out, vph., shokala mina.
- TOOTHLESS, Be, vi. hoka, bonga with mina as subj.
- TOP, n. (end), ntshue, 2; ishosha, 8. See End.
of head, n., luboma, 5.
of house, roof, n., shama, 4.
of house, cone, n., nyona, 2.
(lid), n., iha, 8.
of mountain, nph., tena (4) a nkontsha, 2.
of mountain, peak, nph., mboma (4) nkontsha.
(pile on on top of the other), vt., tetshi, nyaingi; vi., tetama, nyangama.
- TOPPLE, v., off, toka.
over, vi., huka.
- TOPMOST, n. (point), shosha, 4.
(above), n., dika, 6.
- TORCH, n., mbona, 2.
- TORMENT, vt., okisha with kaha, 4; hitshi with ikuna, 8.
(harass) vt., ona, hetshi.
(persecute), vt., hinala.

- (punish), vt., hetshi; vi., hetshama, hetana.
 (whip), vt., bola.
 n., mahetshi, 8 pl.
- TORN, Be, vi., bantsha.
- TORNADO, nph., huinga (4) a mbula, 3.
 blow as a, vi., huha.
 (strong, blustering wind without rain), mbamalakusha.
- TORTOISE, n., iyula, 8.
- TORTURE, vt., hetshi, ona; hinala. See Torment.
- TOSS, vph., tola a'bola mahuaka, 8 pl.
- TOTAL, adj., kima.
- TOTALITY, n., nkima, 2; tuna, 4.
 (whole, unbroken, uncut), ibonaka, 8; ntshiha, 2.
- TOTTER, vi., huhuka.
 (lean to one side), vi., tengama.
- TOUCH, vt. (feel), amala.
 together, vi., bakata, namata.
- TOUGH, adj. (as meat), nonana a mina, 6 pl.
 be, vph., ed'i nami, 2.
- TOUR, n., luena, 5; lubunga, 5.
- TOWARDS, prep., a, a bosha.
- TOWEL, n., mueha, 2. Pl. mieha.
- TOWER, n., mbula mitadi, 4.
- TOWN, n., buola, 7; ngana, 4. Pl. mangana, 8.
 (district of a number of villages), nunga, 2. Pl. minunga.
- TRACE, see Track.
- TRACK, vt., laha with matami or makashi, 8 pl., laha hadi, 4.
 (any tracing or marking or ground), mbolala, 2. Pl. mimbolala.
 (mark, as on paper), n., nshota, 2.
 (footprint), iyatala; 8, itami, 8; ikasha, 8; hadi, 4.
 of snake, n. mbola, 4.
 of railway, nph., mboka (4) a ntshukatshuka (4) a mana, 8 pl.
- TRACTABLE, Be, vi., tomala, beka.
 adj., (of) inanga, 8; (of) ibeki, 8.
- TRACTABLENESS, n., inanga, 8; ibeki, 8.
- TRADE, vt. (exchange), shekisha; vi., sheka.
 (buy and sell), vt., oto or kula with nganga, 4.
 (price), n., mbana, 2.
 secure a, vt.. shola with bukudi, 7.
 n., nganga, 4.

- TRADITION, *nph.*, ikelala (9) i bayola, 1 pl.
- TRADER, *nph.*, nkudi (1) a nganga (4); ntoï (1) a nganga.
- TRADUCE, *vt.*, shana, shongala, bangisha.
- TRAIL, *vt.* (drag), bolala, lonala.
 [pull], kuntsha.
 [track], see Track.
 [trace], see Track.
- TRAIN, *n.* [line], muanga, 2; nshela, 2; luonga, 5.
 railway, *nph.*, mboka [4] a ntshukatshuka (4) a mana, 8 pl.
 (teach), *vt.*, ekisha, laka.
 (rear), *vt.*, bola.
- TRAITOR, *n.*, nshanyi, 1; nshongidi, 1.
 to be, *vt.*, shana, bangisha, shongala.
- TRAMP, *v.*, nyata.
 heavily, *vph.*, bola itami, 8.
 on, *vph.*, nyata a matami, 8 pl.
 n. (vagabond), yungala, 9. Pl. biungala; muna (1) yendena, 9.
- TRAMPLE upon, *vt.*, nyata a itami, 8.
- TRANQUIL, *Be, vi.*, ela with hola.
 (become), *vi.*, kita.
- TRANSFIGURE, *vt.*, hisha, kalala, ;*vi.*, kadiha, hila.
- TRANSFIGURATION, *n.*, buhila, 7; nkadihi, 4.
 (a changing of the mind, not doing what one promised), *n.*, ihila, 9.
- TRANSFORM, *vt.*, hisha, kalala; *vi.*, kadiha, hila.
- TRANSFORMATION, *n.* See Transfiguration.
- TRANSGRESS, *vt.*, kela buhi.
- TRANSGRESSION, *n.*, buhi, 7; ikama ibe, 8.
- TRANSGRESSOR, *nph.*, muota ambe, 1; nkedi [1] a makama mabe, 8 pl.
- TRANSLATE, *vph.*, kalala lutota, 5.
- TRANSLATOR, *nph.*, nkadi [1] a lutota, 5.
- TRANSMIGRATION, *n.* (metempsychosis), nshanga, 2. Pl. mishanga.
 (the act of changing in this manner), *vi.*, shanga.
- TRANSPARENT, *adj.*, [of] yema, 9.
 become [clear, clean], *v.*, ngama.
 make, *vt.* (clear, clean), ngami.
- TRANSPIRE, *vi.*, ya.
- TRANSPLANT, *vt.* [plant], ona.
- TRANSPORT, *vt.* (carry), tola.
- TRAP, *n.*, ilonga, 9.
 for fish, neka, 2. Pl. mineka.

- (pit for trapping animals), ibemi, 8; nshoi, 2. Pl. mishoi.
 (be entrapped), vph., bala ilonga.
 (fail to entrap), v., boka shubanga with ilonga as subj.
 set a, vt., kotsha,
 trigger of, n., nsha, 2. Pl. misha.
- TRASH, n., biketa, 9 pl.
 -pile, iyala, 8.
- TRAVAIL, v., strain in, amata.
 be in, vph., ed'i nshonga, 2.
 n., nshonga, 2.
- TRAVEL, vt., ena, bunga.
 n., luena, 5; lubunga, 5.
- TRAVELLER, n., muenyi, 1; mbungi, 1; muna (1) luena (5) or lubunga, 5.
- TRAVERSE, vt. (thwart), lula.
- TREACHEROUS, be toward, vt., shana, shongala, bangisha.
- TREAD, vt., nyata.
 on, vph., nyata a matami (8 pl), nyengi or nyaingi matami, 8 pl.
 (tramp heavily), vph., bola itami, 8.
- TREASURER, nph., mbaiki (1) a budiya (7) or biketa, 9 pl.
- TREAT, vt. (action towards), kesha.
 disease, vt., bo.
 ill-. See Abuse, Torment.
- TREATMENT, n., ill, mishinga, 2 pl.; butonyi, 7; bushei, 7.
- TREATY, n., yanga, 9. Pl. bianga.
 make a, vph., anga or boka yanga.
- TREE, n., nte, 2.
 butt end of, ishoshu, 8.
 stump of, itshinga, 8.
- TREMBLE, vi., dita.
- TRENCH, n., ngusha, 2.
 side of, kentsha, 4.
 dig a, vph., idi ngusha.
- TRESPASS, n., buleidi, 7; ndeila, 4.
- TRIAL, n., toha, 4; makama, 8 Pl.
 place of, court, ibantsha, 8; matena, 8 Pl. malanga 8 Pl.; ibantsha
 matena.
 make a, attempt, test, vt., keka.
- TRIBE, n. (clan, family), ilontshi, 8; ikina, 8. See people.
- TRIBULATION, n., ikama ibe or inonona, 8.
 (oppression), nena, 2.

- (punishment), mahetshi, 8 pl.
- TRIBUNAL, n., malanga, 8 pl.; ibantsha (8) malanga or matena, 8 Pl.; matena.
- TRIBUTE, n., ndama, 4; nama, 2. pl. minama.
pay, vt., lamala, eka or boka with nama.
pay to, vt., lamisha.
- TRICK, vt., (conjure), kuta.
(deceive), v., huta, banga.
- TRICKERY, n. (sleight of hand), ishama, 8.
(cunningness), bulemi, 7.
- TRICKLE, vi., down, shoha.
(as sweat), odiha.
- TRIFLE, v. (do slowly), use proper verb followed by past part. of nyangala; a
as, *akela nguna anyangidi, he did the work slowly.*
(not do), v., use neg. of kela.
(play), vi., shala.
- TRIFLING PERSON, n., indena, 9.
adj., (of) budena, 7; (of) bunyengala or bunyengidi, 7.
- TRIGGER, n., of gun, ngana, 2.
of trap, nsha, 2. pl. misha.
- TRIM, vt., as lamp, lodi.
- TRINKET, (ornament), inama, 9.
- TRIP, n., luena, 5; lubunga, 5.
go on a, vph., ena a luena or lubunga.
[stumble and fall], vph., buaka itomata, 9.
[strike foot against], vph., bola iya, 8.
- TROUBLE, vt. [annoy], okisha or asha with kaha, 4; hitshi with ikuna, 8.
[disturbance], n., lutota, 5.
make, vt., tshika with lutota.
[misfortune], n., iya ibe, 8; ikama ibe, 8.
[oppression], n., nena, 2.
[punishment], n., mahetshi, 8 pl.
- TROUGH, n., buata, 7; iteka, 8.
- TROUSERS, n., long, ikohala, 8.
short, nama, 2. pl. minama. See pants.
- TRUE, adj., [of] koka; koka.
- TRULY, adv., ikakama.
- TRUMPET, n., hunga, 4.

- TRUNK, n. [box], ikohi, 8; nsheta, 2.
 of elephant, muemi, 2.
 of body, lutoka, 5.
- TRUST, vt., imisha, longa.
 [hope for, expect], lenala.
- TRUSTWORTHY, adj., [of] dioi dimo or dintshi or dimotshi, 6.
- TRUTH, n., ikakama, 8.
 [goodness], busheka, 7.
 [sufficiency], yelama, 8.
 tell the, vt., shakala.
- TRUTHFUL, adj. See Trustworthy.
- TRUTHFULLY, adv., ikakama, koka, See Truly.
- TRY, vt., a law case, koma with ikama, 8.
 [decide a case in court], tohala, shamala with ikama.
 [hold a court], vt., koma with malanga, 8 pl.; tena matena, 8 pl.
 by lifting, vt., keka.
 by measuring, edi.
 (attempt and fail), vi., lei.
 (taste or test), vt., keka.
 [test one], vph., ingala ikuna, 8.
 (test one in order to get a confession), vt., kotala. See Test.
- TUBE, n. (barrel of gun), mboka, 4; munya, 2.
 of pipe, mouth piece, mheha, 2. Pl. miheha.
 of pipe, stem, ntana, 2.
- TUCK, vt. (gird up the loins), boka with nama, 2.
 n., ishama, 9; muna, 2. Pl. mimuna.
- TUESDAY, n., Lushu lumhina, 5.
- TUFT, n., of hair, ikoma, 8.
- TUMBLER, n., mbonga, 4.
- TUMOR, n., ikuha, 8; ngudi, 9; ingesha, 2.
- TUMULT, n., lutota, 5.
 make, vt., tshika with lutota.
- TUNE, n., nkoma, 2.
 (song), luema, 5. Pl. ntshema.
 out of, v., koma.
 put out of, vt., komala.
 put in, vt., koma.
 instruments to each other, attune, vt., edi or koma yelala.
 (voice in singing), n., kinga, 4.
- TURN, v., aside, onga; vt. uengi.

- back, vi., kala, kasha akala; vt., kasha.
 handle of anything in a circle, vt., oto, ledi.
 inside out, vt., hinala, kalala.
 into, enter, v., ingala.
 into, become, vi., hila, kadiha, iya; vt., hisha, kalala.
 loose, vt., lemala.
 off, discharge, vt., tei.
 one's back on, vph., eka mbisha, 4.
 out, drive out, vt., benga.
 over, vt., kalala.
 over, upset, vt., hukala; vi., huka.
 (revolve), vt., ledi; vi., lela.
 round, become different, vi., hila, iya, kadiha.
 round and round, vt., ledi; vi., lela.
 summersault, vph., boka itoka, 8.
 to one side, vi., tegama; vt., tengi.
 up, root up, as hog, vt., ushala.
 upside down, vt., hudi; vi., hulama.
 (twist), vt., oto; vi., otola.
 aside, out of the way, vt., shekala; vi., sheka.
 TURTLE, n., iyula, 8.
 TUSK, n., of ivory, muonga, 2.
 of hog, dina, 6.
 TWICE, adv., hueta amhina, hueta ihe.
 [second time]. kamhina.
 TWIG, nph., tama (4) a nte, 2.
 (young plants or sprouts), menala, 2. Pl. mimenala.
 TWIN, n., iyesha, 8.
 the older, mboi, 1.
 the younger, ishaka, 8.
 TWINE, vi., around, kohata; vt., koha.
 ball of, nph., ikata (8) i nshinga, 2.
 (string), n., nshuka, 2; nshinga, 2.
 for making mats, n., muota, 2. Pl. miata.
 TWIST, vt., oto; vi., otola.
 (as string on the leg), vt., shinga.
 off, vt., oto.
 (wriggle, squirm), vi., otola, huhuka, nyinga'a.
 (roll over), vt., budima.
 Two, card. num., he. See Gram. 84.

TYPE, n. (printing), diletta (Eng). 6.

TYRANNICAL, adj., (of) nena, 2.

TYRANNIZE over, vt., hinala, hetshi, ona.

TYRANNY, n., buonyi, 7; nena, 2; mahetshi, 8 pl.

TYRANT, nph., muna (1) buonyi (7) or nena (2) or mahetshi, 8 pl.

U

UDDER, n., ibela, 8.

UGLINESS, n., buhi, 7.

UGLY, adj., be.

ULCER, n., ibontsha, 8; inuna, 9.

[large swelling], ishela, 8.

[boil], iketa, 8. See Boil.

UMBILICUS, n., ngoma, 2. Pl. mingoma.

UMBRELLA, n. [bird with great wings], ihushidi, 8.

UNABLE, Be, v., use neg. of yeha or ihala.

UNAWARE, Be, v. See Unable.

UNBAR, vt., dihalala.

UNBELIEF, n., bubedi, 7.

UNBELIEVER, n., mbedi, 1; muna [1] bubedi, 7.

UNBEND, vt. [bend straight], shemala; vi., shema.

UNBENDING, Be, vi., nangata, shukata, shemata.

[be mature], vi., loma.

UNBIND, vt., tungala.

(unroll, unfold), vt., shemala, botala; vi., shema, bota.

UNBOLT, vt., dihalala.

(uncover), vt., kukala.

UNBROKEN, (the whole thing), n., ibonaka, 8.

UNCERTAIN, Be, vi. (vacillate), ed'i with buenyi, 7; ed'i mitema mihe, 2 pl.
(postpone), vi., kuihi.

UNCHASTE, adj., (of) buhuoka, 7; (of) shasha, 4.

UNCHASTITY, n., buhuoka, 7; shasha, 4.

UNCIRCUMCISED, Be, vi., neg. of shona; ed'i with nshuimi, 2.

UNCIVILIZED person, n., yungala, 9. Pl. biungala.

(a country person), nkona, 1. Pl. bakona.

UNCLE, n. (maternal), mai numi, 1. Pl. bamai numi.

(paternal, if older than father), tata ngola, 1. Pl. batata bayola.

(paternal, if Younger than father), tata ilenga, Pl. batata bilenga.

- UNCLEAN, Be, vi. (as clothes), hita, ed'i with mbina, 4.
 in person, ed'i with bushala (7) or mbina.
 (bad), adj., be.
 (unchaste). See Unchaste.
 [untidy], See Untidy.
- UNCLEANNES, n., bushala, 7; bunduemi, 7; buhi, 7.
 on person, mbina, 4; bushala, 7.
 (unchastity), buhuoka, 7; shasha, 4.
 (untidiness), bushala, 7.
- UNCLOSE, vt. (disclose, unhide), sholala.
- UNCOIL, vt. (unwind), tungala; vi., tunga.
 (unroll), vt., botala; vi., bota.
- UNCLOUDED, Be, vi., (clear up, as sky), ngama.
- UNCONSCIOUS, Be, vi., owa with shiya, 4.
 (have spasm), vph., owa isheshala, 8.
- UNCONSCIOUSNESS, n., shiya, 4.
 (spasm), isheshala, 8.
- UNCONTROLLABLE, Be, vi. (disobey), omala, neg., of tomala or okama.
- UNCOOKED, adj., (of) muonya, 2.
 be, vi., ed'i muonya.
- UNCOVER, vt., kukala.
 (be uncovered), vi., kuka.
 (open), vt., dihala; vi., dihata.
- UNCULTIVATABLE land, n., shina minonona, 4.
- UNDER, prep., a shina a.
- UNDERNEATH, prep., a, a shina a.
- UNDERSIZED (dwarfed person), n., itshika, 9.
 become, vi., kukama with itshika.
 (a thin, slim person), bilemi mbamimbami.
- UNDERSTAND, v., each other, diyokisha.
 (hear), v., oka.
 (know), v., yeha.
 (find out by association another's ways), vt., tongata.
- UNDERSTANDING, n. (knowledge), buanyi, 7.
- UNDERTONE, n., inungisha, 8.
 speak in, v., nungisha.
- UNDO, vt. (untie), tungala, hishala.
 (as sewing), vt., shomala.
 (take to pieces), vt., tokala.
 (tear to pieces), vt., shashala.

- [uncover], vt., kukala.
- UNDONE, come, vi., toka, tunga, hisha, shoma.
- UNDRESS, vt., kohala.
- (take off, as tunic), vt., tungala.
- UNEASY, Be, vi. [restless], kekeha, nyingala.
- UNEDUCATED person, n., nkona, 1. Pl. bakona.
- UNEQUAL, Be, vi., use neg. of elama, or neg. of ela with yelala or ihua imo.
- UNEVEN, Be, vi. [rough to the touch], namisha.
- [unequal]. See Unequal.
- [not smooth], v., use neg. of ela with nshena, 2.
- UNFAITHFUL, Be, (in the marriage relation), v., kela with nshangidi, 2.
- UNFASTEN, vt. [open], dihala.
- a knot, tungala, hishala, ditala.
- (uncover), vt., kukala.
- (be unfastened), vi., tunga, hisha, dita, dihata, kuka.
- UNFINISHED, Be, vi., use neg. of shila.
- UNFETTER, vt., tei a muata, 2. See Unloose, Unfasten.
- UNFOLD, vt. (as cloth, wings, flower, etc), botala; vi., bota.
- [stretch forth, spread out], vt., alala, shemala; vi., alama; shema.
- UNFORTUNATE, Be, vi., use neg. of constructions given under Fortunate.
- UNFRIENDLINESS, n., ibela, 8.
- UNFRIENDLY, adj., (of) ibela, 8.
- UNFRUITFUL, person or animal, ikuta, 9.
- UNFURL, vt., botala; vi., bota.
- UNGODLINESS, n., buhi, 7.
- UNGODLY, adj., be.
- UNGRATEFUL, adj., (of) ibiha, 8; (of) butshoka, 7.
- UNGRATEFULNESS, n., ibiha, 8; buntshoka, 7.
- UNHAPPINESS, n., buhuola, 7; manga, 8 pl.
- UNHAPPY, Be, vi., otola with ntema (2) as subj., ed'i or oka with manga; neg. of ela with i followed by nshasha, 2.
- [be angry], vi., oka or ed'i with kaha, 4.
- (mope), vi., kutama, tukama.
- [mourn], vph., ed'i with buela (7) or buhuola (7) or ishei, 8.
- UNHIDE, vt., sholala.
- (make known, as dream or secret), vt., shakala.
- UNHOLINESS, n., buhi, 7.
- UNHOLY, adj., be; neg., of ela with sheka.

- UNIMPORTANT, adj., (of) bukala.
- UNINHABITED, place, nph., indodia kaya i bata.
(cemetery or a deserted village, old site), n., iyoma, 8.
- UNINTENTIONALLY, see Accidentally.
- UNISON, sing in, vph., tuhala or edi moi yelala.
- UNIT, n. [one], motshi, mo.
- UNITE, vi. (as streams, paths, etc), bola, tuhala, kishala; vt., bodi, tuhala, kishala.
[join, become one of a party], v., ingala, bola tuhala.
(put against), vt., baka, shami, nami, bodi; vi., bakata, shamata, bola, namata.
(put end to end), vt., kuetsi; vi., kueta.
- UNITY, n. (sameness, oneness), buyelala, 7; buntshibuntshi, 7; ihua imo or imotshi, 8.
- UNJUST, adj. [bad], be; neg. of ela with sheka.
[be dishonest], v., shena; ed'i with buemi, 7.
- UNKIND, adj., be, (of ibela, 8; [of] ihetshi (8) or nena, 2; neg. of ela with sheka.
to, vt., hetshi, hinala, ona.
- UNKINDNESS n., ibela, 8; ihetshi, 8; nena, 2.
- UNKNOWN, adj., (of) bushola, 7; (of) bushuemi, 7; neg., of yeha, neg. of yehama.
- UNLATCH, vt. (open), dihala.
(uncover), vt., kukala.
(be unlatched), vi., dihata.
(be uncovered), vi., kuka.
- UNLAWFUL, make, vt. (taboo), kina with ikina, 8.
(forbid), vt., kinyi.
thing, n., ikina, 8.
- UNLEARNED person, n., nkona, 1. Pl. bakona.
- UNLEAVENED, Be, v., neg. of ela i followed by luewene [Eng], 4.
- UNLESS, sub. conj. (if not), use neg. of conditional forms.. See Gram. 406, 407.
- UNLIKE, Be, vi., use neg. of ela with mu'in'ana or yelala or ihua imo or imotshi, 8.
- UNLOAD, vt., tei.
- UNLOCK, vt. [open], dihala.
(come unlocked), vi., dihata.
(uncover), vt., kukala.

- (be uncovered), vi., kuka.
- UNLOOSE, vt. (untie), tungala, ditala, hishala.
 (pull loose), vt., shomala, tokala.
 (set free, let loose), vt., lemala.
 [free, redeem], vt., ontshala.
- UNLUCKY, Be, vi., use neg. of constructions given under Fortunate.
- UNMANAGEABLE, Be, v., use neg. of tomala, okama; ed'i with bubedi, 7.
 (disobey), vt., omala.
- UNMARRIED person, n., imbuemi, 9.
- UNMERCIFUL, adj., [of] ibela [8] or nena (2) or ihetshi (8); neg. of ela with muenga, 2.
- UNMERCIFULNESS, n., ibela, 8; ihetshi, 8; nena, 2; buonyi, 7.
- UNMINDFUL, Be, vi. (forget, forgetful), owa with hima, 4; ata with hima as subj., shama with buenyi, 7.
 (forget one), vt., dima.
- UNMOVABLE. See Immovable.
- UNOCCUPIED, Be, vi., ed'i with bukala or buanga.
- UNPALATABLE, Be, vi., ela with hia hia; neg. of ela with hima.
- UNPRODUCTIVE, Be, vi. [as land], oi, atala.
 nph., mana manouona, 8 pl.
- UNPROFITABLE, adj., use ihuoa i (9) followed by the thing or person concerned.
- UNRAVEL, vt., tungala, shomala; vi., tunga, shoma.
 (loosen, as knot), vt., kokala, yoi, ditala, hishala.
 (be loosened, as knot), vi., dita, yo, hisha.
- UNRELIABLE, adj., [of] makusha, 8 pl.
- UNRELIABLENESS, n., makusha, 8 pl.
- UNRIGHTEOUS, adj., be.
- UNRIGHTEOUSNESS, n., buhi, 7.
- UNRIPE, Be, vi., ela with kaka [4] or ikinya, 9.
- UNROBE, vt. [undroess], kohala.
 [remove tunic], vt., tungala.
- UNROLL, vt., botala; vi., bota.
 [spread out], vt., alala; vi., alama.
 [stretch out], vt., shemala; vi., shema.
- UNRULY, Be. See Unmanageable.
- UNSEASONED, Be, vi., use neg. of ela with hima, or ela with hia hia.
- UNSAVORY, Be, vi., ed'i hia hia.
 adj., nkanya.
- UNSLEFISH, adj. (generous), [of] iyeyeki, 9; (of) nyinga, 4 pl.

(generosity), n., iyeyeki, 9; iyekala, 9.

UN SOUND, Be, vi. (rotten), huona.

UN SPOTTED, Be, vi., use neg. of ela with i followed by itoha, 8.
(clean), vi., ngama.

adj. (clean), [of] yema, 9.

UN STABLE, Be, vi., nyingala; neg., of shukata or namata.

UN STEADY, Be. See Unstable.

UN SUITABLE, Be, vi., use neg. of elama, or neg. of ela with yelala or
ihua imotshi or imo, or neg. of ela with sheka.

UN TANGLE, vt., tungala, shomala; vi., tunga, shoma. See Unravel.

UN TIDINESS, n., bushala, 7; nyetsha 4.

UN TIDY, adj., [of] bushala, 7; (of) nyetsha, 4.

UN TIE, vt., tungala.

(be untied), vi., tunga.

(as knot), vt., hishala, ditala.

(come untied, as knot), vi., dita, hisha. See Unloose, Undo,
Undone.

UP RIGHTNESS, n., n. [goodness], busheka, 7; yelama, 8.

UP-RIVER, prep. ph., a tena (4) a.

UP ROAR, n., lutota, 5.

UP ROOT, vt., tokala.

(as would pig), vt., ushala.

UP SET, vt., hukala; vi., huka.

(turn upside down), vt., hudi; vi., hulama.

UP-STREAM, prep. ph., a tena (4) a.

UPWARDS, adv., a dika.

URBANITY, n., ibeki, 8, inanga, 8.

UR GE, on, vt., toimi, tumi, tshintshi.

[catch in theft], v., to ata.

[hasten], vt., nyangala with luena, 5.

The causative form of other verbs may be employed according to
sense.

UR INATE, v., nena with menya, 8 pl.

URINE, n., menya, 8 pl.

Us, pers. pro.

(1) Simple Disjunctive, see Gram. 98-104.

(2) As direct or indirect, object, use pro. infix *-ta-*. See Gram. 112-
114.

(3) with prepositions, See Gram. 99, 100.

USAGE, n., ikelala, 9.

USE, vt., ata.

of no, adj. ph., (of) bukala.

UNTIL, sub. conj. See Gram. 405, (c).

prep., a.

(from.... until), a.... a.

(as long as, as far as, etc.), shanga a, shuka.

UNTO, prep. See To.

UNTRUE, Be, vi., ela with makusha, 8 pl.; neg. of ela with ikakama or koka.

UNTRUTH, n., makusha, 8 pl.

tell an, v., banga, huta, huta makusha.

UNTRUTHFUL, adj., (of) makusha, 8 pl.

UNTRUTHFULNESS, n., makusha, 8 pl.

UNWELL, Be, vi., bela, ed'i with shushudi (4) or buala, 7. See Sick.

UNWHOLESOME, adj., be.

UNWILLING, Be, vi., bela, omala, neg. of imisha or longa.

UNWIND, vt., tungala, botala; vi., tunga, bota.

UNWRAP, vt., tungala, botala; vi., tunga, bota.

UP, adv. [on high], a dika, 6.

to, prep, a.

stream, ph., a tena, (4) a.

UPON, prep., a, a dika [6] di, a kata a. See On, To.

UPPER part of hind leg, n., ibela, 9.

UPPISH, adj., [of] mhuoka (2) or buntshoka (7) or buhuangata, 7.

UPPISHNESS, n., mhuoka, 2; buntshoka, 7; buhuangata, 7.

UPRIGHT, Be, vi., emata, lolama, shemata, shongama.

make, vt., emi, lodi, shemi, shuengi.

(good), adj., sheka.

USED, to vt., laka, ekisha.

(be used to), vi., ekala.

up, exhausted, finished, vi., shila.

USELESS, adj., (of) bukala.

(worthless), ihuona (9) i followed by the person or thing concerned.

become, vi., huona, ontsha, iya with bukala.

USURP, vt [take by violence], tamala.

USURPER, n., ntamidi, 1.

UTERUS, nph., nguma [4] a muana, 1.

UTTER, v., lola, shongala, tota.

V

- VACANCY, n. [emptiness], buanga, 7.
- VACANT, Be, v., ela with buanga or bukala. See Empty.
spot of land, n., isho, 8.
- VACATE, vi. [go out], to.
- VACILLATE, vi. [postpone], kuihi.
[be undecided], vph., ed'i mitema mihe, 2 pl.
[be foolish or silly], vph., ed'i buenyi, 7.
(a vacillating or silly person), n., yenyi, 1. Pl. benyi.
- VACILLATION, n. [changeableness], ihila, 9.
(folly, foolishness), n., buenyi, 7.
- VAG BOND, n., yungala, 9. Pl. biungala.
(sluggard), n., indena, 9; ndedi, 1; muna (1) yendena, 9.
- VAGABONDAGE, n., bungala, 7; yendena, 9.
(sluggishness), n., bundena, 7.
- VAGINA, n., ishonsha, 8.
- VAGRANCY, see Vagabondage.
- VAGRANT, see Vagabond.
- VAIN, Be, v. (proud), dimuka, dishuntsha, oka with nshasha, 2.
take name in, vph., tena dina itetenyi, 9.
(try in vain), vi., lei.
(to no purpose), adv., ibalaka, nkuta.
- VALE, n. (deep valley), ibeki, 8; a lubana, 5.
(shallow trench), n., ngidi, 4.
- VALIANT, see Brave.
- VALLEY, n., deep, ibeki, 8.
shallow, ngidi, 4.
side of, n., lubana, 5.
- VALOR, n. [manliness], bulunga, 7.
[daring, audacity], n., buahala, 7.
men of, nph., bata or balunga banonona; bata or balunga
ba matadi.
- VALUABLE, adj. ph., [of] mbana munonona, 2.
- VALUE, n. (price), mbana, 2.
(trade), nganga, 4.
- VANISH, vi., dima.
- VANITY, n. (happiness), nshasha, 2.
- VANQUISH, vt., shama or leka with bunonona (7) or ngona, 4.

VARIABLENESS, n. (fickleness), ihila, 9.

VARIEGATED, Be, vi., ed'i with itoha, 8.

VARIETY, See Kind.

VARY, v., use neg. of elama, or neg. of ela with yelala or ihua imo or ihua (8) imotshi.

VASSAL, n. (slave), nsho, 1; ibona, 8; ngeta, 1. Pl. beta.

VAST, adj. (large), nena.

number, many, (of) buiki, 7.

VASTNESS, n. (largeness), bunena, 7.

in number, n., buiki, 7.

VAUNT, v., dimuka, disuntsha, oka with nshasha, 2.

VEGETABLE, n., ilesha, 9.

VEIL, nph., ndela (2) mu shaingi a dika, or ndela mu hanyi a dika.

VEIL, nph., ndela (2) mu shaingi a dika, or ndela mu hanyi a dika.

VEIN, n., ntshimitshi, 2.

VELOCITY, n., mbanga, 4; buasha, 7.

VENERATE, vt., shoshama, shemala, hatsha, kaingi.

VENGEANCE, n., ibela, 8.

VENOM n., for poisoning arrows, luluengi, 5.

VERACITY, n., ikakama, 8. See Truth.

VERANDA, nph., shina (4) a mbula, 4:

eaves of, nph., kuka (4) a mbula.

(pole resting on the supporting posts), n., nkama, 2.

post supporting the, n., nkontsha, 2; ikontsha, 8.

VERDICT, pass & vt., shamala.

VERGE, n. [brink, border, margin], nkola, 2.

(brim), n., muemi, 2. Pl. miemi.

(incline), vi., tengama.

(lean against or upon), vt., ekama.

[lean against], vt., eka.

VERILY, adv., ikakama.

VERY, adv., (the very one), koka.

(exactly), ta; *mite mshemi ta, the sticks are straight exactly.*

(as modifying adjectives), see Gram. 83, (c).

VESSEL, n. (pot), koki or koiki, 4.

(foreign pot or other vessel), n., ntshenga, 4.

[ship], n., ntshukatshuka, 4.

[water jar], ibonga, 8.

VEST, n. (garment), nguma, 4.

VEX, vt., okisha or asha with kaha; hitshi with ikuna, 8.

[be vexed], vi., ed'i or oka or ata with kaha, 4; ikuna [8] as subj. of hita.

VEXATION, n., kaha, 4.

expression of by making unpleasant noise with lips, vi., betsha.

VEXED, vi. (regret, come to grief), shaka.

(be vexed), vi., oka or ata or ed'i with kaha, 4; ikuna as subj. of hita.

VIBRATE, vi., nyingala, lela.

VICE, n. [bad habit], ikelala [9] ibe.

VICIOUS, adj. [bad], be.

be, vi. [as animal], ed'i with hama, 4.

[be reckless, wild], vi., bela with ntshita, 4.

person, a fool, nph., mbela [1] ntshita; yenyi, 1. Pl. benyi.

VICIOUSNESS, n. (as animal), hama, 4.

[badness], buhi, 7.

(madness, folly), buenyi, 7; bubela [7] bu ntshita, 4.

VICTORIOUS, Be over, vt., shama or leka with bunonona [7] or ngona, 4.

VICTUALS, n., bishima, 9 pl.; biketa bi'odia, 9 pl.

VIEW, v. (look, see), mona, lena.

come into, vi., shola.

pass out of, vi. dima.

VIGIL, n. (wakefulness), ishongama, 8.

VIGILANT, Be, v., iha, ihala, ala with buanyi (7) or bulemi, 7.

VIGOROUS, adj., nonona.

be, vi., ed'i with bunonona, 7.

VIGOROUSLY, adv., bunonona.

VIGOR, n., bunonona, 7.

VILE, adj., be.

VILENESS, n., buhi, 7.

VILIFY, vt., shana, shongala, bangisha.

VILL, n., ngana, 4. Pl. mangana, 8.

VILLAGE, n., buola, 7.

(hamlet, generally apart of a larger village), ngana, 4. Pl. mangana, 8.

[capital], Nshenga, 2.

(a district or a collection of villages, a county], nunga, 2, Pl. minunga.

The people living in the villages of a *nunga* have a name collectively; as, *Bashi Balonga*; *Bashi Yonga*; *Bashi Biyenga*, etc.

The *nunga* has its county seat which is the village at which the chief of the *nunga* or county resides and where criminal courts are held.

a deserted, n., iyoma, 8.

(lazaretto), n., ikila, 8.

VILLAIN, n., muota ambe, 1; muna (1) ibela (8) or ihuangata, 9.

VILLAINY, n., ibela, 8; buhuangata, 7; ihuangata, 9.

VINDICATE, vt., shui.

(be vindicated), vi., shu.

VINE, n., nama, 2. Pl. minama.

very small, n., nshuka, 2.

grape-, nph., nama mu manoma (ipl.) ma'kela i mana winyo (4) or mana ma Mbutu.

VINEGAR, nph., winyo (4) yed'i nganya, 4.

VINEYARD, nph., ngona (4) a minama (2pl.) mi winyo, 4. See Wine.

VIOLENCE, n., bunonona, 7; ngona, 4.

(dementia), n., buenyi, 7; bubela (7) bu ntshita, 4.

to do, to rape, vph., ata ngata (1) a bunonona, 7.

take by, vt., tamala.

VIOLENT person, n. (demented), yenyi, 1; mbela (1) ntshita, 4.

(strong), adj., nonona.

VIOLENTLY, adv., bunonona.

do, vph., kela a bunonona.

VIRGIN, n. (girl, lass), ile ngata. Pl. bile bata.

(female), nph., muan'a ngata, 1. Pl. bana ba bata.

(a girl or woman that has never known a man), nph., ngata yaha kabatshidi nkodi, 2; ngata yaha ntshiha, 2; ngata ntshiema ntshiha.

(an unmarried woman), n., imbuemi, 9.

VIRTUE, n. (goodness), busheka, 7; yelama, 8.

VIRTUOUS, adj., sheka.

[be chaste], vi., use neg. of ela with i followed by shasha (4) or buhuoka, 7.

VIS, n. [strength], bunonona, 7; ngona, 4.

[power], n., hama, 4. See Power.

VISAGE, n., buosha, 7; misha, 6 pl. Sing. disha.

VISCERA, n., bikina, 9 pl.

(guts), n., misho, 2 pl.

VISCID, Be, vi., nangata, bakata.

VISCIDITY, n. (gum), bulema, 7.

VISIBLE, BECOME, vi., shola.

VISION, n. (dream), ilo, 8; yaha mbonala, 4.
have a, vph., lo ilo.

VISIT, GO FOR A, vph., ena buonyambanga, 7.

VISITOR, n., muonyambanga, 1.

VISOR, n. (mask), muashamboi, 2.

VOCATION, n., nguna, 2. See Work, Labor.

VOICE, n., dioi, 6; ihuonala, 8.

bass, nph., dioi dinena, ihuonala inena.

high, nph., dioi dikeka, ihuonala ikeka.

lower the, vt., kokala ihuonala or dioi.

raise the, vt., naingi ihuonala or dioi.

in singing, n., kinga, 4.

VOID, see Vacant, Empty.

VOMIT, vi., lo.

VORTEX, n. (whirlpool), ilela (8) mashi, 8 pl.

[whirlwind], n., ngesha, 2.

Vow, n., nkana, 2.

(promise), n., ilaka, 8.

make a, vt., tei with nkana, 2.

be under a, vph., ed'i nkana.

[promise], vph., tshika ilaka.

VOYAGE, n., luenā, 5; lubunga, 5.

W

WABBLE, n. (rock, wriggle), huhuka, otola.

(roll over), v., budima.

WADDING, n., for gun, yosha, 9. Pl. biosha.

(paper), n., luashi, 5. Pl. kashi.

WADDLE, vi. (stagger, rock), tengama huhuka.

[roll over], vt., budima.

WADE, vph., ena a mashi, 8 pl.

WAG, vt., hitala; vi., hita.

WAGE, vt., war, nana with biṭa, 9 pl.

(pay), n., ileshina, 8.

WAGER, n., mbala, 4.

v., batala with mbala.

put up a, vt., tshika with biketa, 9 pl.

WAGES, n., ileshina, 8.

advance, vt., lekisha or hetala with ileshina.

[be advanced], vi., heta with ileshina as subj.

decrease, vt., kokala with ileshina.

(be decreased), vi., koka with ileshina as subj.

WAGON, nph., iketa (9) inana nyama, 3.

WAIL, vi., lela.

n., ilela, 9.

WAILING, n., bilela, 9 pl.

WAIST, n., ilonga, 8.

WAISTBAND, n., nkodi, 2.

WAISTCOAT, n., nguma, 4.

WAIT, v., konga.

for, vt., kuengi, kongala.

on, attend, vt., baka.

(stand), vi., emata.

[stop], v., lemala.

[trust, hope for, expect], vt., lenala.

WAKE, vt., shuengi, umala a ntuengi, 2.

[waken], vi., uma, shongama, uma a ntuengi.

WAKEFUL, Be, vi., betama ishongama, 8.

WAKEFULNESS, n., ishongama, 8.

WAKEN, vi., shongama, uma a ntuengi, 2.

WALK, vi., ena.

about, as baby, ena ngisha.

lame, vph., ena atumidi or abokidi or ahakatshi.

slowly, vi., ongala.

with staff, vph., ena a hanga, 4.

(stagger), vi., tengama, huhuka.

(leaning to one side), vi., tengama.

WALKING-STICK, n., hanga, 4.

WALL, n. (fence), luana, 5. Pl. ntshana.

of house, n., ibena, 8.

(small brush fence about garden), luhala, 5.

(small enclosure about plants), ibula, 8.

WALLOW, vt., budima; vi., otola; bidima.

n., dbidima.

WANDER, vi., bunga.

(as one lost), vi., ungala.

in unknown path, vi., tonga.

- WANDERER**, n., mbungi, 1.
 (one who follows another), namatshi, 1.
 (vagabond), n., yungala, 9. Pl. biungala; muba (1) yendena, 9.
- WANDERING**, n., bungala, 7; yendena, 9; bunamatshi, 7.
- WANE**, vi. (as moon), shinga, ona.
- WANT**, vt., muka.
 (desire), n., nyinga, 4 pl.
 (in, poor), adj., ntana.
 (lack), vi., shala, neg. of ela with i.
 (need), n., ntana, 2.
 (yearn after, mourn for), vt., ahala, kanala.
- WANTONNESS**, n., buhuangata, 7.
- WAR**, n., bita, 9 pl.
 v., nana with bita.
- WARD off**, vt., esha.
- WARM**, Be, vi. (as water on fire), banga, ed'i with tei, 10 pl.
 (be done or cooked), vi., uya.
 (be heated), vi., ed'i with nshusha (2) mu tei.
 one's self in the sun or by the fire, vph., oka muanya or tei.
 over again, as food, vt., ohisha; vi., ohata.
 vt., baingi, usha.
- WARMTH**, n., of fire, water, etc., nshusha (2) mu tei, 10 pl.
 of body or fire or air, n., nyoka, 2.
 (closeness, lack of air), n., yinbima, 9.
 of the sun, n., muanya, 2.
 of fire, n., tei, 9 pl.
- WARN**, vt., yehisha, ihala.
 (be warned), vi., yeha, iha, ala with buanyi, 7.
 (instruct, admonish, rebuke), vt., longa.
- WARNING**, n., buanyi, 7; bulemi, 7.
- WARRIOR**, n., nanyi, 1. Pl. bananyi. See Soldier.
- WART**, n., ishunganshunga, 8.
- WARY**, adj., (of) buanyi, 7; (of) bulemi, 7.
- WASH**, vt., kutala.
 (be washed), vi., kuta.
 (bathe), v., oka; vt., esha.
- WASP**, n., nguemi 2. Pl. minguemi.
 (dirt dauber), n., ndotshidi, 3.
 -nest, n., kuemi, 4.

- WASTE, vt. (as goods), tshakala, ona, odia bukala.
 (grow thin), vi., shinga; ona with yona, 9. Pl. biona.
 go to, vi., huona, ontsha.
 lay, vt., shantsha.
 (trash), n., biketa, 9 pl.
- WASTING-SICKNESS, n., yehi, 8.
- WATCH, v. (as thief for opportunity to steal), ongala, okama.
 (guard), vt., baka.
 out, be warned, vi., iha, yeha.
 with, vph., ala ishongama, 8.
 over, vt., baiki.
 [keep an eye on], v., omaka.
 n. [time piece], itanga, 8.
- WATCHMAN, n., mbaiki, 1. See Guard, Sentry.
- WATER, n., mashi, 8, pl.
 cold, nph., mashi ma hio or ma luosha, 5.
 fetch, vt., teka or taka.
 hot, nph., mashi ma tei, 10 pl.
 make, urinate, vph., nena menya, 8 pl.
 -pot, n., ibonga, 8.
 king's, n., ngongala, 4.
 small amount, n., tuashi, 10 pl.
- WATER-CLOSET, n., ntshona, 4.
- WATER-FALL, n., inuma, 8.
- WATER-POT, n., ibonga, 8.
- WAVE, n., ihaka, 8.
 to and fro, vt., nyinga, huha, hehala.
 (vibrate), vi., lela, nyingala, heha, huhuka.
- WAVER, v. [be unsettled, vacillate], ed'i with mitema mihe, 2 pl
 (postpone), vi., kuihi.
- WAVERING, Be, vi. (be restless), ed'i with muadadi (2) or mhuoka, 2.
- WAX, n. (honeycomb), kuemi [4] a luntshue, 5.
 (honey), nph., buoi [7] bu luntshue.
 of ear, nph., tahi [10] pl. tu kuma [4] 'ito, 8.
 vi., as moon, nena, loma.
- WAY, n., mboka, 4.
 (custom), n., ikelala, 9.
 door-, mboka, ikuiki, 8; munya (2) mu mbula, 4.
 get out of the, vi., to, sheka, onga.
 half, prep. ph., a ndenga, 4.
 high-, mboka minena, muaka, 2.

in this, thus, adv., ngo, ngosha, ihua ingo.

lead the, vph., ena a buosha, te'yena.

know not the, vi., ungala.

show the, vt., loka, lonala.

the way to, nph., mboka a.

make for, vph., shola muantsha, 2.

prepare the for, vt., losha mboka.

WAYFARER n., mbungi, 1.

WAYSIDE, nph., nkola (2) mu mboka, 4.

WE, pers. pro.

(1) Simple Disjunctive hita, See Gram. 98-104.

(2) Compound Disjunctive, ibita, see Gram. 105-108.

(3) Pronominal prefix, *ta-*. See Gram. 109-111.

WEAK, Be, vi., yo, lei, nyonga, iya with buola buola, 7.

WEAKEN, vt., yoi, nyuengi, leisha.

[suffer, come to grief], vi., shaka.

WEAKNESS, n., buola, 7; ntshi, 2.

(weariness), n., buleidi, 7; buyoi, 7.

WEALTH, n., budiya, 7; biketa, 9 pl.

WEALTHY, adj., (of budiya 7) or biketa, 9pl.; muna (1) budiya or biketa.
person, n., nyiya, 1. Pl. badiya.

WEAN, vt., shomala.

(be weaned), vi., shoma.

WEAR, vt., lata.

out, as clothes, vt., shasha, ona.

(be worn out), vi., shashama. ontsha.

out, make tired, vt., leisha, yoi, nyuengi. See Worn.

(pull to pieces), vt., shashala.

WEARINESS, n., buleidi, 7; buola, 7; buyoya, or buyoi, 7.

WEARY, Be, vi., yo, nyonga, lei.

of, v., leka. The thing making weary as subj. and the person as
obj.

WEATHER, season. n., dry, isho, 8.

wet, mbula, 3. See Season.

WEAVE, vph., bola mbala, 4.

WEAVER, nph., mbodi (1) a mbala.

WEB, of spider, nph., buota (7) bu ntshemi, 3.

WED, vt., tuima.

WEDDING, n., bulantsha, 7.

feast, nph., bishima (9 pl.) bi bulantsha.

garment, nph., ndela (2) mu bulantsha. See Marry, Marriage.

WEDLOGK, n., bulantsha, 7.

WEDNESDAY, n., lushu lunshamala, 5.

WEED, n., iteta, 9.

(trash), n., biketa, 9 pl.

(wild grass), n., yontshontsha, 9. Pl. biontshontsha. See Grass.

(cut out with a hoe), vt., shahala.

WEEK, n., The week of the Bakuba consists of six days:

1st. day, lushu lunto nkila.

2nd. " , no special word. To express the time they say, "*Betama shu ihe a mbisha a nkila*," sleep two days after market.

3rd. " no special word, "*Betama shu ishata a mbisha a nkila*," sleep three days after market.

4th. " *malaka matadi*, lit. long beds, freely sleep several nights before market

5th. " *malaka makuya*, lit. short beds, freely, sleep a night before market.

6th. " nkila, 2. See Journey, Sunday.

At the Mission Stations among the Bakuba a succession of days corresponding to our week of seven days have been introduced:

Sunday,	n.,	nkila	or Lubingu.
Monday,	nph.,	lushu	lunto nkila or Lubingu.
Tuesday,	nph.,	lushu	lumbina.
Wednesday,	nph.,	lushu	lunshata.
Thursday,	nph.,	lushu	lunai.
Friday,	nph.,	lushu	luntana.
Saturday,	nph.,	lushu	lunshamala.

WEEP, vi., lela.

(mourn for yearn after), vt., kanala, ahala, ed'i with ishi, 8.

WEeping, n., bilela, 9 pl.

WEEVIL, n., lumboma, 5.

WEIGH, vph., edi buditala, 7.

WEIGHT, n., buditala, 7.

WEIGHTY, adj., (of) buditala, 7.

be, vph., kokama buditala.

WELCOME, vt., nyei.

WELD, vt., baka, nami, bola.

together, as seam, vt., nami.

WELL, adv., busheka.

adj., nonona.

become, convalesce, vph., to with nshala, 2; vi., kita, shamidi.

(spring), n., koka (4) a luosha, 5; yedi, 9. Pl. biedi.

of water, nph., ibema (8) i mashi, 8 pl.

WEST, nph., kuntsha (4) amuingalaka or ankitaka itanga, 8; Weshete, 4.

WET, Be, vi., nyoka, ed'i with hio, 4.

make, vt., numi, nyueki.

WETNESS, n., hio, 4.

WHAT, interrog. pro., mbonyi? ke? ikama ke? iketa ke?

For Why? see Gram. 369.

its name? nph., dina d yina inyanya? See Gram. 155.

is the matter? mbonyi? ke? ikama ke?

is your name? nph., dina diau nyanya? See Gram. 154, Rem. 1.

kind? ke? See Gram. 157, Rem. 3.

For use as indirect questions, see Gram. 424, (a).

For use as rel. pro. with antecedent omitted, see Gram. 149.

thing, material? yeya or yeyi or yei, 4.

Interrogative words generally come at the end of the sentence.

WHATEVER, Whatsoever, pro. The adj., *kima* with the prefix of the noun mentioned; as, *biketa bikima bimuk'ana*, *whatsoever he wishes*.

WHEAT, n., this grain is not known in this part of Africa.

mbbulei, from the French.

(millet), mashanga, 8 pl.

[Kafir Corn], n., ilo, 8.

WHEEL, n., dikala, 6; muata, 2; ikana, 8.

WHELP, n. [stripe received from blow with switch or rod], mbihala, 2; ngunyi,

2. Pls. of these, mimbihala, mingunyi.

WHEN, interrog, adv. There is no special word. Use lushu ke? ngona ke? ntshi ke? itanga ke? huota ke? itanga huota ke? etc., according to sense. sub. conj., See Gram. 275-283.

For use in Indirect Questions, see Gram. 424, (b).

WHENCE, interrog, adv., kuntsha ke? kodi ke? indodia ke? kuya?

For use as sub. conj., see Gram. 424, (c).

WHEREFORE, see Therefore.

WHEREIN, adv. See Gram. 1481.

WHEREVER, Wheresoever, adv., kuntsha (4) or indodia (8) or kodi [4] with the adj. kima.

WHEREWITH, adv. (with which), see Gram. 148, Rem.

WHET, vt., shiya.

WHETHER, conj., mbe.

(whether or), mbe mbe.

WHICH, interrog. pro. and rel. pro.

(1) As use in Indirect Question, see Gram. 424, (a).

(2) As interrog., use ke? following the noun, See Gram. 157, Rem. 3.

(3) As rel. pro., see Gram. 145 - 152.

(4) As rel. pro. with prepositions, see Gram. 148.

WHICHEVER? Whichsoever? pro., the adj., kima with the prefix of the noun indicated, See Whatever.

WHILE, sub. conj., See Gram. 277.

n., hueta, 4; shu, 5 pl.

long, shu shu; shu-i buiki; ngona (4) i buiki, 7.

short, nph., hueta ikeka, hueta 'itenya; itenya [9] ikeka.

WHINE, vi., lela.

WHIP, n., (rod), hanga. 4.

(switch). mbangala, 2. Pl. mimbangala.

of hide, nkaha, 2.

WHIRLPOOL, n., ilela, 8.

WHIRLWIND, n., ngesha, 2.

(tornado), nph., huinga (4) a mbula, 3.

WHISKERS, n., ndela, 5 pl.

WHISPER, vi., nungisha.

n., inungisha, 8.

WHISTLE, n., nshema, 2.

made by use of mouth, muita, 2.

through the mouth, vph., boka muita.

through the hands, vph., boka ihuotala, 8.

WHISTLER, nph., mboiki (1) a muita (2) or ihuotala, 8.

WHISTLING, n., of the mouth, muita, 2.

through the hands, ihuotala, 8.

WHITE, adj., [of] yema, 9.

of egg, n., buontshidi, 7; nentsha, 2. Pl. minentsha.

WHITENESS, n., bahala, 4; shosha, 4; yema, 9. Pl. biema.

WHITEWASH, n., hema, 4.

v., kola with hema.

WHITHER, interrog. adv., kuntsha ke? kodi ke? indodia ke? mboka ke?

For use as sub. conj., see Gram. 424, (c).

WHITISH, adj. (white), see White.

WHITTLE, vt., shonga.

WHO, interrog. and rel. pro.

[1] As interrog. pro., use:

[a] nganya? See Gram. 154.

(b) ke? preceded by the noun, see Gram. 156.

(2) As rel. pro., see Gram. 145-152.

(3) As rel. pro. with antecedent omitted, see Gram. 424, (a).

WHOEVER, pro., the adj. kima with the prefix of the noun mentioned.

WHOLE, adj., kima. See Entire, Entirety.

n., nkima, 2; tuna, 4; ntshiha, 2.

WHOM, interrog. and rel. pro.

[1] As interrog., use:

(a) Nganya? See Gram. 154.

(b) Ke? following the noun, see Gram. 156.

[2] As rel. pro. See Gram. 145-152.

(3) As rel. pro. with antecedent omitted, see Gram. 424, (a).

(4) As rel. pro. governed by prepositions, see Gram. 148.

WHORE, nph., muna [1] shasha (4) or buhuoka, 7; ngata (1) a shasha or buhoka.

WHOREDOM, n., buhuoka, 7; shasha, 4.

WHOREMONGER, nph., muna (1) shasha (4) or buhuoka, 7.

WHOSE, interrog. and rel. pro.

(1) As interrog., use (of) nyanya?.

(2) As rel. pro. See Gram. 147.

(3) As rel. pro. with antecedent omitted, see Gram. 424, (a)

Rem. 1.

WHOSOEVER, see Whoever.

WHY, adv. For different constructions. see Gram. 369.

For use in Indirect Question constructions, see Gram. 424, (e).

WICK, n., nshinga, 2.

WICKED, adj., be.

WICKEDNESS, n., buhi, 7.

WIDE, adj. (large), nena.

WIDEN, vt., nenyi, namala.

WIDOW, nph., ngata (1) a nguela, 1. Pl. bata ba bawela.

WIDOWER, nph., nunga (1) a nguela, 1. Pl. balunga ba bawela.

WIDOWHOOD, Widowerhood, n. (bereavement by death), buela, 7; nguela, 4.

WIDTH, n., a with bunena or bukeka, 7.

WIFE, n., muamisha, 1.

(fellow wife of the same husband), n., bahidi, 1.

- [concubine], ngadi, 1. Pl. badi.
- WIGGLE, vi., huhuka, otola, bidima.
(roll over), vt., budima.
- WILD, Be, vi., bela with ntshita, 4.
person (reckless), n., mbela (1) ntshita, 4; yenyi, 1; ihuangata, 9.
animal, nph., nyama (3) a buanya, 7.
- WILDERNESS, n., lunyenga, 5.
(burned place), ishi (8) tei, 10 pl.
- WILDCAT, n., ntshodia, 3.
- WILDNESS (craziness), n., buenyi, 7; bubela (7) bu ntshita, 4.
(effrontery), n., mhuoka, 2; buntshoka, 7; buhuangata, 7; matadi, 8 pl.; luhuoka, 5.
[fear], n., buteta, 7.
(timidity, shame), n., bushonya, 7.
- WILE, n. (trap), ilonga, 9.
- WILFUL, adj. (stubborn), [of] bubedi, 7.
person, n., ihuangata, 9.
- WILFULNESS, n., bubedi, 7.
in refusing to pay a debt, n., buhuangata, 7.
- WILINESS, n., buanyi, 7; bulemi, 7.
- WILL, v., future tense, see Gram. 258.
n. (mind), ntema, 2.
[testament], nph., nkana (2) mu bukita, 7; dioi (6) di bukita.
(act), n., nkelala, 4.
of God, nph., mboka Ntshemi, iboma Ntshemi.
(wish not, refuse), vt., bela.
(abstain from), vt., kina.
(forbid), vt., kinyi.
(wish, want), v., muka.
- WILLING, Be, v. (agree to), imisha, longa.
- WILT, vi., yengala, yo; vt., yengidi, yoi.
[dry up], vi., oma; vt., omisha.
[be soft], vi., nyonga.
[make soft], vt., nyuengi.
- WILY, adj., [of] buanyi, 7; (of) bulemi, 7.
- WIN, vi., in lawsuit, shu.
at gambling, v., taha; shuma with the person losing as obj.
[conquer], vt., shama or leka with bunonona (7) or ngona, 4.
- WIND, n., munga, 2. Pl. miunga.
break, vph., tuhala ngusha, 2.
the four, nph., miunga minai.

[hurricane], *nph.*, *huinga* (4) *a mbula*, 3.

whirl-, *n.*, *ngesha*, 2.

around, *vt.*, *koha*; *vi.*, *kohata*.

(*fold*), *vt.*, *munya*.

WINDOW, *n.*, *ikuiki*, 8; *itonala*, 8.

WINE, *n.* (for the communion), *mana ma Ntshemi*.

imported, *n.*, *winyo*, 4; *mana ma tola*; *mana ma Mhutu*.

palm, *n.*, *mana*, 8 *pl.*

WINEPRESS, *n.*, *yamala*, 9.

WING, *n.*, *diamā*, 6.

WINK, *vph.*, *kohala disha*, 6.

at, *vph.*, *bola disha*.

WINNOW, *vt.*, *shenga*.

WINTER, *nph.*, *ntshi* (2) *mu hio*, 4; *isho*, 8. See *Season*.

WIPE, *vt.*, *omala*, *numala*.

WIRE, *n.*, *large*, *muata*, 2.

small, *nyinga*, 2. *Pl. miyinga*.

WISDOM, *n.*, *buanyi*, 7.

WISE, *adj.*, (of) *buanyi*, 7.

(*cunning*), (of) *bulemi*, 7.

person, *n.*, *muanyi*, 1.

(*diviner*), *n.*, *iloimi* or *ilumi*, 9.

WISH, *vt.*, *muka*.

an ill, *n.*, *mbana*, 4; *kabala*, 10.

ill to, *vt.*, *boka with mbana* or *kabala*.

(*desire*), *n.*, *nyinga*, 4 *pl.*

WITCH, *n.*, *noiki*, 1. *Pl. baloiki*; *muna* (1) *buloka*, 7.

- *craft*, *buloka*.

- *doctor*, *n.*, *nshaiki*, 1.

(*bewitch*), *vt.*, *kuta*.

WITCHCRAFT, *n.*, *buloka*, 7.

WITCHERY, *n.*, *buloka*, 7.

WITH, *prep.*, *i.* Often the idea is expressed in the verb; as, *amabatshika*,
he went with them.

what? *i yei* or *yeya* or *yeyi?*

(*be with child*), *vph.*, *ed'i diemi*, 6.

WITHDRAW, *vi.* (*go out*), *to*.

WITHER, *vi.*, *yengala*, *yo*; *vt.*, *yengidi*, *yoi*. See *Wilt*.

WITHHOLD, *vt.* (*restrain*), *buntsha*, *kuihisha*, *kinyi*, *basha*.

WITHIN, prep., use *a* when the noun which it governs is expressed; use *a* with *ngata* when the noun is not expressed; as, *Kueta ela' ngata*, *Kueta* is within.

WITHOUT, prep., *a* with *bushohi* or *a mbisha a bushohi*.

be, vph., *ela* with *bukala* or *mio mio*; neg. of *ela* with *i*; as, *kaba i bishima*, they are without food.

WITHSTAND, vt. [thwart], *lula*.

(forbid), vt., *kinyi*.

(hinder), vt., *kuihisha*, *buntsha*.

(refuse), vt., *bela*.

vi., *angata*.

WITNESS, n. (one knowing), *muanyi*, 1; *nyehi*, 1. Pl. *bayehi*.

eye-, *itena* [9] *i muota*, 1. Pl. *bitena bi bata*.

(one seeing), n., *muonyi*, 1; *nənyi*, 1. Pl. *balenyi*.

to bear false, v., *banga*, *huta*.

bear false against, vt., *bangisha*, *tonyisha*.

(see), vt., *lena*, *mona*.

a false, n., *kusha*, 1, pl. *bakusha*; *mbaingi*, 1. Pl. *babaingi*.

(testimony), n., *yingeta*, 9.

WIZARD, n., *noiki*, 1. Pl. *baloiki*.

WOE, n., *mbana*, 4; *kabala*, 10.

WOLF, n., *koya*, 3.

Woman, n., *ngata*, 1. Pl. *bata*.

(concubine), n., *ngadi*, 1. Pl. *badi*.

recently confined, nph., *'buala*, 7. Pl. *ba mala*.

who has given birth many times, n., *mbotshi*, 1.

childless or barren, n., *ikuta*, 9.

young, nph., *ile* (9) *ngata*, Pl. *bile bata*.

(wife), n., *muamisha*, 1.

WOMANHOOD, n., *buata*, 7.

young, nph., *bule buata*, 7.

WOMB, nph., *numa* (4) *a muana*, 1.

(placenta), n., *iyosha*, 8.

[pregnancy], n., *diemi*, 6.

(stomach, the inside), n., *ikuna*, 8.

WONDER, v. [expressed by grunting], *kima*, *kama*.

vt., at., *kamala*.

nph., *ikama* (8) *i'kamala*.

(grunt), *nkima*, 2.

WONDERFUL, adj., (of) kamala.

affair, npf., ikama (8) i'kamala.

Woo, vt., wela (uela).

WOOPER, n., nguedi, 1. Pl. bawedi.

[sweetheart], n., yekala, 9. Pl. biekala.

WOOD, n., (copse), biteta, 9pl.; bushohi or bushoihi, 7.

(cluster of shrubs on plain), n., yoka, 9. Pl. bioka.

fire-, luonyi or lukonyi, 5.

(forest), n., huanya, 7.

kindling-, n., nshakala, 2; lumbabentsha, 5.

(stick, tree), n., nte, 2.

WOODEN, adj., (of) nte, 2.

WOOL, n., muoshi, 2.

WORD, n., dioi or dioya, 6. Pl. moi or moya.

WORK, n., nguna, 2, pl. minguna; ishola, 8. See Labor.
vt., shola.

for, to serve, vt., kesha or asha with nguna.

WORKER, npf., muna (1) or nkedi [1] nguna, 2.

(artisan, craftsman), muina, 1. Pl. bina.

WORKMAN, npf., muna (1) nguna, 2. Pl. bina nguna. See Worker.

WORKS, n., makama, 8 pl.; nkelala, 10 pl.

mighty, npf., makama ma' kamala, nkelala i' kamala.

WORLD, n. (cosmos), shina, 4; matanga mantshei, 8 pl.

[abode of living], n., nkontsha, 2.

(abode of dead), n., iluemi, 8.

(earth, dirt), n., mana, 8 pl.

(district, county, a collection of villages), n., nunga, 2. Pl. minunga.

(ever, where), npf., shina ikima, kuntsha ikima, 4 pl.

(all villages), npf., mala makima, mangana makima, 8 pl.

(age, dispensation), n., hueta, 4.

people of, npf., ba bela' shina.

WORM, n. (generic), ilalami, 9.

(caterpillar), n., muonga, 2. See Caterpillar.

WORN out, Be, vi. (as clothes), shashama, ontsha.

(tired), vi., lei, yo, nyonga, iya or hila with buola, 7.

WORRY, see Annoy.

n., nena, 2; mahetshi, 8 pl.

WORSE, get, v. (in health), bakata with shushudi as subj.; leka with shushudi (4) as subj. and ngona (4) or bunonona (7) or buditala (7) obj.

WORSHIP, vt., shemala. See Adore.

[beseech], vt., onga.

[honor], vt., shoshama.

(praise), vt., kaingi.

[yearn after, long for], vt., ahala, kanala.

WORSHIPER, n., nshemidi, 1.

WORTH, n. [price], mbana, 2.

(trade), nganga, 4.

WORTHINESS, n. (goodness), busheka, 7.

(sufficiency), yelama, 8.

WORTHLESS, adj. [cheap], [of] mbana mukeka, 2; neg. of ela with mbana.
(of) mbana bukala.

(lazy), [of] bundena, 7.

person, n. (lazy), indena, 9; ndedi, 1.

person or thing, neph., ihuona i (9) followed by the noun; as,

ihuona i muota; bihuona bi bata; ihuona i nte, bihuona bi mite, etc.

become, vi., ontsha.

WORTHLESSNESS, n. (laziness), bundena, 7.

[of no value], bukala.

WORTHY, adj. (good), sheka.

of stripes, neph., makama ma'bola.

of death, neph., busheka or i busheka adiaka.

be, vi., elama.

WOULD, auxiliary verb.

(1) In Direct Discourse constructions the exact words of the speaker are used. See Gram. 402, (b) (2).

(2) In Past Conditions, see Gram. 406, (c), 407, (c).

(3) As past tense neg. of *Will* use past tense of *bel*; as, *abela akela nguna, he would not do the work.*

WOUND, n., huota, 4.

vt., kaka with huota.

WOUNDED, adj., nkakama.

WRAITH, n. (apparition), muena, 2. ngesha, 2.

WRANGLE, n. (dispute), mianga, 2 pl.

(row), n., lutota, 5.

v., sheya or shei; boka or ed'i mianga.

WRANGLING, n., mianga, 2 Pl.; lutota, 5; bushei or busheya, 7.

WRAP, vt., koha; vi., kohata.

(embrace), vph., buta luhisha, 5.

(roll up), vt., munya.

roll up in, vt., kana.

WRAPPER, n., luashi or luasha, 5. Pl. kasha or kashi.

(loose outer garment or covering), n., mbona, 2. pl. mimbona.

for sewing, etc., n., luoha, 5.

WRATH, n., kaha, 4.

WRECK, vt., a village, pillage, shantsha.

(tear down, as building), vt., bokala.

WRESTLE, v., nana with bitomata, 9 pl.

(throw in wrestling), vt., toma.

WRESTLING, n., itomata, 9.

WRETCH, n. (bad person), ihuangata, 9; mota ambe, 1; ndedi, 1.

(reckless, crazy person), mbela ntshita, 4; yenyi, 9. pl. benyi.

WRIGGLE, vi., huhuka, otola.

as snake, worm, etc., lama.

[roll over], budima.

[stagger], huhuka, tengama.

WRIGHT, n. [artisan, craftsman], muina, 1. pl. bina.

WRING, vt. [squeeze], ama.

off [twist], oto.

WRINKLE, n., muna, 2. pl. mimuna.

WRIST, n. [joint], ntshongala [4]'iikasha.

WRISTLET, n., muata, 2.

WRITE, vt., boka.

WRITER, n., mboki [mbuki], 1; mboiki, 1.

WRITING, n., mbokala, 4.

(trace, tract), n., mbolala, 2. pl. mimbolala.

WRONG, n., buhi (bube), 7.

be in the, vi., buaka.

do, vt., kela with buhi.

do to one, vt., kesha with buhi.

judge to be in the, vt., buesha.

(not right), use neg. with busheka or the neg. of elama.

adv., buhi.

WRONG-DOER, n., nkedi (1) a buhi [7] or makama mahe, 8 pl; mota ambe, 1.

WRONGLY, adv., buhi.

WROTH, Be, vi., ed'i or oka with kaha, 4.

WRY, Be, vi. (crooked), otola, tengama.

X

XYLOPHONE, n., ilema,

Y

YAM, n., wild, white, yema, 9. Pl. biema.

wild, yellow, ishonga, 8.

(sweet potato), ntola, 2. Pl. mitola.

YARD, n., luana, 5. Pl. ntshana.

(a shady enclosure), n., ikuemi, 8.

(small fence of brush around garden), n., luhala, 5.

(wall of house), n., ibena, 8.

YAWN, n., muasha, 2.

v., bola with muasha.

YE, pers. pro. See You.

YEAR, There seems to be no word that expresses the idea of the complete circle of the year. See Season.

Ntshi (2) is the word for season, wet or dry. The entire year consists of 13 lunar months:

Ntshi mu mbula, wet season, lasting about six months.

Ishosha (8), short dry season or harvest time, lasts about one mo. during which time the rains are few and far between.

Isho (8), dry season, lasting about five months.

Luluengi (5), all day drizzly rains, coming just before the regular hard rains.

The word *mbula* (3), rain, expresses the idea of a year very well; as, *mbula motshi*, one year; *mbula ihe*, two years, etc.

YEARLY, adv., ntshi taka ntshi taka.

YEARN FOR, vt., ahala, kanala.

(covet), vt., bola with ntem (2) followed by *a* and the name of the person or thing coveted.

YEARNING, n. (desire for), nyinga, 4 Pl.

YEAST, n., yishita (Eng.). 4.

YELL, vi., hanga.

n., [alarm], nola, 2, pl. minola; yodi, 9. Pl. bodi.

[sound an alarm], vph., bola nola; uta yodi.

YELLOW, adj. (as brass or gold), (of) kengala, 4.
 (brown, as leaves, meat, etc.), [of] ngona, 4.
 [as persons, light in color], [of] shosha, 4.
 become, dry, vi., ngama.

YES, adv., e. See Gram. 416.

YESTERDAY, adv., ikola.

YET, not yet to have done, v., use the auxiliary verb *aha* with the neg.
 of regular verb; as, *yaha kabayedi*, they have not yet gone; etc.

YIELD, v. (as trees, plants, etc.), ota.

(surrender), vi., lei, yo, nyonga, iya or hila with buola, 7.

YOKE, npf., nte mu'nana.

YOLK, npf., iyesha (8)'ikela, 8.

YONDER, adv., a wona, a ndona.

YORE, adv., kanyi, a matetshala or matetshidi, 8 pl.

YOU, pers. pro.

(1) Singular:

(a) As Simple Disjunctive, wena (uena). See Gram. 98, 99.

(b) As Pronominal prefix, as subj., *u* or *W*, See Gram. 109-111.
 106-107.

(c) As Pronominal infix, as direct or indirect obj. See Gram. 112-113.

(d) With prepositions, See Gram. 99, 100.

(e) As Compound Disjunctive *iwena*. See Gram. 105-108.

(2) Plural:

(a) As Simple Disjunctive, buina. See Gram. 98, 99.

(b) Pronominal prefix as subj., *bu*, see Gram. 110.

(c) Pronominal Infix as direct or indirect obj., *bu*. See Gram. 112, 113.

(d) With prepositions, see Gram. 99, 100.

(e) As Compound Disjunctive, *ibuina*, see Gram. 105-108.

YOUNG, man, npf., ile (9) nunga, 1. Pl. bile balunga.

of living creatures n., muana, 1.

person, child, male or female, mu (1) ilenga, 9. Pl. ba bilenga.

person, child about 10 years of age, male, or female, itutuimi, 9.

woman, npf., ile ngata, Pl. bile bata.

YOUNGER, adj., (of) a mbisha, 4.

brother or sister, n., muakidi, 1.

of twins, n., mboi or mboya, 1.

YOUNGEST CHILD, n., muana bushula or butuna (7).

YOUR, poss. pro.

(1) Singular, *au* or *a*, see Gram. 116-121.

(2) Plural, ina, see Gram. 116-121.

YOURS, poss. pro. sing. and plural, see Gram. 116-121.

YOURSELF, pers. pro.

(1) Compound Disjunctive form, wemeta. See Gram 105-108.

(2) When reflexive. use the reflexive prefix of the verb -di-.

This construction may be employed as subject or object. Gram. 114.

YOURSELVES, pers. pro.

(1) Compound Disjunctive form buinameta (buimeta), Gram. 114.

(2) When reflexive, use the reflexive prefix of the verb, -di-. See Gram. 114.

YOUTH, n. (young man), ila (9) nunga, 1. Pl. bila balunga.

(young manhood), bula bulunga, 7.

(young person, male or female), mu (1) ilenga, 9. Pl. ba bilenga.

(child 8 or 10 years old, male or female), ibohala, 9; itutuimi.

YOUTHHOOD, n., bulunga, 7; bula bulunga, 7.

Z

ZEAL, grieve, v., kanala, tukama, kutama.

ZEALOUS, person, muna (1) iyola.

ZEALOUSLY, adv., bunonona, yo yo yo; ye ye ye.

ZEALOT, n., iyola, 8.

ZEBRA, n., mbangala, 3.

ZENITH, n., a ndenga (4) a dika, 6.

ZERO, n., bukala, buanga, nkuta, ibalaka. These words are not declined.

ZIGZAG, vi., be crooked, tengama, otola.

make, vt., oto, tengi.

walk (stagger), vi., huhuka, tengama.

II. BUKUBA (BUSHONGA) - DICTIONARY.

- A, Poss. pro., your, yours, thy thine, See Gram. 119-122.
- A, prep., against, up, upon, on, in, at, by, to, unto, into from, as far as, direction towards, near to, close to, besides, towards, around, about, for, off from, etc. See Gram. 372 (1) - (36).
- A, ndenga a dika, zenith; a bosha itenya, forwards a short distance; a dika, over head, above, etc., see Over; a bosha, towards; a wona, yonder, there, thither; a ndona, there, yonder, thither; a ndzna, here, near by; etc.
- AHA, vi., to be open, as mouth.
- AHA, v., to click, as gun.
- AHA, vi., to bawl, bleat. See Bleat, Eng.-Buk.
- AHA, auxiliary verb. See Gram. 201-203.
- AHALA, vt., to yearn after, long for, thirst after or for, to worship, etc.
- AHALA, vt., to open the mouth.
- AHALA, v., to marvel, to be amazed or astonished, etc.
- AHISHA, vt., to astonish, to amaze or cause to marvel.
- AKAMA, v., to reconnoiter.
- ALA, v., to dwell, live, abide, to be, to inhabit, sit, exist. See Gram. 204.
- a. ishongama, to watch with. See Watch, Eng.-Buk.
- ALA, v., to make palm wine, or get palm wine from palm tree.
- ALA, v., to spread out, as mat.
- ALALA, vt., to deride, make fun of, scoff at, rail at, insult.
- ALALA, vt., to spread out, as wings; to level or spread out as dirt, grass, hay, etc.
- ALAMANAKA, 4, n., almanac. See Gram. 58, Rem. 1.
- ALOLA, adv., to-day.
- AMA, vt., to make or to present a gift to gladden the heart, as to twins, to dancers, musicians, singers, serenaders, etc.
- AMA, vt., to squeeze, compress, wring.
- a. a shina a muoya, to strangle. See Strangle, Eng.-Buk.
- AMALA, vt., to touch, tikele. See Touch; Tickle. Eng.-Buk.
- AMALA, vt., to assist in finishing a job of any kind.
- AMATA, v., to strain in travail or stool.
- AMELEKA, 4, n., America. Nshi A., an American.
- AMIDI, vt., to assist or help one in lifting something to the head or shoulders.
- ANA, with bundoi (bundoya), vph., to defy.
- ANGA, vt., to fry, broil, toast, etc.

ANGA, vt., to create.

a. dioi, to make an agreement; a. yanga, to make a covenant or agreement, to conspire.

ANGA, v., to thaw, melt, dissolve, etc.

ANGALA, vt., to thaw, melt, dissolve, etc.

ANGAMA, vi., to line up, get in line.

ANGATA, vi., to withstand.

ANGATAKANANGATA, v., to strain under load or burden.

ANE, adv., perhaps, thus. See Gram. 402, (b), (2).

ANGISHA, vt., to plot against, See Plot, Eng.-Buk.

ATA, vt., catch, grasp, seize, take, hold, capture, apprehend, etc.

a. a muoya, to strangle;

a. a buxuemi, to smuggle; See Seize; Strangle; Catch.

a. luhisha, to embrace.

ATALA, vi., to become hard or firm, congeal, to be caught or seized.

ATALA, vi., to be unproductive, as land. See Unproductive, Eng.-Buk.

ATAMA, v., to be seized or possessed.

a. i namatshi, to be possessed with a demon or evil spirit.

AU, poss. pro., your, yours, thy, thine. See Gram. 119-122.

AUGUSHITA, 4, n., August.

ASHA, vt., to serve, help, assist, aid, hold for, seize for, etc.

B

BA BANGUAKA, nph., the dying, those who habitually die.

BA BELA A SHINA, ph., the world, the people of the world. See World, Eng.-Buk.

BABADI, v., to flash, as lightning.

BAHALA, 4, n., cleanliness, whiteness, sanctification, purity. See Sanctification. Eng.-Buk.

BAHIDI, 1, n., a fellow-wife of the same husband.

BAHISHA, vt., to cleanse, whiten, purify, etc.

b. ntema, to pardon one's debt, lit. to make clean the heart towards another.

BAKA, vt., to join together, unite, put together, put side by side, et

b. tei (teya), set fire to; b. buemi, to accuse one of theft.

BAKA, vt., to attend, watch, guard, as shepherd his sheep.

BAKA, vt., to accuse falsely.

BAKATA, v., to find fault with, to criticize, to get after about.

BAKATA, vi., to stand together or side by side, to coagulate, to congeal, to adhere, stick together, cleave, touch, be adjacent, etc.

b. *tei* [*teya*], to be afire.

BALA, vt., to spell, count, read, enumerate,

b. *imboma*, to assemble at the market; b. *Ntshemi*, to assemble at Church;

b. *ikama* or *mbata*, to incur a debt or pay the penalty.

b. *biketa i*, to reckon with.

BAMALA, vt., to tear off anything adhering.

BANA, 1 pl. children, progeny.

BANA, per. pro., they, them.

BANA, vt., to rise, climb, ascend, go up, mount,

BANA, vt., to rend, tear to pieces, to tear, See Tear, Piece.

BANA, vt., to split, cut open, rip, chop, etc.,

BANA, vt., to burst. See Burst.

BANA, vi., to rise, be raised.

BANANYI, 1, n., soldiers, warrior, fighter.

BANTSHA, vi., to split, to tear, burst open, to be torn, etc. See Tear.

b. with *ntema* as subj., to be shocked with fear, grief, etc.

See Shock.

BANGA, vi. vt., to lie or fabricate, to tell a falsehood or untruth, to deceive, entice, beguile, trick, bear false witness, to be false, etc.

BANGALA, vt., to cock, as gun.

BANGI, vt., to heat or warm over.

BANGISHA, vt., to tell a falsehood on, to accuse falsely, bear false witness, witness against, to lie to or on.

BANI, conj., and. See Gram. 377.

BANSHA with *ilela*, vph, to squall, cry out.

BANTSHA, vi., See Bantsha above.

BANYISHA (*bansha*), vt., to distribute or divide among.

BATA, 1 pl., women.

BATA, 1, n., people. population. See People.

b. *ba matadi*, men of valor, haughty persons.

b. *ba bukala*, ordinary people, the rabble.

BATA, vi., to break, string, to cease, as rain, illness, storm, etc.

BATAMA, vi., to be flat or flattened.

BATALA, vt., to cut down, cut off, amputate, saw off, chop off, shear off, sever, cut in two, break in two, etc.

b. *bitenya*, cut in pieces.

b. a ndenga, cut half in two.

BASHA, vt., to flatten.

BATISHA, vt., to baptize.

BATSHI, vt., cause to cut off.

BE, adj., bad, dirty, soiled, foul, unclean, filthy, impure, immoral, nasty, naughty, base, vicious, evil, corrupt, wicked, unkind, unjust, profane, repulsive, sinful, repugnant, vile, ugly, unholy, unrighteous, unwholesome, wrong, worthless, etc. See Corrupt.

Muota ambe, a sinner, transgressor, rascal, villain,

Makama mabe, sin, guilt, evil, iniquity, transgression, etc.

BEDI, vt., to make sick.

BEDI, with ntshita, 10, to intoxicate.

BEHA, vi., to be singed.

BEHI, vt., to singe.

BEI, vt., to lay down, to lay aside, store away, bid good night, etc. See Beya.

BEKA, vi., to be courteous, faithful, pleasant, meek or humble.

BEKA, vt., to crown.

BEKA, vi., to crow.

BEKELA, vt., to summon or call. See Call.

BEKI, vt., to watch over, to guard, care for.

BEKILA, vt., See Bekela.

BELA, vt., to refuse, deny, reject, denounce, abstain from, abandon, decline, disobey, discard, rebel against, revolt, disapprove, forbid, forsake, renounce, scorn, spurn, exclude, neglect, disown, dissent, object, prohibit, repudiate, resist, be unwilling, will not, oppose, withstand, prevent,

The past tense followed by infin. gives would not.

BELA with ntshita, to be deranged, to rebel against, to become crazy or foolish, etc.

BELA, v., to be sick. See Sick.

BENGA, vt., to chase away, run after, to drive away, to, put to flight, to pursue, put to rout, beat away. See Drive.

b. bushonga, to hunt.

BENGI, vt., to heat, to warm over.

BENAMA, v., to menstruate.

BENTSHA, v., to prepare ground for planting, to cultivate a field.

BESHA, [beisha], vt., to save or put away or aside for another.

BETA, vt., to beat, as drum.

BETAKA, ph., "good night.

- BETAMA, vi., to lie down, recline, repose, lie down to sleep. See Lie.
 b. ntuenga, to be asleep.
- BETSHA, v., to click lips in disapproval or refusal or insult or disdain, to insult, or offend with lips.
- BETSHI, vt., to be laid down.
- BETSHI, vt., with munya, to sicken or nauseate.
- BEYA, vt., to lay aside, lay down, to put aside or lay up for future use, to store away, See Store.
- BIANA, 9 pl., n., cemetery. grave yard, graves, tombs.
- BIDIMA, vt., to roll out or over.
- BIHUOTODI, 9 pl., n., See Bread.
- BIKETA, 9 pl., n., property, possessions, treasures, goods, etc.
- BIKETA, 9 pl., n., refuse, trash, recrement.
- BIKINA, 9 pl., n., viscera, bowels.
- BIKODI, 9 pl., n., skeleton, bones.
- BIKOKOLA, 9 pl., n., siftings.
- BIKONA, 9 pl., used in sense of adj., meaning alone or only, as kata bikona, bread alone, that is, without anything to eat with it. See Alone.
- BILAMA, 9 pl., n., native cloth.
 b. bi nkanya, raw cloth from loom, sackcloth.
- BILATALA, 9 pl. n., articles of dress, adornment, etc.
- BILEMA, 9 pl., n., body, figure, stature.
 b. mbammbami, tall, slim figure or body.
- BILOMALA, 9 pl. n., liquid medicines made of leaves, etc.
- BIMA, vi., to be satisfied or full after eating, to have enough, to be surfeited.
- BIMALA, vt., to censure, refuse, reject, contradict, denounce, disdain, disown.
- BIMISHA, vt., to satisfy with food, to fill.
- BINAMA, 9 pl., n., ornaments, jewelry, etc.
- BIONGA, 9 pl., n., itch.
 lama b., to itch.
- BIOSHIDI, 9 pl., tears.
- BITA, 9 pl., war, battle, fight.
 nana b., to wage war, to fight a battle.
 b. biato nkuta, a false alarm, no war, no battle.
- BITA-META, pro., ourselves. See Our, also Gram. 105, 108.
- BITETA, 9 pl., n., copse.
- BISHIMA, 9 pl., n., food, victuals, feast, meal, nourishment.
 b. bi Ncemi, nph., the Lord's Supper. See Supper.

- BIYAMA, 9 pl., n., peanut meal.
- BIYEKI, 9 pl., n., haughtiness, impudence, etc.
- BIYEKI, 9 pl., n., jewels, ornaments, finery.
- BIYONA, 9 pl., n., cattle, domestic animals or fowls.
- BODI, vi., to slacken, sink in or become empty, as stomach.
- BODI, vi., to break, be smashed or broken.
- BODI, v., to run against or into, to collide.
- BODI, vi., to become spoiled or spotted, as cloth in rain.
- BODI, vt., wet, to rain upon.
- BOKA, vi., to break or be broken.
- BOKA, vt., to fling, throw, shoot, ring, write, pitch, cast away.
- b. shubanga, to miss aim in shooting gun, to throw amiss.
 - b. lukanya, to think, to meditate, to consider or take heed to.
 - b. kabala or mbana, to damn or curse.
- BOKALA, vt., to break, to tear down, as house.
- BOKALA, vt., to gather, as corn.
- BOKIMI, n. See Bukimi.
- Bo, vt., to cure, to heal.
- Boi, vt., to increase in number or quantity.
- BOLA, vt., to bring up, to rear.
- BOLA (buola), 7., Village, city, town. See Village.
- b. bu'tshina. city of refuge.
 - b. bu Ntshemi. heaven.
- BOLA, v., to collide, run into each other, as paths, roads, streams, etc.
- BOLA, vt., to strike, whip, beat, smack, break, switch, flog, See Strike.
- BOLA, vt., to crack, as nut, to break, as vessel.
- b. ikuna, to have stool.
 - b. ngusha, to unite, as streams or paths. See run.
 - b. ntema, to covet.
 - b. itshima, to deceive, fool, to make a joke or play a trick on.
 - b. mbodia, to fold the legs under.
 - b. itami, to kick.
 - b. iya isheka, to have good luck.
 - b. iya ibe, to have bad luck.
 - b. mhuonya, to fold by bending.
 - b. nola, to sound an alarm. See Sound.
- BOLA, v, to beat, throb, pulsate, as heart.
- BOLA, vt., to weld.
- BOLALA, vt., to drag or pull along. See Drag.

BOLAMA, vi., to draw up, as insect when touched.

BOLAMA, vi., to be pressed.

BOMA, vt., to beat down, as earth on floor, to daub with mud or plaster, to pack down, press, to mould or shape, as pottery, to make round or spherical.

BOMATA, vi., to become round or spherical, to stick together or adhere, to congeal, to solidify.

BONAMA, v., to sit alone, as baby, to sit, as hen on eggs.

BONGA, with mina as subject, to be toothless.

BONGALA, vt., to break open, as house.

BONTSHIDI, n., See Buontshidi.

BONTSHA [bontshi], vi., to limp.

BOTA, v., to dress, adorn, to embellish the body.

b. lubota, to adorn one's self with adornment.

BOTA (buota), 7, n., hunting net.

BOTA, vt., to give birth to, to beget young.

BOTA, v., to open out, as flower, to unroll, to be unrolled, to bud or blossom.

BOTALA, vt., to open out, to unroll, to fold back.

BOTAMA, vi., to close up, as flower.

BOSHA, vt., to collide, to run into each other.

BOSHA (Buosha), 7, n., visage, countenance, face, forehead, front.

a b., in front, ahead, in advance.

(of) b., first. See Visage.

BOSHAMA, v., to sit as hen on eggs, to brood.

BOTSHI, vt., to cause to give birth, to act as mid-wife, to deliver, as child.

BOTSHI, with munya, vt., to nauseate. See Nausea.

BOTSHI, vt., to roll up.

BUAHALA, 7, n., daring, audacity.

BUAKA, vi., to fall, to be guilty, to be condemned or convicted, to fail.

b. itomata, to stumble and fall. See Fall.

BUAKALA, with iketa as subj. and ikuna as obj., to have a growth in stomach. See Sick.

BUALA, 7, n., a nursing mother, a mother recently confined. Pl., mala.

BUALA, 7, n., sickness, disease, ill health.

b. bu kashakasha, smallpox.

BUANA, 7, n., child-hood, infancy.

BUANDA, 7, n. (Bul.), cotton, thread.

BUANGA, 7, n., emptiness, vacancy.

This word is employed in the sense of an adj., as, ikohi ye buanga, the box is empty; etc. See Unoccupied, Vacant.

BUANGALA, vt., to flatten, to make level or smooth.

BUANYA [buanyi], 7, n., forest, wood or woods, bush.

BUANYI [buanya], 7, n., talent, intelligence, skillfulness, wisdom, cleverness, sense, learning, deliberation, intellect, understanding, ability, advice, etc. See Skillfulness.

(of) b., wise, intelligent, skillful.

BUASHA, 7, n., haste, speed, quickness, rapidity, adv., quickly, rapidly, etc.

BUATA, 7, n., humanity, womanhood.

BUATA, 7, n., canoe, row boat.

BUBANGA, 7, n., wine of the royalty.

BUBEDI, 7, n., stubbornness, disapproval, disobedience, refusal, obstinacy, wilfulness, unbelief, insubordination, negligence, neglectfulness. See Stubborn.

(of) b. insubordinate, disobedient, obstinate, stubborn, willful, neglectful, negligent, etc.

BUBELA bu ntshita, nph., insanity, foolishness, insurrection, dementia, folly, craziness, foolhardiness, absurdity, etc. See Foolishness.

BUBOTSHI, 7 n., The birth.

BUBUOLA (BUBOLA), adv., easily, quietly, gently, slowly carefully. See Slowly.

BUDI, 7, n., wealth. See Budiya.

BUDIKA, 7, n., loft, up stairs, ceiling.

BUDIMA, v., to roll along or away, to wallow.

BUDITALA, 7, n., burden, weight, heaviness.

(of) b., weighty; ed'i b., to be heavy; kokama b., to be b. weighty or heavy; edi b., to weigh. bu mahetshi, weight of punishment, tolerable.

BUDI (BUDIYA), 7, n., wealth, treasure, property, mammon, riches.

(of) b., wealthy, rich.

BUELA, 7, n., bereavement, mourning, sorrow, sadness, ed'i b., to be in mourning.

BUELA, 7, n., funnel.

BUEMA, (BUEMI), 7, n., crown prince, next heir to throne.

BUEMA, 7, n., a short person.

BUEMI, 7, n., theft, stealing, robbery, roughness, dishonesty.

BUENTSHI, 7 n., surprise.

BUENYI, 7, n., stupidity, foolishness, ignorance, folly, etc.

BUESHA, vt., to condemn, cause to fall, to convict or declare guilty.

BUETA, 7, n., enslavement, slavery, bondage, servitude.

Ingisha a b., to enslave.

BUETALA, vt., to chew a hard substance, as bones.

BUEYA (Buei), 7, n., the pawn of one's self.

BUHANYI, 7, n., safety, salvation, redemption, security, etc.

BUHETSHI, 7, n., oppression, punishment, suffering, chastisement, retribution.

The pl. maheci, is generally employed.

BUHI, 7, n., ugliness, wrong, sinfulness, rascality, corruption, sin, badness, unholiness, uncleanness, evil, impurity, vice, transgression, wickedness, unrighteousness, viciousness, vileness, injustice, dirtiness, etc.

kesha b., to injure, do wrong to, to harm.

kela b., to transgress, to do wrong, to sin, etc.

nkedi a b., wrong doer, sinner. See Wrong.

BUHI, adv., wrongly, badly, carelessly, wrong, roughly, unkindly, etc.

BUHILA, 7, n., power of changing one's form at will, transformation, transfiguration. See Sleight of hand.

BUHITA, 7, n., blackness, filthiness, uncleanness, dirtiness, etc.

BUHISHA, 7, n., enmity.

BUHANYI, 7, n., safety, salvation, redemption, security, etc.

BUHO (Buhuo), 7, n., blindness.

ed'i b., to be blind.

BUHUANGATA, 7, n., disrespect, haughtiness, meanness, pride, impertinence wantonness, rascality, See Buntshoka.

BUHUOKA (Buhoka), 7, n., dissipation, uncleanness, adultery, lasciviousness, impurity, immorality, whoredom, fornication, licentiousness, carnal knowledge, boldness, lewdness, unchastity, etc.

muna b., whore, whoremonger, fornicator, adulterer, harlot, prostitute, etc.

Ngata a b., harlot, whore, prostitute.

Muan'a b., bastard or illegitimate child.

(of) b., adulterous, immoral, impure, lustful, lewd, haughty, unhaste, unclean, etc.

kela b., to commit adultery or fornication.

BUHUOLA (Buhola), 7, n., anxiety, quietness, sadness, sorrow, grief, desolation, solemnity, serenity, pensiveness

ed'i b., to be pensive, anxious, quiet, sad, sorrowful, solemn, desolate, serene, etc.

BUHUONA, 7, n., foolishness.

BUHUOSHA [Buhosha]. 7, n., tardiness, delay.

BUIHIDI, 7, n., memory.

BUIKI, 7, n., quantity, plentifulness, abundance, large amount.

b. ke? how much? See Abundant.

BUIMISHA, 7, n., faith, belief, acceptance, acquiescence, consent.

BUINA, 7, n., wisdom, artistic or mechanical skill, an artistic design, fancy cloth, art. Pl. is mina.

BUKALA, 7, n., nothing, nothingness, emptiness, vacancy, zero, etc.

(of) b., of no account, worthless, of no consequence, unimportant, useless, of no use, See Empty.

This word, uninflected, and used in an adj. sense, means empty. void, worthless, unfit, etc.

BUKALA, adv., freely, without price, without cause, gratuitously, for nothing.

BUKALA, vt., to husk, as corn.

BUKANGA, 7, n., charm for testing witches.

BUKASHIDI, 7, n., dwarfishness.

BUKATA, 7, n., nakedness, nudity,
ed'i b., to be naked.

BUKEKA, 7, n., smallness, littleness, dearth, narrowness.

BUKENGISHA, 7, n., abhorrence towards persons.

BUKENTSHI, 7, n., commandment. messenger.

BUKIDI, 7, n., friendship, reconciliation, companionship.

BUKIDIKA, 7, n., heedlessness.

BUKIMI, 7, n., listening, hearing, obedience, eavesdropping, spying, etc.

BUKITA, 7, n., inheritance, heritage.
eka b., to bequeath.

BUKOKATA, 7, n., obduracy, disobedience, obstinacy, refusal, stubbornness, hard headedness.

(of) b., obdurate, stubborn, disobedient, obstinate.

BUKOKA, 7, n., physical strength.

BUKOSHA, 7, n., the front.

a b., in front of, in advance, ahead, before, foremost, forwards, forward, before (in time).

[of] b., first. See First.

BUKUDI, 7, n., trade,

shola b., to secure a trade. See Trade.

BUKUHI, 7, n., mess, stool of child.

tshaka b., to make a mess.

- BUKUMA, 7, n., chiefdom, chiefship, authority.
 BUKUTA, 7, n., stinginess, parsimony.
 (of) b., stingy.
 BUKUYA, 7, n., shortness, narrowness, short distance.
 BULA BUATA, 7, n., virginity, girlhood.
 BULA BULUNGA, 7, n., youthhood, young manhood, adolescence, youth.
 BULAMA, 7, n., instructor of dance.
 BULANTSHA, 7, n., marriage, wedding wedlock, matrimony.
 tetsha b., to be engaged.
 bishima bi b., marriage feast. See Marriage, Betrothed.
 BULEDI, 7, n., weariness, trespass, tiredness, exhaustion, fatigue, faintness.
 BULELELA, 7, n., stool, bench, seat.
 BULEMA, 7, n., subtlety, keenness, slyness, sagacity, craftiness, cunningness. See Slyness, Subtle, Subtlety.
 BULEMA, 7., pitch, gum, a sticky substance.
 BULENALA, 7, n., hope, expectation, anticipation, trust.
 BULENGA, 7, n., childhood, youthhood, youth, youthfulness.
 BULODI, 7, n., direction.
 BULOKA, 7, n., sorcery, witchcraft,
 kela b., to commit witchery.
 BULOLALA, 7, n., bitterness.
 ed'i b., to be bitter.
 BULONA, 7, n., assistant instructor in dance.
 BULUEMA, 7, n., cunningness, shrewdness, precaution, wisdom.
 of b., artful, cunning.
 BULUNGA, 7, n., manhood, bravery, manliness, fortitude, youthhood. See Fortitude.
 BUMBOYA [BUMBOI], 7, n., bag, sack.
 BUMBUEMI, 7, n., bachelorhood.
 BUMA, 7, n., chiefship, chiefdom.
 BUMA, vi., to recover after fainting, to be resuscitated.
 BUMALA, vt., to resuscitate.
 BUNALA, vt., to press or iron, as clothing.
 BUNAMATSHI, 7, n., following.
 BUNAMETA, 7, n., oneness, sameness, equality.
 BUNANE, 7, n., cassava, manioc. See Manioc.
 BUNDENA, 7, n., idleness, laziness, indolence, vagabondage, vagrancy, sloth, slothfulness.

(of) b., slothful, lazy, idle. indolent, etc.

ed'i b., to be slothful, idle, lazy, indolent, etc.

BUNENA (BUNENE), 7, n., greatness, largeness, size, bigness, stoutness, breath, width.

BUNGA, vi., to cave in.

BUNGA, vi., to rove, to go about, stray away, stroll, to go or walk about from place to place, to go back and forth.

BUNGALA, 7, n, n., vagabondage, vagrancy.

BUNONONA (BUNONOLA), 7, n., strength, firmness, ability, health, energy, force, hardness, might, influence, power, vigor, stability, violence, heartiness, etc.

BUNONONA, 7, adv., strongly, firmly, tightly, fast, carefully, zealously, violently, loud (speaking), etc.

BUNTSHA, vt., to hinder, interrupt, bewilder, frustrate, bother, worry, annoy, confound, confuse, trouble, interfere with, constrain, etc.

BUNTSHAMA. vi., to be worried, hindered, bewildered, frustrated, be in disorder, to come to pieces, to crumble.

BUNTSELA, 7, n., mediator, intercessor, one who is friendly towards or fearlessly intercedes for another.

BUNTSHENGA, 7, n., tattling, back biting.

BUNTSHIBUNTSHI, 7, n., sameness, See Same.

BUNTSHOKA, 7, n., pride, disrespect, haughtiness, impoliteness, audacity, shamelessness, effrontery, inmodesty, impertinence, sauciness, arrogance, etc.

ed'i b., to be saucy, impertinent, arrogant, audacious, etc.

BUNUNA, 7, n., old age, age.

BUNYIMI, 7, n., realm, kingdom, kingship, throne, authority, etc.,

b. bu dika, heaven, kingdom above.

b. bu Ntshemi, kingdom of God.

BUNYUI (BUNYOI), 7, n., drinking.

b. bu mana, drunkenness.

Buo (Bo), 7, n., father-in-law, mother-in-law. Pl. is mo.

Buoi, 7, n., honey. See Buoya.

BUOKIMI, 7, n., spying, eavesdropping.

BUOLA (BOLA), 7, n., weakness, weariness, easiness, softness, sleekness.

(of) b., soft, weak, easy, slack.

BUOMA, 7, n., mask, false face. Pl. is moma.

BUOMIDI, 7, n., insubordination, disobedience, stubbornness, obstinacy.

BUONGA, 7, n., brain, marrow.

- BUONTSHIDI, 7, n., inside of egg.
- BUONTSHIDI, 7 n., redemption price.
- BUONYI, 7, n., untidiness.
- BUONYI, 7, n.,
- BUONYI, 7, n., oppression, abuse, suffering, cruelty, tyranny, brutality, despotism, ill treatment, maltreatment, meanness, heartlessness, affliction, mercilessness, unkindness, unmercifulness, persecution, muna b., tyrant, See Tyrant.
- BUOYA, 7, n., honey, See Honey.
- BUSHA, 7, n., small particle like sawdust. dust, fine dirt, etc.
- BUSHALA, 7, n., slothfulness, slovenliness, uncleanness, untidiness, filthiness. etc.
- (of) b., slovenly, untidy, filthy, slothful, etc.
- BUSHANGA, 7, n., fin on back of fish.
- BUSHEKA, 7, n., beauty, goodness, perfection, excellence, purity, holiness, elegance, handsomeness, honesty, fairness, integrity, justice, righteousness, sanctification, right, uprightness, virtue, worthiness, etc. See Right.
- BUSHEKA, adv., rightly, well, distinctly, carefully, correctly, earnestly, thoroughly, etc.
- BUSHEI (BUSHEYA), 7, n., quarrel, dispute, disagreement, etc.
- BUSHO, 7, n., enslavement, slavery, servitude, ingisha b., to enslave.
- BUSHOIH, 7, n., See Bushuhi.
- BUSHODIDI, 7, n., power or ability to divulge or unhide a secret or that which is hidden, spying.
- BUSHOLALA, 7, n., power to divulge or unhide a secret or that which is hidden, spying.
- BUSHONGA, 7, n., hunting.
- BUSHONGALA, 7, n., slander, back-biting, calumny.
- BUSHONGIDI, 7, n., See Bushongala.
- BUSHONYI (BUSHONYA), 7, n., shame, reproach, chagrin, disgrace, bashfulness, timidity, etc.
- asha or okisha or tshikisha or diaka b., to make ashamed.
- oka b., to be timid or ashamed.
- ed'i b., to be timid or bashful or ashamed. See Shame, Chagrin.
- BUSHUEMI, 7, n., secret, mysteriousness, a private or secret place, a b., secretly, privately, privily. See Secret.
- BUSHUHI, 7, n., plain, plateau, copse, a treeless plateau, outside, out-

doors, shore, beach. See Shore.

BUSHULA, 7, n., the last born.

BUTA, vt., to shake hands.

b. luhuisha, to hug, embrace.

b. ikasha, to shake hands.

BUTADI, 7, n., length, altitude, tallness, deepness, depth, height, distance (long), dimension or extent or extension in length or height or depth, span.

b. bumo, equal or even or same length.

b. ke? what length? how long or how far?

BUTALA, vt., to destroy.

BUTAMIDI, 7, n., robbery.

BUTETA, 7, n., fear, dread, fright, horror, terror, shyness, timidity, cowardness, wildness, awe.

b. as subj. of ata with person as obj., to be afraid, be frightened, be scared, be timid or shy or fearful.

muna b., a coward.

BUTOKA, 7, n., ashes, mildew, mould.

ata b., to become mildewed or moulded.

BUTONA, 7, n., insult, offense.

BUTONGA, 7, n., relationship.

BUTONYI, 7, n., abuse.

BUTOTSHI, 7, n., speaking.

BUTSHIKA, 7, n., orphanhood.

BUTSHIKA, 7, n., hem, border.

BUTSHIKATSHI, 7, n., gum of teeth.

BUTU (BUTUA), 7, n., night.

b. i kosha, all night. See Night.

BUTUIMI, 7, n., lameness, deformity. See Deformity.

BUTUNA, 7, n., the last born, the younger.

muana b., the last born or the younger child.

BUYEHA, 7, n., interpretation, knowledge of.

BUYEKALA, 7, n., instruction, learning, education.

BUYELALA, 7, n., Sameness, oneness, equality.

BUYENGALA, 7, n., slowness, laziness, sluggishness, indolence. See Slowness.

BUYENGIDI, 7, n., See Buyengala.

BUYOLA buata, 7, n., old age.

BUYOYA [Buyoi], 7, n., laziness, weakness, weariness.

D

DIAKA, vt., to kill, slay murder, put to death, slaughter, smite, etc.

d. yimbima or itoma, to stifle.

d. shiya, to anaesthetize.

d. with ntshala as subj. and person as obj., to be hungry or starved.

DIAKISHA, vt., to kill for. to sacrifice to. See Sacrifice.

DIAMA, 6, n., a present given to make one happy, as to dancers, players, serenaders, singers, a birthday gift, etc.

DIAMA, 6, n., wing.

DIANA, 6, n., a species of the palm tree. See palm.

DIANGA, 6, n., a palm frond.

DIASHA, 6, n., haughtiness.

DIBAKATA, v., to hire ones self to.

DIBIDIMA, v., to wallow.

DIBOSHA, vt., to multiply by generations.

DIDIAKA, vt., to kill one's self, to commit suicide.

DIDIKISHA, vt., to kill one another.

DIEMI, 6, n., pregnancy.

tshika d., to impregnate.

ed'i d., to be pregnant.

i (iya) d., to become pregnant. See pregnant.

DIHA, vi., to be shut, to be closed, etc.

DIHI (Diha), vt., to close, fasten, shut, cover, etc.

d. buhi, to pardon one's debts or sins.

d. itoma, to smother.

d. munya (munyi), to bribe.

DIHALA, vt., to open. undo, unlock, uncover, set ajar.

DIHALA, vi., to become uncovered, unlocked, to open, to be ajar, etc.

DIHATA, vi., to be open, unlocked, uncovered, etc.

DIKA, 6, n., sky, firmament, top.

a d., up, upwards, above, overhead, up on high, etc.

DIKALA, 6, n., See Wheel.

DILESHONA, 6, n., lesson.

DILETA, 6, n., letter of the alphabet.

DILOKA, vt., to take an oath, to swear.

DIMA, vi., to be lost, to go astray, disappear, vanish, pass out of view.

DIMA, vt., to forget one, not recognize or to know. See Forget.

DIMIDI, v., to feign. See Pretend.

DIMISHA, vt., to lose, to cause to lose.

DIMUKA, v., to be proud, conceited, to exult, to love one's self, be haughty, be egotistical, etc.

DINA, 6, n., tooth. Pl. is mina. See Tooth.

DINA, 6, n., name.

eka d., to name. See Name.

DINGA, vt., to dress, wrap or wind around.

DIOI (DIOYA), 6, n., word, voice, decree, statement, message, command order. ordinance, exhortation, information, news, proclamation, discourse, assertion, speech, sound of music.

anga d., make an agreement or covenant.

d. dimo or dikoka, truth.

(of) d. dimo or dikoka, reliable, truthful, sincere, true, faithful, certain, trustworthy, etc. See Word, Decree.

DISHA, 6, n., eye, bead, button—hole, eye of needle. Pl. is misha.

iha i d. eye-lid.

DISHIBULA, 6, n., syllable.

DISHOLAI, 6, n., soldier, warrior. See Soldier.

DITA, vi., quake, tremble, fear, to be frightened, fearful or afraid, quail, quiver, shiver, shudder, etc.

DITA, vi., to be loosened, as knot.

DITALA, vt., to untie, as knot.

DITEHA, v., to run against and fall.

DITSHI, vt., to frighten, scare, alarm, etc.

DITSHI with ntema, as obj., to frighten, make afraid, scare, etc.

DITSHIKA, vt., to give one's self over to, to intrust one's self to.

DITUIMISHA, vt., to intermarry.

DIUE, 6, n., death without cause, sudden death.

DIUEKA, (dueka), 6, n., swimming.

ena d., to swim.

DIUENGI (Duengi) 6, n., harem.

DIYENA, v., to go together, to have intercourse in journeying.

DIYOKISHA, vt., to understand one another.

E

E, adv., yes.

EDI, vt., to ripen.

EDI, vt., to measure, test, tempt, try, take aim, emulate, imitate, mock, to suit or make suitable, to fit, try on, deepen, widen.

e. dioi, to prove, to mock, to strive for.

e. mbanga or buasha, to run a race.

EDI, vt., to surround or enclose.

ed'i, vph., to have.

e. i hia, to be sharp, as knife.

e. i hama, to be ferocious, as dog or pungent, as pepper.

e. i hama, to be powerful, a ruler. See Have.

e. i, buhuola, to sulk or be sulky or sullen.

EHA, v., to look around or backwards.

EKA, conj., but, although.

EKA, vt., to learn, to study, to be learned or instructed, to ascertain, to discern, find out.

EKA, vt., to give, to present.

e. dina, to name. See Give.

EKISHA, vt., to teach or cause to learn, instruct or cause to understand.

e. ikama ibe, to allure.

EKA, vt., to lean against, incline upon or against.

EKALA, vi., to be learned, be informed, accustom to, to be instructed, to be educated.

EKAMA, v., to lean upon, to recline on or against.

e. lumbimbisha, to lean backwards.

EKIDI, adj., another, other, some one or something else, several, more, a part (some).

e.....e., the one.... the other; some.....others; several....several.

a kuntsha (kuntshi) iyekidi, else where.

indodi yekidi, another place, elsewhere. See Other.

EKISHE, vt., to teach or instruct or cause to know or learn.

ELA, vt., to pour up, as palm wine.

ELA, vt., to be ripe, as fruit or a boil.

ELA, v., to be. See Gram 184, 185.

e. kanyi, is far away, used in connection with the royalty's eating.

ELAMA, vi., to be adequate, sufficient, to agree, match, to fit, be

suitable, be even, be exact, be level, be proper, to suit, be

fit, be right, be perfect, be righteous, be upright, to be rich

or fertile or productive, as soil, to be virtuous, be fair or just or

honest, be correct. be right, be kind, humane, noble, holy, be

elegant, chaste, pretty, beautiful, lovely, fine, be enough, full,

complete, be full measure or weight, to suffice.

EMA, v., to blow from the nose.

EMALA, vt., to sing, to rattle, to play a musical instrument. See Sing.

EMATA, v., to stand.

e. ngisha, to stand upright or alone. See Stand.

EMI, pers. pro., my, mine.

EMI, vt., to stand, to erect, set up, to make upright or perpendicular.

ENA, v., to go, depart, walk, advance, proceed travel, progress.

e. ashahisha, to side ways.

e. buonyambanga, to visit, go visiting.

e. kola kola, to draw near, to approach.

e, ona, to bury a king; as bane'muona, they have buried him. See Go, Walk.

ENENTSHA, v., to go about, to spread, as disease.

ENGI or Engi Engi, interrog. adj., how many?

ENSHA, v., to cause to go or go for another.

ENYISHA, vt., to cause to go, to expedite, hasten.

ESHA, vt., to permit to pass, cause to pass by, on or forward.

ESHA, vt., to ward off, cause to pass by, as dart or missile.

ESHA, vt., to hold out or pass to with hand, reach to or hand to. See Reach.

ESHA, vt., to bathe, to rub on, as oil or medicine.

ETA, v., to pass or go by or on or forward, to lapse, as time.

ETA with ikuna, vph., to have diarrhoea, to run off at the bowels.

ETA, with buei, vph., to pawn one's self.

H

HADI, 4, n., cloven foot, hoof, footprint.

HAHA, 4, n., paddle for killing grasshoppers.

HAINGI, 1, n., See Henga.

HAKA with nenga, vph., to make "medicine," charm or fetish. See Idol.

HAKATA, vi., to limp, be lame.

HAKATA, vi., to open out or unfold, as flower.

HALA, 4, n., implement used in tapping palm trees for wine.

HALA, 4 pl., jealousy, envy.

(of) h., jealous, envious.

HALADISHO, 4, n., Paradise.

HAMA, 4, n., strength, power, glory, might, wisdom, greatness, fame, etc.

HAMA, 4, n., pungency.

ed'h., to be pungent.

HAMA, 4, n., viciousness, ferociousness, as animals.

ed'i h., to be vicious or ferocious.

HAMI, 3, n., antelope, See Antelope.

HAMALA, 4, n., a smack of the lips.

bola h., to smack the lips.

HANA, vi., to be saved, to escape from death or danger, be safe, be delivered, etc.

HANA, v., to be afraid or timid, as animals.

HANGA, 3, n., sheep.

muana a h., lamb.

numi a h., ram.

ngadi a h., female sheep.

HANGA, 4, n., staff.

HANGA, v., to yell, to act crazy, to scold, to growl, as dog, to snarl, to become mad or crazy, to scream aloud, as mad man.

HANGA mboka, 4, n., the house of the guard, entrance to the capital, a guard, watchman or sentry.

HANGISHA vt., to chide, objurgate, reprove, rebuke, scold, reprimand, etc.

HANYA (Hanyi), v., to be like, correspond to, See Like.

HANYISHA, v., to be alike, resemble, favor, be equal, identical, be the same or similar sort or kind or quality or character or species or variety, to be mate, match or agree.

HANYISHA, vt., to be like each other, to make like, See Like.

HANYISHA, vt., to save or deliver, to defend. See Save.

HASHALA, vt., to pluck as flowers or flesh from bones, to break as bread.

HATSHA, vt., to praise, honor, adore, glorify, magnify, hallow. See Adore.

HE, card. num., two.

HE, v., give to me. This is a diminished word. The whole word is *umheka*.

HEDI, vt., to stew or boil.

HEDI, vt., to disapprove of, refuse, disobey, etc. See Bela.

HEKATSHA (hekatshi), n., ramrod.

HELA, vi., to be disobedient, to refuse, etc.

HELA, , 4, n., tail of fish.

HELA, v., to pant.

HELA, vi., to stew or boil.

HEMA, 4, n., chalk, white-wash, white earth.

- kola h., to white-wash.
- HEMA, 4, n., a beautiful sea shell, pearl.
- h. a nganga minonona, a pearl of great price.
- HEMI, 4, n., greens of the royalty.
- HENGA (Hengi), 1, n., See Brother, Sister, Eng-Buk.
- HENGALA, v., to err, to make a mistake or error.
- HENGI, 1, n., Brother, Sister. See Brother, Sister, Eng-Buk.
- HENTSHA [Hentshi]. 4, n., eggshell.
- HESHA, v., to miss fire, fail to go off, as gun.
- HETA, vi., to rise, as price or sun, to go up hill, stream, etc.
- HETALA, vt., to raise, as price, etc.
- HETALA, v., to find fault with, to cavil, to be captious.
- HETANA (Hetala), vi., to suffer, to be punished.
- HETSHI, vt., to punish, persecute, afflict, annoy, aggravate, chasten, discipline, oppress, maltreat, torture, chastise, etc.
- HIA [Hio], 4, n., taste, flavor.
- h. misheka, a pleasant or good taste.
- h. mibe, a bad or unpleasant taste.
- HIA HIA (Hio Hio), 4, n., tastelessness, insipidity, unsavory taste.
- e (la) h. h., to be insipid, tasteless, unsavory, etc.
- See Tasteless.
- HIA [Hio], 4, n., Sharpness,
- Kudia a h., sharp edge of knife or sword.
- ed'i h., to be sharp.
- munya mu h., a keen person, sharp mouth.
- HIKA, 4, n., name of a certain dance.
- HIKA, vt., to set up or pitch, as house or tent, to set up or build a house or fence, etc.
- HILA, vi., to become, to be changed, to be transformed or transfigured.
- This verb is always followed by the noun expressing what one has become or changed into, etc; as, ahila muota a Ntshemi, he has become a Christian. See Become, Eng-Buk.
- HIMA, 4, n., forgetfulness.
- owa h., to forget.
- h. as subj. and person as obj., to forget.
- HIMA, 4, n., a pleasant taste or feeling. See Tasty.
- HINALA, vt., to persecute, afflict, discipline, punish, maltreat, oppress, etc.
- HINALA, vt., to turn inside out. See Turn.

HINALA, v., to stretch or blink the eyes.

h. misha, to blink. See Stretch.

HINGA, 4, n., midst.

HINGA, 4, n., syringe for rectum.

HINTSHALA, 4, n., a very small leak or aperture in gourd or vessel.

HINTSHI, v., the accidental firing off of a gun or the springing of a trap.

HINTSHI, v., to limp.

HIO (HIA), 4, n., chilliness, dampness, humidity, wetness, coolness, cold.

shade, shady place. Yoha h. a cool or shady place.

HISHA, v., to slip from hand accidentally or unintentionally, to escape, as bird or animal from the hand, to come untied, undone or unfastened, to slip loose., to be loosened, as knot, to have accident, to go off accidentally, as gun or trap. See Accidentally.

HISHA, vt., to transform, to change, to transfigure, to adopt, etc.

This verb is always followed by the noun indicating into what one or a thing has been changed; as, amatahisha bata bana, he transformed us into his people, etc. See Transfigure.

HISHALA, vt., to untie or unloose, as knot.

HITA, vi., to wag.

HITALA, vt., to wag.

HITSHALA, v., to have an accident.

HITSHI, vt., to defile, soil, blacken, make dirty or black.

h. ntema or ikuna, to irritate, provoke or make angry.

HITSHI, v., to limp.

Ho, 1, n., a blind man.

Ho, (HoA), 3, n., rat. See Rat.

HOHA, v., to be famous.

HOHALA, v., to clear away, as cloud or mist.

HOHALA, v., to wink. See Wink.

HOIKI (HOKI), 4, n., pot, cooking vessel.

h. alenga, a drinking cup.

HOKA, 4, n., skin of animal, leather.

HOKA, vi., to be toothless.

HOLA, 4, n., calmness, peacefulness, quietness, serenity.

HOLA, adv., calmly, quietly, sereneley, peacefully, etc.

HOMA, v., to recognize or detect approaching danger, See Recognize.

HOMA, v., to meet up with.

HOMALA, 4, n., seine, fish net.

- HOMALA, vt., to meet up with,
 HOMID'I, vph. to meet up with, this form is always followed by a noun or a pronoun.
- HOMISHA, vt, to meet and pass.
- HONA, vi., to rot, decay, spoil, etc. See Huona. Honyi, vt., to cause to rot.
- HONTSHA, 4, n., an arrow, See Huontsha.
- HOTA, 4, n., See Huota.
- HOTA-KE? when?
- HOWA (Ho, HOA), 3, n., mouse. See Mouse. Rat.
- HUDI, vt., to lean against or forwards, to turn up side down.
 h. ntshue, bow the head, assent to.
- HUETA, 4, n, time, age, generation, dispensation, etc.
 h. i buiki, often, frequently.
 h. mimotshi, once.
 h. amhena, second time.
 h. anshata, third time
 h. ihe, twice.
 h. ishata, thrice, etc.
 h. inai h. inai, quaternion. See Time.
- HUHA, vi., to regret, to be sorry or sad, to be destitute of friends or relatives.
- HUHA, v., to fan.
- HUHA, 4, n., flour, meal,
- HUHA v., to flop wings, as bird.
- HUHUKA, vi., to ripple, to stagger.
- HUINGA, (4)'mbula (3), nph., storm, hurricane, tornado, tempest.
- HUKA, 4, n., noose.
- HUKA, vi., to topple over, to be upset, to turn over, to spill out, as water from a pail, to fall, as tree.
 h. lumbimbisha, to fall backwards.
 h. ikakala, to fall with the breast upwards.
- HUKALA, vt., to throw or blow down.
- HUKATA, vi., to bud or blossom.
- HUKI, 4, n., cooking pot or vessel.
 h. alenga, a drinking cup.
- HULA, 3, n., bird.
- HULA, 4, n., small gourd used in cupping.
- HULA, vt., to throw or cast away as worthless.
- HULAMA, vi., to be upside down, lean or bend or bow or stoop over or

- forwards, to assent with nod of the head.
- HUMA, v., to disappear or become invisible at will.
- HUNA, v., to practice with weapons, as soldiers.
- HUNA, 4, n., a lump or chunk of meat.
- HUNALA, vt., to thin out as plants.
- HUNGA [HUNGI], 4, n., bugle, horn, cornet, trumpet.
- HUO [Ho], 1, n., a blind person. Bahuo, blind people.
- HUOHA, vi., to be famous.
- HUOKA, 4, n., skin of animals, leather, See Skin.
- HUONA, vi., to putrefy, to rot or decay, to be putrid or tainted, to spoil.
deteriorate, decompose, go bad, to corrupt, to be rotten or corrupt,
be foul or spoiled or putrefied.
- HUONGA, 3, n., eagle.
- HUONTSHA (HONTSHA), 4, n., arrow.
- HUONYI, vt., to cause to putrefy or rot or decay, to taint.
- HUOSHA, 4, n., thirst, dryness of throat.
mana h., to quench thirst.
ed'i h., to be thirsty.
- HUOTA, 4, n., sore, cut, wound, kaka h. to wound.
- HUSHA, vt., to grab. h. a muoyo or ikolala, to strangle or choke.
- HUSHAMA, v., to slip from hand accidentally.
- HUTA, vt., to lie, to bear false witness, to deceive, beguile, fabricate.
h. makusha, to tell lies or a falsehood, accuse falsely.
- HUTAKANGA, 1, n., the first child born after the birth of twins.
- HUTALA, vt., to whip or beat up, as eggs.
- HUTALA, vt., to stir, mingle or mix together, to collect, add, put together, combine, shake.

I

- I, prep., conj., with, and, also, besides, along with,
ed'i, to have, to possess, to contain, etc.
i i, both and; whether or. See Gram. 372 (32),
375, 376.
- I (Iya), v., to come. See Iya.
- I, v., impersonal verb.
i busheka adiaka, it is good to kill, is worthy of death. See Gram.
185 Rems. 3-5.
- IBABANTSHA, 8, n., grass.

IBALABALA, n., a spark of fire, See Spark.

IBADI, 8, n., liver.

IBADI, 8, n., a spot.

IBADI, 8, n., bead of sweat, a little pimple

i. i ma, weakness, fatigue.

IBADI mashi, 8, n., compassion, pity. See Compassion.

IBAHA, n. See Ibuaha.

IBAKI, 8, n., stewardship. See Ibeki.

IBALAKA!! exclamation, vain! to no purpose! used in failing in accomplishing an end or in finding after searching or seeking for.

IBANTSHI, 8 n., baldness, bald head.

IBAYA [Ibai], 8, n., plank, board.

IBEKI, 8, n., ravine, abyss. See Abyss.

IBEKI, 8, n., faithfulness, humility, meekness, courtesy; gentleness, stewardship, faithfulness in watching over, keeping, guarding or caring for.

IBELA, 8 or 9, n., rash on body.

i. i koka, heat or rash on body.

IBELA, n., teat, udder.

IBELA, 8, n., glue, pitch, used on bow string.

IBELA, 8, n., thigh, upper part of leg, hind leg of animal.

IBELA, 8, n., spite, retribution, craftiness, meanness, enmity, refusal, rejection; cruelty, despite, scorn, disgust, malice, revenge, unfriendliness, unkindness, vengeance, brutality, animosity, abhorrence, hostility, detestation,
(of) i., hateful, malicious, hostile, revengeful, unfriendly, unkind, brutal, etc.

Ed'i i., to abhor, despise, hate, detest, dislike.

muna i., an adversary, an enemy, an evil doer.

IBEMA, 8, n., a hole.

i. i maxi, a well, cistern.

IBENA, 8, n., wall of house.

IBENGI, 8, n., Indian hemp.

IBETSHALA, 8, n., hatred, refusal, disobedience, disdain, disgust, etc.

IBIHA, 8, n., sauciness, impertinence. See Impertinent, Saucy.

IBIHALA, 8, rough surface, as bark on palm tree, etc.

IBIMA, 8, n., pit for trapping animals.

IBIMA, 8, n., bunch of palm nuts.

IBINTSHI (Ibintsha), 8 n., marsh, mire, mud, swamp.

- IBOTSHI, 8, n., birth, child-bearing, fruitfulness, fecundity, power or capacity to give birth or to bear young, etc.
- IBOHAKA, 8, n., rapidity in speaking.
- IBOHALA, 8, n., Elephantiasis of foot.
- IBOHALA, 9, n., a child 8 or 10 years of age.
- IBOLA, 8, n., tall grass, straw. See Straw.
- IBOMA, 8, n., bale, bundle, pile, sheaf, package, roll.
- IBOMA, 8, n., clay for making pots.
- IBOMA i Ntshemi, nph., the place chosen of God for one to live or dwell, the choice or will of God.
- IBOMIDI, 8, n., butterfly.
- IBONA, 8, n., a species of the palm. See Palm.
- IBONA, 8, n., hostage, bond servant, slave.
- IBONAKA, 8, n., the whole thing. See All.
- IBONALA, 8, n., a gift of reconciliation of husband to wife after a quarrel.
- IBONGA, 8, n., a clod, lump of dirt.
- IBONGA I Ntshemi, the will of God.
- IBONGA, 8, n., jar, pitcher, jug.
- IBOTA, preceded by muana, 9, n., one's own child by birth; as, muana ibota; bana bibota.
- IBOTALA, 8, n., birth place.
- IBOTSHI, 8, n., birth, child-bearing, fruitfulness, fecundity, power to give birth.
- IBUAHA, 8, n., a shriek.
bola i., to shriek. See Shriek,
- IBUEKI, 8, n., pumpkin.
- IBUTAKONGALA, 8, n., characteristic of a little child in getting into mischief, soiling itself, putting things into its mouth, etc., mischief.
- IBUKA, 8, n., bunch, cluster.
- IBUKI, 8, n., ant hill, See Hill.
- IBUKI, 8, n., packet, package, bundle, bunch, cluster. See Bunch, Bundle.
- IBULA, 8, n., small enclosure about plants.
- IBUNTSHI (Ibuntsha), 8 n., loose earth, dust.
- IBUSHA, 8, n., peanut meal.
- IBUSHA, 8, n., handful, small pile.
- IDIAKALA, 8, n., slaughter, place of slaughter.
- IDIHA, 8, n., lake,
- IDIMA, v., to threaten rain, become cloudy.
- IDINGA, 8, n., mortar for pounding corn, etc.

- IDINGA, 8, n., spool of thread.
- IDINGALA, 8, n., circle, roundness.
(of) i., circular, round.
- IHA, vi., to remember, be on the alert, be informed.
- IHA, 8, n., cover. lid.
- IHAHA, 8, n., noise or roar of waves, falls or cataract.
- IHAKA, 8, n., wave. See Wave.
- IHALA, vt., to remember, to call to memory, to caution, to warn.
- IHANTSHI (IHONTSHI), adv. now, forthwith, at once, immediately, directly,
instantly, before long, presently, soon, etc.
- IHANGA, 8, n., scolding, rebuke, reproof, reprehension,
bola i., to scold.
- IHANTSHI (IHONTSHI), adv., now, forthwith, at once, soon. etc.
- IHELA, 8, n., See Mahela.
- IHETSHI, 8, n., punishment, chastisement, suffering, persecution.
- IHETA, 8, wide leaf used in building small houses.
- IHETSHI, 8, n., punishment.
- IHILA, 9, n., variableness, changeableness, deception, vacillation, fickleness, postponement, changing of the mind, etc.
- IHISHA, vt., to cause to remember, warn, caution.
- IHODI, 9, n., an immature seed or grain or nut, etc.
- IHOLAKA, 8, n., large underground bean.
- IHOMI, 8, n., See Ihumi.
- IHONALA, i dioi, a low or bass voice.
- IHONA, 8, n., See Ihuona.
- IHONTSHI, adv., now, See Ihantshi.
- IHUA (IHA), 8, n., likeness, the same, resemblance, image, way, manner, method, mode, picture, photograph, example, illustration.
i, i, like unto, such as, equal to, of same or similar kind or sort or quality or character or species or variety.
ela i. i, to resemble or correspond to.
neg. of ela with ihua i, to be unlike or different.
ela ihua imo, to be equal, be like or alike or identical, be of the same or similar sort or kind or quality or variety, to match or agree, to be mate, etc.
boka i., to take or draw or make a picture.
- IHUANGATA, 9, n., scoundrel, rascal, bravery, See Bravery.
- IHUKISHA, 8, n., measles.
- IHUKISHA, 8, n., a small part or a little water or wine left in jug or drinking cup.

IHUMA (8) I LUKOLA, *nph*, calf of leg.

IHUMI (IHOMI), 8, *n.*, a poisonous mixture given to witches, See Ordeal.

IHUOMA, 8, *n.*, asthma, shortness of breath.

IHUONA (IHONA), throne.

IHUONA I, 9, *n.*, worthless, no account, rotten, etc.

This word is always followed by the noun; as, *ihuona i muota*, a worthless person; *bihuona bi bata*, worthless people, etc. See Inferior, worthless, Worthlessness.

IHUONALA, (8) i dioi (6), *nph.*, a deep, low or bass voice. See Voice.

IHUOTALA, 8, *n.*, whistling through hands.

boka i., to whistle with hands.

IHUSHIDI, 8, *n.*, bumrella, a bird with large wings.

IKADI, 8, *n.*, a species of the palm tree, See Palm.

IKAIKI, 8, *n.*, faithfulness.

IKAKAMA, 8, *n.*, exactness, truthfulness, reality, truth, certainty.

IKAKAMA, *adv.*, verily, truly, certainly, correctly, exactly.

IKALABANTSHA, 8, *n.*, the hard outside part of the palm frond, mid-rib.

See Palm.

IKAMA, 8, *n.*, pine-apple.

IKAMA, 8, *n.*, an affair, business, circumstance, palaver, care, case, responsibility, complaint, concern, reason, object, effect, result, subject, source, purpose, law-suit, cause, fault, danger, harm, difficulty, deed, doctrine, account, narrative, discourse, debt. See Debt.

i. ibe, bad luck, bad business, affair, etc.

i. inonona, tribulation, trouble, etc. See Tribulation.

i. imbokama, a written law, superscription, etc.

IKANA, 8, *n.*, a pot ring. See Pot.

IKANA, 8, *n.*, Wheel, See Wheel.

IKANGALA, 8, *n.*, mat made of papyrus.

IKASHI, 8, *n.*, hand, paw, foot-print of animal. See Hand.

IKATA, 8, *n.*, soft or white or light colored iron. See Silver.

IKATA, 8, *n.*, coil.

IKEDIDI, 9, *n.*, act, doing.

IKEHA, 8, *n.*, swelling.

IKEKI, 8, *n.*, lath, batten or strip for tying on rafters of house.

IKELA, 8, *n.*, egg.

boka i., to lay an egg.

IKELALA, 8, *n.*, doing, custom, fashion.

i. i bayola, tradition, doing or custom of the elders.

IKELAKEKA, 8, n., comb of fowl.

IKENA, 8, n., small house for women about to be confined.

IKENENA, 8, n., edible ant making large hill.

IKENGA, 8, n., hatchet, small ax.

IKENGA, 8, n., a part of a broken pot.

IKENGA, (8) i luo (5), shoulder blade.

IKETA, 9, n., abcess, boil.

IKETA, 9, n., thing, something, article, rubbish.

i. inshala, the remainder.

IKESHA, 8, n., a song of happiness.

IKETA, 8, n., finger ring.

IKILA, 8, n., lazaretto.

IKINA, 9, n., prohibition, negative command, the forbidden thing, the thing tabooed, the unlawful or interdicted or prohibited thing, that which is unlawful or against the law or regulation, etc.

(of) i., holy, sacred, etc.

kua i., to be lawful, not forbidden or prohibited, right, permitted, etc.

Boka i., to establish a prohibition. See Order.

IKINA, 9, n., clan, family.

IKINYA, (Ikinyi), 9, n., unripe fruit. See Green.

IKITA, 8, n., a shady place, a place to rest, rest, peace, quiet.

IKITALA, 8, n., resting-place, destination, stopping place.

IKODI, 9, n., bone.

IKOHAKOHA, 8, n., a bounce, jump, hopping, jumping, etc.

IKOHALA, 8, n., long pants.

IKOHOLA, 8, n., the weave.

IKOHI, 8, n., box, chest, case.

IKOKA, 8, n., nail.

kueki i., to drive a nail.

IKOKALA, 8, n., evening, afternoon, eve.

IKKAMA, 8, n., an impediment in speech, stammering, stuttering
shakama i, to stammer. See Impediment.

IKOKATA, 9, n., an obdurate or obstinate person.

IKOKISHA, 8, n., knuckle.

bola i., to beat or strike with the knuckle.

IKOLALA, 8, n., neck.

IKOLALA, 9, n., crumb, crust.

IKOMA, 8, n., a tuft of hair.

IKONGA, 8, n., spear, lance.

- IKONGALA, 8, n., fire-place, fire-side, hearth.
- IKONTSHA, 8, n., a pillar, post.
- IKOTA, 8, n., penis.
- IKUEKI, 8, n., swarm, throng, drove, multitude, crowd, company, concourse, assembly, congregation, etc.
- IKUEMI, 8, n., pen, sty, a sheltered enclosure.
- IKUETSHI, 8, n., pleurisy, stab, a piercing pain.
- IKUHA, 8, n., tumor, a knot or wart on body or wood.
i. ikongala, a loose knot. See Knot.
- IKUIKI, 8, n., a door, window, See Door.
- IKUKA, 8, n., a knot or wart.
- IKUKA, 8, n., scarlet color.
- IKULA, 8, n., knife worn in belt.
- IKUNA, 8, n., stomach, gizzard, belly, inside of, abdomen.
- IKUNGALA, 8, n., thunder.
- IKUTA, 9, n., barrenness, a sterile person or animal, male or female.
- ILA, v., to become dark. See Night.
- ILA (9), ngata (1), n., girl, lass maid, maiden, damsel, daughter. Pl. is bila bata.
- ILA (9) nunga (1), n., boy, lad, youth, young man. Pl. is bila balunga.
- ILAKA, 8, n., couch, bed, cot, See Bed.
- ILAKA, 8, n., promise, pledge.
tshika i., to promise or swear or pledge. See promise.
- ILALAMI, 9, n., creeping thing, insect, worm. See Worm.
- ILAMA, 8, n., kitchen.
- ILAMA, 9, n., native cloth, raw material, unmade up cloth. See Cloth, Apparel.
- ILAMALA, 8, n., method of cooking.
- ILANGA, indeclinable, used in reply to call, response or answer,
- ILATALA, 9, n., clothing, apparel, jewelry, trinkets, various articles of adornment.
- ILE NGATA, See Ila ngata.
- ILE NUNGA. See Ila nunga.
- ILEBELA, 8, n., jigger.
- ILEDI, 8, n., eating, gluttony.
(of) i., gluttonous.
- ILEDI, 8, n., stumbling-block, hindrance, failure, etc.
- ILEHA, 9, n., one taboos bread or wine, beginning at birth.
- ILEHA, 9, n., a wooden bell with large seed inside, used on hunting dogs.

- ILEI [8] i midiu, nph., grave yard, cemetery.
- ILEKA [8] i ntshue [2], nph., skull.
- ILELA, 8, n., circle.
- ILELA, 8, n., pupil of eye.
- ILELA [8] i mashi, nph., whirl pool.
- ILELA, 9, n., wail, wailing, weeping, crying, cry. See Cry.
- ILELA, (8) i shina (4), nph., place of descent, as base of mountain.
- ILEMA, 8, n., xylophone.
- ILEMA, 9, n., hind leg of animal.
- ILUEMA, 9, n., hind leg of animal.
- ILFMA, 8, n., rafter.
- ILENGA, 9, n., young person.
- ILENGA [Ilengi], 8, n., a handful, small bit or amount, a part or a little of, as of water or wine left in a cup or jug.
- ILESHEA, 9, n., edible herb, vegetable.
- ILESHEINA (Ileshila), 8, n., reward wage, pay, bribe, payment, etc.
eka i. to pay, reward. See Reward, Wage, Pay.
- ILESHEINA (Ileshila), 8, n., adieu.
tshika i., to bid adieu. Leshina i, followed by poss. pro., to bid adieu. See Adieu.
- ILEYA [8] i midiu, nph., grave yard, cemetery.
- ILO, 8, n., dream.
lota i., to dream a dream.
shakala i., to make known or interpret a dream.
- ILOHA, 8, n., fish hook.
- ILONA, 8, n., a battle ax.
- ILONALA, 8, n., garner, repository, treasury.
- ILONGA, 8, n., waist.
- ILONGA, 8, n., trap, enticement, snare, temptation, allurement.
bala i., to be entrapped or ensnared or enticed.
buaka i., to fall into temptation, to be entrapped.
- ILONGA, 8, n., pitch.
- ILONGA, 8, n., admonition. See Iluonga.
- ILONTSHA, 8, n., family precinct. See Tribe.
- ILONTSHI, 8, n., See Ilontsha.
- ILONYI, 8, n., See Ilonala.
- ILOTSHI, 8, n., place for treasure.
- ILUEMA, 8, n., musical instrument. See Instrument.
- ILUEMI, 8, n., abode of the dead.

ILUENGI, 8, n., stopper, cork.

ILUENGI, 8, n., bell without a clapper.

ILUINGA, 8, n., dizziness. See Dizziness, Dizzy.

ILULA, 8, n., dew.

i. imbakata, frost, snow.

ILULUMA, 8, n., anise, mint.

ILUMI, 9, n., crook, curve.

ILUMI, 9, n., diviner, wizard, witch doctor.

ILUONGA, 8, n., instruction, admonition.

IMALA, vt., to be stingy towards, to refuse to give to one, decline.

IMANYA (IMANYI), 8, n., flint, rock, stone.

IMATA, v., to answer or reply, answer when called.

IMBAMALA, 9, n., sweat bee.

IMBAMALAKUSHA, 9, n., strong wind without rain.

IMBANGALA, 9, n., an outsider, one who is not a member of tribe subject
by conquest or purchase, immigrant.

IMBETSHA, 8, n., coffin, casket.

IMBIMA, 9, n., closeness, lack of air, suffocation.

IMBINGA, 9, n., dove, pigeon.

IMBINGIDI, 9, n., roundness, sphere.

(of) i., to be round or spherical.

IMBOMA, 8, n., market.

oto i., to market.

bala i., to hold a market. See Market.

IMBOMADA, 8, n., moth.

IMBONA, 8, n., corn, maize. See Corn.

IMBONTSHA (IMBONTSHI) 8, n., ulcer. See Ulcer.

IMBOTA, 8, n., banana. See Stalk.

IMBUEMI, 9, n., bachelor, an unmarried person, man or woman.

IBUKA, 9, n., bunch, cluster.

IMINA, 8, n., dance.

Mina i., to dance.

IMISHA, vt., accept, accede to, consent, confess, acquiesce, concede,
approve, permit. See Permission, Answer.

IMISHISHA, vt., cause to accept, influence, convince, to induce, persuade.

IMUENYI, 9, n., sadness, bad luck, misfortune.

INA, vt., to cram together, press down, to stuff into. See Stuff.

INA, vt., to sink, to immerse.

INA (ila), v., to be. See Gram. 197-200,

- INAMA, v., to stoop down in order to peep in.
- INAMA, 9, n., ornament, jewel, decorations such as bracelets, anklets, etc.
- INANA, card, num., eight.
- INANA, 8, n., bridge, ladder.
- IN'ANA, 1, n., his mother.
- INANGA, 8, n., amiability, goodness, kindness, neatness, modesty, attractiveness, reverence, meekness, docility, deference, civility, decorum, politeness, courtesy, purity, cleanliness, tidiness, daintiness, gentleness, etc.
(of) i., amiable, kind, good, fair, just, honest, humble, meek, modest, docile, courteous, faithful, gentle, reverent, civil, tidy, clean, etc. See Docile, Tidy.
- INDENA, 9, n., sluggard, a slothful or lazy or indolent person.
- INDODI, 8, n., place, space, situation, room, position, etc.
I. ikina, sacred place, Sanctuary.
- INDONA, 8, n., spot, place. See No [Nuo], to rain.
- INDONGA, 8, n., cross or fold, as of legs.
koma i., to fold or cross the legs.
- INDUMA, 9, n., fist.
koma i., to clench the fist.
bola i., to strike with the fist.
- INEMA, 8, tongue, language, speech, deceit.
- INGADI, 9, n., duck.
- INGALA (INGILA), v., to enter.
- INGATA, vt., to observe, take notice of.
- INGILA, See Ingala.
- INGISHA, vt., to cause to enter.
i. a, to insert.
i. bunyimi, to appoint to the office of king.
- INGOMA, 9, n., gun. See Gun.
- INGONANA, 9, n., snore.
- INGOLA, 9, n., one who cuts palm nuts.
- INGULA, 8, n., dropsy of body.
- INOMA, 8, n., fruit. See Fruit.
- INUMA, 9, n., ulcer. See Ulcer.
- INUMA, 8, n., waterfall, cataract, deep voice or noise made with closed mouth.
- INUNA, 9, n., an old person or thing. See Old.
- INUNGISHA, 8, n., whispering, murmuring sound, murmur, whisper.

- INUTA, 8, n., leaf of cassava.
INYAKA, 8, n., shoulder.
INYAKA, 8, n., manger, eating trough.
INYANGA, 8, n., drop.
INYATALA, 8, n., footprint.
INYIMI, 8, n., dive.
 bola i., to dive.
INYODI, 8, n., drinking.
ISHABATA, 9, n., shoe, sandle, boot.
ISHAHA, 8, n., crossing, ferry, passage, ford.
ISHAHODI, 8, n., sparrow.
ISHAHUSHA, 8, n., light of fire.
ISHAKA, 8, n., the younger of twins.
ISHAKA, 8, n., buttock, stern. See Stern.
ISHAKA (8) i nduemi (4), nph., idol. See Idol.
ISHAMA, 8, n., fretfulness, fidgetiness, restlessness.
ISHAMA, 9, n., puzzle, magic, sleight of hand, riddle.
 muna i., magician.
ISHAMA, 9, n., custom, fashion, manner.
ISHAINGI. See Ishenga.
ISHANA, 9, n., rag, pad for head in carrying baskets, etc..
ISHANGA, 8, n., nest of domestic fowl..
ISHANGA, 8, millet. The pl., mashanga, is always heard.
ISHANGA, 8, n., island.
ISHASHA, 9, n., lung.
ISHASHA, 8, n., an artistic mat or rug.
ISHEKA, 8, n., rod.
ISHEKA, 8, n., horn of ox, sheep, goat, etc.
ISHEKA, 9, n., ornament, decoration, jewel.
ISHEMA, 8, n., a quickly constructed shelter or booth.
ISHEMALA, 9, n., altar, place of worship. See Altar,
ISHEMI, 8, n., booth.
ISHEMI, 8, n., cloud.
ISHENGA, card, num., ten.
 (of) i., tenth.
ISHENGA, 8, n., frivolity, giggling.
 (of) i., frivolous.
ISHENGA, 8, n., pepper.
ISHENGI, 8, n., harp, musical instrument.

- ISHESHA, 8, n., an abandoned field.
- ISHESHA, 8, n., derision, fun laughter. See Fun.
- ISHESHALA, 8, n., epileptic fit, spasm, convulsion.
- ISHEI (ISHEYA), 8, n., mourning, quarreling, anger.
ed'i i., to be in mourning.
- ISHIKA, 8, n., a pillow.
- ISHIKAMA, 8, n., seat.
- ISHIKI, 8, n., seat, stool. Ishiki a shina a itami, foot-stool.
- ISHINA, 9, n., foundation, beginning, source, butt-end, bottom of inside of, etc. See Base.
- ISHINA, 9, n., herald, messenger, ambassador, minister, friend, adherent, subordinate.
- ISHISHA, 8, n., a small animal belonging to the cat family.
- ISHISHILA, 8, n., a confluence or fork in stream or path, corner of street.
- ISHO, 8, n., dry season, drought.
- ISHO, 8, n., vacant land.
- ISHOLA, 8, n., building material, work, labor.
shola i., to build.
- ISHOLA, adv., simultaneously, at the same time. See Same.
- ISHOLALA, 8, n., greediness.
- ISHOMALA, 8, n., horse — fly.
- ISHOMALA, 8, n., hiding place. See Ishuomala.
- ISHONGA, 8, n., wild, yellow yam.
- ISHONGALA, 8, n., tail of fowl.
- ISHONGAMA, 8, n., wakefulness. See Ishuongama.
- ISHONGATA, 9, n., stump of tree broken off, snag, root.
- ISHONGANSHONGA, 8, n., small wart.
- ISHONSHA, 8, n., vagina.
- ISHONYA (ISHONYI), 8, n., spittle, saliva.
- ISHOSHA, 8, n., a fancy knot.
- ISHOSHA, 9, n., apex, top, end. See Top.
- ISHOSHA, 8, n., harvest time. See Harvest.
- ISHU, 8, n., hoe, spade, anchor.
- ISHUEMI, 8, n., otter.
- ISHUHI, (ISHOHI), 8, n., foetus.
- ISHUIHI, 8, n., knot.
- ISHUKA, 8, n., loop.
- ISHUKALA, 9, n., owl
- ISHULAKATA, 8, n., mumps.

- ISHUNGA, 8, n., an unpleasant affair or business or palaver.
- ISHUNGANSHUNGA, 8, n., bump, wart, knot.
- ISHUNYI, 8, n., invulnerability.
ed'i i. to be invulnerable.
- ISHUOMALA, 8, n., a secret or hiding place.
- ISHUONGAMA, 8, n., wakefulness, sleeplessness, insomnia, vigil.
betama i., to be sleepless, be awake, lie awake.
- ISHUSHUMI, 9, n., stinging insect.
- ITA, poss. pro.. our, ours, See Gram 119.
- ITAMA, 8, n., cheek.
- ITAMI, 8, n., foot, paw, kick.
bola i., to kick or stamp with the foot.
- ITANA, 8, n., long distance, far away or remote place.
- ITANGA, 8, n., sun, watch, clock, hour, time.
i. a ndenga, midday, noon. See Noon, Sun.
- ITANGA, 8, n., larder.
- ITANGANTSHUMA, 8, large enamelled cup.
- ITETSHIDI, 8, n., beginning. See Itetshala.
- ITENA, (9) i bata. n., an eye witness. Pl. is bitena bi bata.
- ITENYA, (Itenyi), 9, n., part, piece, a fragment or section or division
or portion cut off, a moment, minute, a short while or time.
i. ikeka, a small bit, a short while or time. See Division, Time,
While.
- ITENYI, 8 or 9, n., tatoo.
bola i., to tatoo.
- ITETA, 9, n., tall grass, weed. See Weed.
- ITETENYI, 9, n., back-biting,
tena dina i., to back-bite.
tena dina di Ntshemi i., to take the name of the Lord in vain,
to blaspheme.
- Ito, 8, n., ear.
kuma (1) i., ear-drum.
- ITODIDI, 8, n., pouch of monkey, crop of fowl.
- ITOHA, 8, n., Goliath beetle.
- ITOHA, 8, n. spot, speck, dot, blister made by fire or hot water.
- ITOKA, 8, n., an ordinary mat.
- ITOKA, 8, n., spoon.
- ITOKA, 8, n., summersault.
boka i., to turn a summersault.
- ITOIALA, 8, n., destination, camp.

- ITOMA, 8, n., fetish used in performing divination.
oto i., to divine
- ITOMA, 8, n., sigh, breathing. See Sigh.
- ITOMATA, 8, n., a fall.
- ITOMATA, 9, n., wrestling. Pl. is bitomata.
nana bi., to wrestle.
- ITONALA, 8, n., an aperture, puncture, perforation, leak, rent, incision, hole, window.
lushala i., to puncture, pierce through, bore a hole, etc.
- ITONGA, 9, n., braid, plait.
- ITOTALA, 8, n., beak, bill.
- ITOTOTSHI, 9, n., jabbering, gibberishness, jargon, babbling, chattering.
tota i., to chatter, babble, jabber, etc.
- ITSHETUTSHITSHI, 8, n., a blister on body.
- ITSHITSHI, (Itshitsha), 8, n., heel.
i. itami, heel of foot.
- ITSHIKA, 9, n., runt, pygmy, dwarf.
(of) i. runty, dwarfish.
kakama i., to become dwarfish or runty.
- ITSHIMA, 8, n., deception, joke.
- ITSHINGA, 8, n., stump.
- ITSHINYI, 8, n., fear, faithfulness, thankfulness, meekness. See Thank, Thankfulness.
- ITU, 8, n., the state of invisibility. See Invisible.
- ITUIMI, 9, n., a lame, deformed or crippled person.
- ITUIMI, 8, n., a fetish or fetish song for hunting elephants.
- ITUKA, 8, n., corner, as of house, mat, yard, etc.
- ITUKA, 8, n., black ant-hill, See hill.
- ITULA, 8, n., happiness.
- ITUTSHA, 8, n., cloud.
- ITUTUIMI, 9, n., a young child 8 or 10 years of age.
- ITUTUMA, 8, n., regret, remorse, displeasure, etc.
Tshika i., to regret, to be in remorse, to be displeased.
- IWA, 8, n., death. See Death.
- IYA, 8, n., root found on top of ground, rough surface, as bark on tree.
- IYA, v., to come, happen, occur, become. See Come.
- IYA, 8, n., fish scale.
- IYA, 8, n., luck, fortune.
i. isheka, good luck or fortune.

i. ibe, bad luck or fortune, misfortune, bad affair, wickedness. See Luck, Influence.

IYAHHA, 8, n., color.

IYALA, 8, n., crab.

IYALA (8) i tei (10pl.), nph., charcoal.

IYALA, 8, n., dung-hill, trash pile.

IYANTSHA, 8, n., nest of rats or birds.

IYAYA, 9, n., locust.

IYAYA, 8, n., very small bell worn on purse.

IYEDI, 8, n., dye.

ina i., to dye.

muinyi [1] i., dyer,

IYEDI, 8, n., grain of salt or sand, hail stone.

IYEKALA, 8, n., gift, giving, present, generosity.

IYEKI, 9, n., beautiful apparel, jewelry. .

IYESHA, 8, n., twin. See 'Twin.

IYESHA, 8, n., Yolk. See Yolk. .

IYESHI, 8, n., an unlucky one.

IYEYEKI, 9, n., gift, giving, generosity.

IY'INA, 1, your (pl) mother. See Mother.

IY'ITA, 1, n., our mother. See Mother.

IY'AHA, 1, n., their mother. See Mother.

IYO, 8, n., desolation, loneliness, quietness.

IYO, 8, n., death.

IYOHHA 8, n., human skin.

IYOHHA, (8) i munya (2), nph., lip.

IYOKALA, 8, n., laver. See Laver.

IYOKISHA, 8, n., disturbance, human voice.

IYOLA, 8, n., policeman, leader in battle, zealot.

muna (1) i., a zealous person.

IYOLAHUOTA, 8, n., frog. See Frog.

IYOMA, 8, n., cicatrice.

IYOMA, 8, n., a deserted village or old village site, cemetery, grave yard.

IYOMA, 9, n., Scar.

i. i huota, scar.

IYOMBODI, 8, n., chameleon.

IYONA, 9, n., domestic animal or fowl. Pl. is biyona.

IYOSHA, 8, n., placenta, after-birth.

IYOTA, 8, n., a skin disease consisting of white splotches.

- IYOTA, 8, n., garden. See Garden.
 IYOTA (8) kangala (4), nph., door sill.
 IYUEMI, 8, n., asthma.
 IYULA, 8, n., tortoise, turtle, tarrapin.
 IYUMALA, 8, n., driver ant. See Ant.
 IYUNYI, 8, n., semen.

K

- KABADI, 10, n., jot.
 KABALA, 10, n., horse.
 KABALA, 10, n., doom, curse, damnation, judgement, ill wish, condemnation, anathema, woe, etc.
 boka k., to doom, curse, damn, wish ill to, anathematize.
 KADIHA, vi., to be converted, changed or reversed.
 KAHA, 4, anger, abhorrence (towards persons), wrath, etc. See Annoy.
 KAHA, vt., to divide. See Divide.
 KAHA, vt., to sell. See Sell.
 KAHALA, vt., distribute, divide, separate into parts. See Separate.
 KAHISHA, vt., to sell to.
 KAHISHA, vt., to divide among, distribute to, divide up, share among, to separate into parts, apportion, divide into parts.
 KAHISHA, vi., to diverge, separate, as two streams or paths, branch off.
 KAHOHA, 10, n., an edible ant making small hills.
 KAHUSHIDI, 10, n., small bat.
 KAIKIA, vt., See Kekia.
 KAINGI, vt., to praise, laud, worship, adore, honor, glorify, hallow, magnify, exalt, venerate, extol, commend, applaud, compliment, esteem, etc.
 KAKA, adj., green, unripe.
 KAKA, vt., cut up, carve, as meat, dissect.
 KAKA, 4, n., unripeness.
 KAKALA, vt., to gather fruit.
 KAKALA, vt., to thatch, tie on battens of roof.
 KALA, v., to return, go back, ebb.
 k. mbisha, to subside, go back, abate.
 KALALA, vt., convert, reverse, turn round, turn over, turn up side down, invert, change, etc.
 k. ntema, to repent, to change the mind.
 k. lutota, to translate, interpret. See Convert.

KALALA, vt., to mix, to stir or mingle together.

KAMA, card. num., one hundred.

KAMA, vt., quiet, console, as mother her child.

KAMA, vi., to cry out in surprise or anger or fear.

KAMALA, vi., to be surprised, to marvel, to wonder, to be amazed or astounded or astonished, etc.

(of) kamala, miraculous, remarkable, amazing. See Surprise.

KAMANYA, 10, n., pebble.

KAMHENA, adv., a second time, again.

KAMIDI, 3, n., goat. See Goat.

KAMISHA, vt., astonish, surprise, amaze, overawe, etc.

KAMISHA, vt., to quiet, comfort, console, This verb is generally followed by ntema; as, amabakamisha ntema, he consoled them.

KAMISHA, with ikama, vph., to atone for, suffer for.

k. makama, to make atonement for.

KAMUTSHI (Kamotshi), adv., again, also, too.

adj., next. See Next, Too.

KANA, vt., to tie, fasten.

KANALA, vt., to yearn after or for, to grieve after.

KANAMA, vi., to be dense or crowded, as forest or people.

KANDOMA, 10, n., pill, small seed or fruit.

KANGA, 3, n., guinea-fowl.

KANTSHA, 4, n., density.

KANTUENGA, 10, n., a nap, a little sleep.

KANYI, adv., long ago, far away, long time ago, long since, in olden times, remote, once upon a time.

(of) k., old, ancient.

KATA, vi., to rise up, depart, leave, start, get up, stand up.

KATA, 4, n., conundrum.

KATA, 4, n., bread.

KATA, adv., there, used in various ways with the prep *a*; as, a kata nte ma, in the heart; a kata nte, upon the tree, etc.

KATA, 10, n., ring.

k. ka ito, an ear-ring.

KATALA, vt., to raise, to elevate or lift up.

KAWALAWALA, 9, n., a very small imported bell with shot inside of it.

KASHA, 10, n., a strip of cloth.

KASHA, vt., to return, recall, take or bring back, put, take or carry or send back, etc.

KASHA, followed by the infin., means to repeat, to do over or again, etc.;

as, kasha atota, speak again; kasha akela, do again; kasha akala, come again, etc.

KASHIDI, vi., to be dwarfed or undersized; to be stunted or runty.

KASHOLA, 10, n., brick.

KAYA (Kai), 4, n., oar, paddle.

KAYA (3) idia (7), nph., humming bird, large beetle.

KAYUMIDI, 10, n., small bird, something like a canary.

KE ? interrog. word, what? See What.

KEDI, vi., to dazzle, twinkle, shine or glisten or sparkle.

KEKA, vt., to test, to taste, to try, to attempt. See Taste, Test.

k. bundoi, to show one's power, strength or fierceness, to threaten.

KEKA, adj., small, little. See Little.

KEKA, adv., when. This word may precede the form of the verb with the subordinating particle *a-*. See Gram. 265-273.

KEKALA, vi., to cackle.

KEKAMA, vi., to be cross wise.

KEKEDI, vi., to glisten, glow, shine, sparkle, to be bright, etc.

KEKEHA, vi., to fret, to fidget, to be restless or fretful, be cross or nervous, be fidgety.

KEKETA, 4, n., spot in eye

KEKI, vt., to lay or put crosswise.

KEKIA, vt., to idolize, adore, esteem, give way to, honor, reverence, exalt, etc.

KEHISHA, vt., to gnash.

k. mina, to gnash with the teeth.

KELA vt., do, accomplish, make. See Do.

KEMA, 4, n., convulsion.

KEMA, 3, n., monkey. See Monkey.

KENGALA, 4, n., yellow color. See Yellow.

KESHA, 4, n., grave of king.

KESHA, 3, n., porcupine.

KESHA, vt., do for, help, assist, aid, do for or against, to treat, etc.

k. buhi, to injure or treat unkindly, to do wrong to, etc.

KETALA, v., to cough.

KILA, 1, n., mute.

KIMA, adj., all, each, any, entire, every, whole, total, perfect.

Mota ankima, any person or body; biketa bikima, anything, everything; kuntsha ikima, any where, every where, wheresoever.

KINA, vt., to taboo, to abstain from, as food.

- k. ikina, to make unlawful, to taboo. See Unlawful.
- KINGA, 4, n., very small thorn, as on thistle, etc.
- KINGA, 4, n., a custom.
- KINGA, 4, n., voice.
- KINTSHA, v., to hunt.
- KINTSHA, 4, n., side of gully, ditch or trench.
- KINTSHA, 4, n., rapid, cataract. fall. etc.
- KINYI, vt., to forbid, to give negative command, to sanctify, to set apart, to ordain, to interdict, to prohibit, to consecrate, to fast, to abstain from, to keep from, to quiet, calm or silence, etc.
This verb is always followed by the noun indicating the person or thing set apart, sanctified, etc.; as, akinyi bishima, he abstained from food or he fasted.
- KINYISHA, vt., to make sacred or holy, to hallow or to sanctify or set apart, etc.
- KISHALA, v., to unite or join, as streams or paths.
- KITA, v., to rest, be at ease, to improve in health or recover after illness, to recuperate, to be quiet or at peace, to become well, to be healed, be calm, to cower, to amend in health, to set, as sun, to sink or settle, as sediment in water or pebble thrown in river. See Calm.
- KITA, vt., to inherit, to be heir to.
- KITALA, v., to sit waiting.
- KITSHI, vt., to quiet or calm or console or comfort. This word is generally followed by ntema; as, ankitshi ntema, he comforted me.
k. ntema, to make content, to calm, to quiet or console.
- Ko MBIMI bani ko nguemi, nph., precinct of the Mbami and Mbingi, two of the main officers or lawyers of the kingdom, and who preside at the capital.
- Ko Nyimi, 1., an under wife of the king.
- KODI, 4, n., drum made by making a hollow in a solid piece of wood.
- KODI, 4, n., place, section.
- KODIA, 4, vt., to sing about some one in a song.
- KODIA, 4, n., staleness. See Stale.
- KOHA, 4, n., notch.
- KOHA, vt., to entwine, to coil or wrap around, to fold, as arms.
- KOHALA, vt., to unbind unwind.
- KOHALA, vt., to undress. See Undress.
- KOHALA, vt., to remove or gather up or take away, as things from table.
- KOHATA, vi., to spread, as disease.

KOHATA, vi., to light or perch, as bird.

KOHATA, vi., to creep, or coil or entwine, as vine.

KOHATSHI, vt., tangle.

KOHI, 4, n., an extra amount given to complete a trade or deal, a dash, a gratuity.

KOIKI, vt., to heat.

KOKA, adj., true, real, right, sincere, etc.

KOKA, adv., quite, truly, absolutely, actually, very, very one, etc.

KOKA, vt., to grind between two stones.

KOKA, vi., to be loosened or slackened, to be decreased.

KOKA, 3, n., chicken.

numi (1) a koka, rooster.

ngadi (1) a koka, hen.

KOKA (4) 'luosha (4), nph., brooklet.

KOKALA, vt., to loosen, as knot, to shorten or slacken, to lower or let down, to abbreviate, to humiliate, to decrease or lower, as price, etc.

See Decrease.

KOKAMA, vi., to be shortened or loosened or decreased, humiliated, etc.

KOKAMA, vi., to be deaf, used with *ito* as subj. See Deaf, Deafness.

KOKAMA, vi., to assemble. See Kuokama.

KOKI, vt., See Kuki.

KOKISHA, vt., to subdue. See Subdue.

KOLA, 3, n., snail.

KOLA, 4, n., nearness. See Near.

KOLA, vt., to rub or smear on, to be rubbed or scraped.

KOLALA, vt., to scrape.

KOLAMA, 1, n., an elder, an older person, patriarch, etc.

KOMA, vt., to fold, as legs.

k. indonga, to fold the legs (men only), to clinch the fist.

KOMA, vt., to shave off, to plane.

KOMA, vt., to judge or decide in court.

k. malanga, to arbitrate, to hold court.

k. bita, to arbitrate in battle. See Judge.

KOMA, vt., to harmonize, to put in tune or harmony, to atune.

KOMA, vi., to be discordant or out of tune, as musical instrument.

KOMALA, vt., to put out of tune or harmony.

KOMALA, vt., to prize open, as bracelet or anklet.

KONA, 4, n., the bend or fold of the arm in which one carries things.

KONA, 3, n., crocodile.

KONALA, vi., to grieve, to be sad or melancholy or sorrowful.

KONAMA, vi., to be crooked or bent or twisted.

KONGA, 3, n., cockroach.

KONGA, v., to wait. See Kuonga.

KONGALA, vt., to wait for, to lie in wait for. See Kuongala.

KONGALA, 3, n., milleped.

KONGALA, 4, n., aesophagus. See Throat.

KONGIDI (4)'luo (4), nph., elbow.

KONYI, vt., to bend.

KOSHA, v., to fade.

KOSHA, 3, n., parrot.

KOSHA, 4, n., sunrise, early in the morning, morning, dawn.

k. butu or hu or he-e, day break. See Early, Morning, Dawn.

KOTA, 3, n., scorpion.

KOTAMA, vi., to be bowed: as legs.

KOTAMA, vi., to alight or perch, as bird.

KOTSHA, vt., to entrap, ensnare, entice, to tempt or allure. See Tempt.

KOYA, 3, n., leopard, wolf.

KUA, adj., no, none.

k. ikama, no affair, never mind, all right. of no consequence.

k. mota, no one, no body.

KUAKA, vi., to break or fall off, as limb of tree.

KUDI, vi., to give up, fail, as in answering puzzle, etc.

KUEKA, vt., to drive a nail.

KUEKI, vt., to seat on haunches, make to squat.

KUEKI mato, vph., to be listless or deaf, to make deaf.

KUEKI, vt., to assemble, collect, combine, congregate, gather together,
collect in pile, etc.

k. dioi, to reaffirm, restate, strengthen the statement, etc.

KUELA ngona, 4, n., an old field.

KUELA ishama kema, nph., a new field with trees, lit. a field where
monkeys pass.

KUEMI, 3, n., hawk.

KUEMI, 4, n., knuckle.

bola k., to strike with knuckles.

KUEMI, 4, n., honey comb.

k. ntshui, bees' wax.

KUENGI, vt., to wait for.

KUESHA, 4, n., dust

KUETA, vt., to peck, as fowl.

KUETA, vt., to pierce, lance, spear, stab,

k. yala, (8), to scratch or pinch.

k. a muoya or ikolala, to strangle.

KUETAMA, vi., to be pierced or speared or stabbed, etc.

KUETAMA, vi., to be put together end to end.

KUETSHI, vt., to put together end to end.

KUHALA, vt., to uncover.

KUI, dem. pro. This, these. See Kuiya.

KUIHI, v., to postpone, decide not to do, to be thoughtless or careless.

See Postpone.

KUIHISHA, vt., to hinder, disturb, interrupt, cause to postpone or put off, etc.

KUIKI, 4, n., basket with lid.

KUIKI, vt., to put into position, make to fit, as ring the finger.

KUIYA, dem. pro., this, these.

KUKA, 4, n., bellows.

KUKA, 4, n., eave of house, top of door frame.

KUKA, adj., scarlet, purple, dark red.

KUKA, vi., to come uncovered, unfastened, unlatched.

KUKALA, vt., to uncover, unfasten, unlatch.

KUKAMA, v., to bend or stoop over, to lower the body that another may look over.

KUKAMA, vi., to shrink, to be stunted or dwarfed.

k. itshika (9), to be stunted, become a dwarf. See Stunt.

k. ishesha (8), to smile.

KUKI, vt., to heat, make hot.

KULA, vt., to have sexual intercourse with, to cohabit. See Cohabit.

KUMA, vt., to shake or beat, to crush, to strike, to shoot with gun, to beat the dust out of. See Crush, Strike.

KUMA, vi., to throb or beat, as heart.

KUMA, vi., to descend, come down from, to get down from.

KUMA, 4, n., a deformity, humped back.

KUMA, 1, n., chief; lord, master, leader.

KUMA (1) kana, npf., member royal family, an heir to throne, a sister or brother of king. Pl. is kuma i kana.

KUMA (4) ito (8), npf., ear-drum.

KUMALA, vt., to take or let down.

KUMISHA, vt., to belittle, lower, let down, humiliate, degrade, humble, dishonor, depress, debase, etc.

KUNA, vt., to gather harvest.

KUNGALA with mbula (3) as subj., to thunder.

KUNTSCHA, n., place, where? K. ke? where? whither? See Whither.

KUNTSCHA, vt., to tighten, to draw or drag along.

KUOKAMA, vi., to become tight, as cork in bottle, to adhere or stick.

KUOKAMA, vi., to sit on haunches, to squat.

KUOKAMA, vi., to assemble, commingle, come together, congregate, etc.

KUONGA, v., to wait.

KUONGALA, vt., to wait for.

KUSHA, vt., to let down.

KUTA, vt., to conjure, bewitch, to trick. See Trick, Conjure.

KUTA, vi., to be washed.

KUTA, 4, n., staleness.

KUTAMA, vi., to sulk, to be sulky or sullen, to be pensive, to pout, to pine,
to be joyless or sad or melancholy. to be despondent or depressed
with sorrow, to mope or despond, to be solemn or brood over, etc.

KUTALA, vt., to wash.

KUTSHI, n. See Kuntscha.

KUYA, adj., low, short, shallow, narrow.

KUYA (KOIYA), adv., where?

L

LABALA, 5, n., dish, basin, dipper, plate, made from gourd.

LABAMI, 5, n., rib, side.

LABANA, 5, n., hill or mountain or river side, cliff, valley, precipice.

LABANTSCHA (Labantshi), 5, n., out side part of palm frond, split bamboo,
arrow without iron point. See Mid-rib, Palm.

LABIDIKA, 5, n., a rushing sound either of rain or wind or people running by. See Sound.

LABOKA, 5, n., aim in shooting.

1. lasheka, good aim.

LABOLA, 5, n., iron,

1. lakengala, gold, brass, copper.

LABOMA, card, num., ten thousand.

LABONGA, 5, n., servant's house.

LABOTA, 5, n., articles of dress, apparel, adornment, finery.

bota 1., to adorn.

LABUINGI, 5, n., fog, mist.

LABUNGA, 5, n., journey, pilgrimage.

ena 1., to go on a journey or a pilgrimage.

bunga 1., to go about from place to place.

LABUSHA, 5, n., palm leaf. See Palm.

LAHA, vt., to follow.

LAHAHA, 5, n., scabbard or sheath for large war knife.

LAHALA, 5, n., jealousy, envy. Pl. generally used.

LAHALA, 5, n., a fence or hedge made of dry brush.

LAHALA, 5, n., small bell on hat pin.

LAHANA 5, n., salvation, safety, security.

LAHASHA, 5, n., cowry shell. See Shell.

LAHEKA, 5, n., thread made of palm leaf. See Palm.

LAHELA, 5, n., chastisement, punishment, disobedience, obstinacy.

LAHESHA, 5, n., grasshopper.

LAHI, 5, n., roar, bleat or bleating of animals, cry of pain (man).

LAHINA, 5, n., punishment, persecution, maltreatment, oppression. etc.

See Oppression.

LAHITA, 5, n., an undeveloped or immature palm nut.

LAHU, 5, n., hair on head or body of persons.

LAHUALANKA, 5, n., franc, shilling.

LAHUISHA, 5, n., an embrace or hug.

boka 1., to embrace or hug.

LAHULA, 5, n., foam, bubble, froth, scum.

LAHUOKA (Lahoka), 5, n., effrontery.

LAHUOTA (Lahota), 5, n., pimple, small bump.

LAHUOTSHA, 5, n., mucus from eyes. Also Luhotshi.

LAHUWA, 5, n., See Lahu.

LAI, 5, n., one thousand.

LAKA, vt., to teach, instruct, show, accustom to, educate.

LAKANYI (Lakanya), 5, n., meditation, thought, deliberation.

boka 1., to think or meditate or imagine or deliberate.

LAKASHA, 5, n., slap.

LAKENGA, 5, n., razor.

LAKENGALA, 5, n., gourd vine.

LAKETA, 5, n., hat, cap. See Luketa. See Hat.

LAKETA, 5, n., cough.

LAKIKI, 5, n., eye brow.

LAKITSHI, 5, n., resting place.

LAKOLA, 5, n., leg. Pl. is mikola.

LAKOLA, 5, n., kola nut.

LOKONA, 5, n., rod, club, shepherd's crook.

LAKONA, 5, n., hip.

LAKONA, 5, n., tatoo.

bola 1., to tatoo.

LAKONA, 5, n., black-eyed pea.

LAKONYA (5) la ntshoka [3], nph., tick found on dog.

LAKONYI [Lakonya], 5, n., fire wood. See Fire.

LAKUEMI, 5, n., timbrel, harp, musical instrument, etc.

LAKUENGI, 5, n., eye lash.

LALAMA, v., to climb or creep, as vine.

LALUENGA, 5, n., drizzling rain, frequent showers. See Season.

LALUNA, 5, n., eternity.

[of] 1., eternal always, forever. See Eternity.

LALUOMA (Laloma), 5, n., begging, asking, plea, supplication, prayer, apology.

muna 1., beggar, supPLICATOR.

LAMA, v., to crawl or creep, as worm or snake.

LAMA, vt., to cook. See Cook.

LAMALA, vt., to pay tribute or tax. See Tax.

LAMANGA, 5, n., chin.

LAMATA, vi., to be level or smooth.

LAMBA, 5, n., palm nut.

LAMBA, 5, n., tack. See Tack.

LAMBEMALA, 5, n., mosquito.

LAMBOLALA, 5, n., small red ant.

LAMBOMA, 5, n., weevil.

LAMBONGIDI, 5, n., gnat.

LAMBOTA, 5, n., seed. See Seed.

LAMBOI (Lamboya), 5, n., gray hair.

LAMI, vt., to beat or press down, as dirt or grass, to flatten or make level or smooth, level over.

LAMISHA, vt., to pay tax or tribute to. See Tax.

LAMOMA, 5, n., the last one or the last of anything. See Last.

LAMONYI (Lamonya), 5, n., mirror, looking-glass.

LANA, 5, n., fence, yard, wall. See Yard.

LANDALA, 5, n., a fallen dry leaf.

LANDUEMI, 5, n., a contagious vernereal disease.

muna 1. a leper. See Leprosy.

LANGA latola, 5, n., breast, chest.

LANTSHO, 5, n., peanut.

LANTSHONGANTSHONGA, 5, n., grass, a tender herb or a young shoot or blade of grass.

LANTSHUI (Lantshuya,) 5, n., honey bee.

kuemi 1., bee's wax, honey comb.

LANYENGA, 5, n., wilderness.

LANYONGA, 5, n., large red ant.

LASHA [Lashi], 5, n., leaf, sheet of paper, page, husk. Pl. is kasha.

LASHALA, 5, n., feather, title.

LASHANA, 5, n., betrayal, back-biting, slander.

muna 1. betrayer, traitor, back-biter, etc.

LASHANGA, 5, n., gall.

LASHANGA, 5, n., bud, shoot, flower, bloom. blossom.

LASHASHALA, 5, n., broom.

LASHEDI, 5, n., royal hat.

LASHENGA, 5, n., grit, sand. See Sand.

LASHI, 5, n., leaf. See Lasha.

LASHIYA, 5, n., friction made by rubbing things together.

shiya 1., to make fire by friction.

LASHOLA, 5, n., aubergine, eggplant.

LASHOLA, 5, n., scissors.

LASHU, 5, n., day. See Lushu.

LASHUKI, 5, n., snap of finger.

bola 1., to snap the finger.

LATA, vt., to wear, to dress or adorn one's self. This verb is generally followed by the name of the garment to be worn.

LATA, vt., to take or carry away.

LATENA, 5, n., back-biting, slander, murmuring, grumbling, etc.

muna 1., a tattler, slanderer, grumbler. See Tattler.

LATETA, 5, n., salt of royalty.

LATOKA, 5, n., body, frame.

LATOLA, 5, n., cam wood, red color.

LATOLA, 5, n., iron ore.

LATOMA, 5, n., obedience, dutifulness.

ed'i 1., to be obedient. See Obedience.

LATONGA, 5, n., mucus from nose.

LATOTA, 5, disturbance, noise. See Lutota.

- LATSHI, vt., to take or carry away.
- LATULA, 5, n., Black-smithing.
- LAWUA, n., ant-eater. See Scaly manis.
- LAYONYI, 5, n., hindrance, that which mars or corrupts.
- LE (LEI, Loya), vt., to be tired or discouraged, to surrender or succumb, to fail, to be offended.
- LEDI, vt., to turn round, to surround or entwine.
- LEDI, 5, n., See Luedi.
- LEHA, vi., to go down from, to go down stream or road, to flow, to descend, as from hill.
- LEI, vt., See Le.
- LEI, vt., to bury. See Leya.
- LEKA, vt., to excel, surpass. See Surpass.
- LEKA, vt., to loathe. See Loathe
- LEKA, vt., to strain through cloth, etc.
- LEKAMA, v., to be thrown back, as head in looking up.
l. misha a dika, to look up.
- LELA, 5, n., game board with disks.
- LELA, vi., to weep, cry, wail, bemoan, etc.
l. bilela, to cry a cry.
- LELA, vi., to turn round, vibrate, go round and round, go around, revolve, oscillate, rotate, dangle, suspend, hang down, sway in wind, soar.
- LEMA, 5, n., song, singing, music, hymn.
- LEMALA, vt., to leave, let alone, abandon, abstain from, desert, desist, give over to another, to pardon one's debts. See Give, Pardon.
- LENA, 5, n., journey, pilgrimage.
ena l., to go on a journey or pilgrimage. See Journey.
- LENA v., to look at, behold, regard. See Look.
- LENALA, vt. expect, anticipate, wait for, look forward to. hope for, trust, have confidence in.
- LENGA, vt., to lap or lick, as dog.
- LENGA, vi., to become spoiled or spotted, as in rain, to become red, as eyes after drinking too much wine or sleeping too long.
- LESHA, vt., to feed, give to eat
- LESHA (Leisha), vt., to cause to fail or to stumble or to offend, to discourage or tire.
- LESHILA, vt., to bid adieu, have a parting word. See Adieu.
- LEYA, vt., to bury.

- LEYA, vt., to seek excuse.
- LIDA (INTRODUCED), vt., to read.
- LIDA ("), 5, n., reading.
- Lo, 5, n., See Luo.
- Lo 5, n., front leg of animal.
- Lo, v., to vomit.
- LODI, vt., to season, to refine or preserve, as meat.
- LODI, vt., to absorb, as sponge.
- LODI, vt., to adjust, arrange, prepare, to trim, as lamp, to decorate, to put in order.
- LODI, vt., to wet, as rain
- LODI, vi., to be prepared or ready or arranged.
- LOHA, v., to fish.
- LOKA, 5, n., the right choice or thing or way.
shoshama 1., to choose or honor the right. See Right.
- LOKA, vt., to swear, to pronounce a curse upon. See Swear.
- LOKISHA, vt., to adjure.
- LOLA, vi., to speak, talk, say, announce, tell, describe.
- LOLAMA, vi., to be prepared or arranged, be ready, be perpendicular.
- LOMA, vi., to develop, grow, mature, become grown.
- LOMA, vt., to pray, ask for, etc. See Luoma.
- LONA, 5, n., patch. See Luona.
- LONA, vt., to lay aside, store away for future use, lay up, as treasure
- LONGA, v., to be in line.
- LONGA, vt., to admonish. See Luonga.
- LONALA, vt., to trail, to lead the way, go before,
1. mboka, to show the road or way.
- LONGA, 5, n., side. See Luonga.
- LONGA, vt., to accept, agree or submit to.
- LONGA, 5, n., resin used in mending vessels, etc.
- LONYI (LONYA), 5, n., fire-wood. See Fire.
- LOSHA, vt., to get ready for, to prepare or arrange or make ready for
to prepare the way for, etc. See Way.
- LOSHA, vt., to assert to say or talk or speak to, to tell, to advise or coun-
sel, to command, etc. See Tell.
- LOSHA, 5, n., a small stream or brook. See Luosha.
- Lu, vt., to pull an oar, to paddle.
- LUAH, 5, n., a roar, bleat or bleating of animal, a cry of pain.
- LUAI, 5, n., one thousand.
- LUANA, 5, n., fence, yard, wall. See Yard.
- LUANGA, 5, n., distance.

- LUANGA LUTOLA, 5, n., chest, breast.
 LUASHA (LUTOLA), 5, n., leaf, page, sheet of paper, husk. Pl. is kashi.
 LUBALA, 5, n., half gourd, used as dipper, plate, basin, etc.
 LUBAMI, 5, n., rib, side.
 LUBANA, 5, n., hill or mountain or river side, cliff, valley, precipice.
 LUBANTSHA (LUBANTSHI), 5, n., out side part of palm frond, mid-rib, split bamboo, an arrow without iron point. See Mid-rib. Palm
 LUBIDIKA, 5, n., sound of wind or rain or of people running by, etc. See Sound.
 LUBOKA, 5, n., aim in shooting.
 1. lusheka, good aim.
 LUBOLA, 5, n., iron.
 1. lukengala, gold, brass, copper.
 LUBOMA, 5, n., ten thousand.
 LUBONGA, 5, n., servant's house.
 LUBOTA, 5, n., apparel, articles of dress or adornment, finery.
 bota 1., to adorn.
 LUBUINGI, 5, n., fog, mist.
 LUBUNGA, 5, n., journey, pilgrimage, going about.
 ena 1., to go about, go on a journey or pilgrimage, walk about from place to place.
 LUBUSHA, 5, n., palm leaf. See Palm.
 LUEDI, 5, n., model, measure, guide, implement for measuring, rule.
 LUELA, 5, n., a game played on a board with disks.
 LUEMA, 5, n., song, hymn, music, singing.
 LUEMI, vt., to fatten or cause to grow or mature, to bring up or rear, to ripen.
 LUENA, 5, n., journey, pilgrimage.
 ena 1., to go on a journey. See Journey.
 LUHAHA, 5, n., scabbard or sheath for large war knife.
 LUHALA, 5, n., jealousy, envy. Pl. generally used.
 LUHALA, 5, n., fence, or hedge made of brush.
 LUHAMA, 5, n., hat pin.
 LUHANA, 5, n., safety, salvation, security.
 LUHASHA, 5, n., cowry shell.
 LUHEKA, 5, n., thread, made from palm leaf. See Palm.
 LUHELA, 5, n., chastisement, punishment.
 LUHELA, 5, n., disobedience, obstinacy. See Bubedi.
 LUHESHA, 5, n., grasshopper.

- LUHINA, 5, n., persecution, punishment, maltreatment, oppression. See Oppression.
- LUHITA, 5, n., an undeveloped palm nut.
- LUHUALANKA, 5, n., franc, shilling.
- LUHUISHA, 5, n., an embrace or hug.
boka l., to embrace or hug.
- LUHULA, 5, n., foam, froth, scum, bubble.
- LUHUOKA, 4, n., effrontery.
- LUHUOTA (LUHOTA), 5, n., pimple, small bump.
- LUHUOTSHI (LUHOTSHA), 5, n., Mucus from eyes.
- LUHU (LUHUWA), 5, n., hair on head or body of persons.
- LUI, vt., to cause or make to vomit.
- LUIDA, vt., to read.
- LUIDA, 5, n., reading.
- LUKANYI (LUKANYA), 5, n., meditation, thought, deliberation, imagination, etc.
boka l., to think or meditate or imagine or deliberate.
- LUKASHA, 5, n., slap.
- LUKENGGA, 5, n., razor.
- LUKENGALA, 5, n., gourd vine.
- LUKETA, 5, n., hat, cap.
l. lu hama, a crown of glory or honor.
- LUKETA, 5, n., cough.
- LUKIKI, 5, n., eye brow.
- LUKITSHI, 5, n., a resting place.
- LUKOLA, 5, n., leg. Pl. is mikola. See Leg.
- LUKOLA, 5, n., kola nut.
- LUKONA, 5, n., rod, club, shepherd's crook.
- LUKONA, 5, n., hip.
- LUKONA, 5, n., tatoo.
bola l., to tatoo.
- LUKONA, 5, n., black-eyed pea, bean..
- LUKONYA LU NTSHOKA, (3), nph., tick found on dog.
- LUKONYI, (LUKONYA), 5, n., fire-wood. See Fire.
- LUKUEMI, 5, n., timbrel, harp, musical instrument, etc.
- LUKUENGI, 5, n., eye lash.
- LULA, vt., to thwart.
- LULAMA, vi., to shrink, as cloth.
- LULUENGI, 5, n., frequent showers, a drizzle.

LULUENGI, 5, n., poison.

LULUOMA, 5, n., begging, asking plea, supplication, prayer, beggary, an apology.

muna 1., a beggar.

LULUNA, 5, n., eternity.

(of) 1., eternal, for ever, always, immortal, everlasting.

LULUNA, adv., ceaselessly, constantly, continually, endlessly, eternally habitually, perpetually, incessantly, etc.

LUMANGA, 5, n., chin.

LUMATA, v., to be bent or crooked or twisted or curved.

LUMBA, 5, n., palm nut.

LUMBA, 5, n., tack. See Tack.

LUMBEMALA, 5, n., mosquito.

LUMBIMBISHA, adv., backwards.

huka 1., to fall backwards.

LUMBOLALA, 5, n., small red ant.

LUMBOMA, 5, n., weevil.

LUMBONGIDI, 5, n., gnat.

LUMBOTA, 5, n., seed. See Seed.

LUMBOYA (Lumboi), 5, n., gray hair.

LUMI, vt., to bend or curve. See Bend.

LUMOMA, 5, n., the last one or thing.

Muana' lumoma, the last child. See Last.

LUMONYI (Lumonya), 5, n., mirror, looking-glass.

LUNDALA, 5, n., a dry, fallen leaf.

LUNDUEMI, 5, n., a contagious venereal disease. Muna 1., a leper. See Leprosy.

LUNTSHO, 5, n., peanut.

1. Pitodi, a faulty or immature peanut.

LUNTSHONGANTSHONGA, 5, n., tender herb, young shoot or blade of grass.

LUNTSHUKA, card, num., one hundred thousand.

LUNTSHUI (LUNTSHUYA), 5, n., honey bee.

kuemi a n., beeswax, honey comb.

LUNYENGA, 5, n., wilderness.

LUNYONGA, 5, n., large red ants.

LUO 5, n., arm, front leg of animal.

This word is employed in the sense of *hand*.

1. l'i kosha, the left hand.

1. l'i kata, the right hand or right hand side, See Left.

LUOKA, 5, n., the right choice or way or thing.

shoshama 1., to choose or honor the right way. See Right.

LUOMA, vt., to pray or ask or beg for, demand, request, ask permission.

See Permission.

LUOMA, vi., to grow, mature, to get large.

LUONA, 5, n., patch.

baka 1., to patch

LUONGA, 5, n., side.

LUONGA, 5, n., resin used in mending vessels, etc.

LUONGA, vt., to instruct, admonish.

LUONGA, vt., to put in line or in battle array, to arrange in line.

LUONYI (Luonya), 5, n., Fire-wood. See Fire.

LUOSHA, 5, n., small stream or brook.

LUSHALA, 5, n., feather, title.

LUSHALA, vt., to penetrate, to pierce or perforate.

LUSHANA, 5, n., betrayal.

muna 1., betrayer, back-biter, slanderer.

LUSHANGA, 5, n., bud, shoot, blossom, bloom, flower.

LUSHANGA, 5, n., gall.

LUSHASHALA, 5, n., broom, brush.

LUSHEDI, 5, n., royal hat.

LUSHENGA, 5, n., grit, sand. See Sand.

LUSHIYA, 5, n., friction.

shiya 1., to make fire with friction.

LUSHOLA, 5, aubergine, eggplant.

LUSHOLA, 5, n., scissors.

LUSHU, 5, n., day. See Day.

1. lu Ntshemi, Sunday, Sabbath. See Sunday, Sabbath.

1. lunto Lubinga, Monday.

1. lumhena, Tuesday.

1. lunshata, Wednesday.

1. lunnai, Thursday.

1. luntana, Friday

1. lunshamala, Saturday

1. taka 1. taka, daily.

muna 1. muna 1., day by day, daily.

i 1. i 1., ceaselessly, always.

LUSHUKI, 5, n., snap of finger.

bola 1. to snap the finger.

LUTENA, 5, n., tattling, back-biting, slander, grumbling, murmuring.

- muna 1., tattler, back-biter, slanderer.
- LUTETA, 5, n., salt of royalty.
- LUTOKA, 5, n., body, frame.
- LUTOŁA, 5, n., cam-wood, red color.
- LUTOLA, 5, n., iron ore.
- LUTOMA, 5, n., obedience, dutifulness.
- ed'i 1., to be obedient. See Obedient.
- LUTONGA, 5, n., mucus from nose.
- LUTOTA, 5, n., noise, disturbance, confusion, trouble, quarrel, row, tumult wrangle, wrangling, uproar, riot, sound of noise, fuss, hubbub, speech, language dialect.
- batala or kiñyi 1., to quell, hush, quiet or still noise, etc.
- lemala 1., to be quiet or still or stop noise.
- tshika 1., to disturb or make trouble or palaver or raise a tumult, etc.
- LUTULA, 5, n., black-smithing.
- LUWUA, 5, n., scaly manis, ant-eater.
- LUYONYI, 5, n., hindrance, that which mars or corrupts.

M

- MAI, interjection, "here, take this!"
- MABELA, 8 pl., milk.
- MAHE mbonga, 8 pl., n., meat of the royalty.
- MAHELA, 8 pl., n., man's dress, apparel or cloth.
- m. ma nkanya, sackcloth.
- MAHETSHI, 8 pl., n., suffering, plague, punishment, worry, oppression, maltreatment, torment, etc. See Torment, Oppression.
- MAI, 1, n., my mother, See Mother, Aunt, Uncle.
- m. numi, uncle.
- MAKAI (Makaya), 8 pl., n., tobacco.
- onyo m., to smoke.
- MAKAMA, 8 pl., n., affairs, trial, judgement, debts.
- ed'i m. mabola, to be worthy of stripes.
- MAKAYA, 8 pl., tobacco.
- onyo m., to smoke.
- MAKELA, 8 pl., blood.
- MAKELA, 8 pl., n., eggs.
- MAKISHILA, 8 pl., n., branch or fork in river or stream or path, places rivers or paths meet or cross each other.

MOKONA (8 pl.) ma ntshemi, nph., kanna lily.

MAKUSHA, 8 pl., n., lying, falsehood, untruthfulness, etc.
huta or banga with m., to tell a lie or falsehood.

MALANGA, 8 pl., m., council, court, tribunal.

koma n., to plead a case in court, to hold court.

See Tribunal, Trial, Council.

MALEKA (8 pl.) ma hima, nph., finger nails of royalty.

MAMA, 2, n., a loaf of bread. Pl. is mimama.

MAMA, 1, n., grand parent, ancestor, progenitor, forefather, patriarch.
Pl. is bamama.

MAMAMANYA (8 pl.) ma teya, nph., a blaze, flame

MAMU, See Mama.

MANA, vt., to finish, complete, terminate, perfect, conclude, appease,
fulfil, bring to an end, to have done, etc.

The past indefinite tense of *mana* followed by the infin. means to
have already done or to do in advance.

m. with shu, to be old, to stay a long time, etc.

m. with ntshala, to appease or finish hunger.

MANA, 8 pl., n., land, ground, soil, dirt, loose earth. See Land.

m. mamboshama, plaster.

MANA, 8 pl., n., wine, beer, palm wine. See Wine.

mana as subj. and the person as obj. of *ata* means to be drunk.

MANGA, 8 pl., n., mental agony or sorrow or pain or suffering, grief,
sadness, pang, melancholy, penitence, unhappiness, remorse,
anxiety, solicitude.

ed'i or oka with manga, to grieve, to be sad or melancholy,
to be sorrowful or unhappy, be sorry, to regret or repent,
etc. See Sorrow, Sorry.

MANGANA (8 pl.) ma kona, nph., distant or remote or country villages.

MANUTA, 8 pl., n., leaves of the cassava, greens.

MANYINGA, 8 pl., n., strength.

MANYISHA (Mansha) with ikama, vph., to complete an affair or debt
for another, to atone for.

m. with makama, to make atonement for.

MANYI, vt., to cause to complete or finish or restore, etc.

MASHA, 7, pl., n., fresh pea leaves used as greens.

MASHAKA, 8 pl., n., bottom, hips, buttocks.

MASHI, 8 pl., n., water, juice.

m. ma nduemi, ink.

m. kama iya, the water is pleasant to the taste.

MASHI manena, 8 pl., n., the ocean or sea. See Water.

MASHIDI, 8 pl., n., dropsy of feet.

MASHONYA (Manshonyi), 8 pl., n., expectoration, spittle.
tunya m., to expectorate.

MATADI, 8 pl., bravery, fearlessness, effrontery, courage, valor, fortitude, boldness.

MATADI, 8 pl., rust, corrosion.
namata with m., to rust or corrode.

MTANGA mantshei, 8 pl., nph., cosmos, world, earth, universe. See World, Earth.

MATETSHALA (Metetshidi) ma shina, nph., the beginning or foundation of the world.

MATETSHALA (Matetshidi), pl., n., the beginning or foundation.
a m., at or in the beginning.

MAYEYA, 8 pl., n., market day. See Nkila.

MAYONGIDI, 8 pl., n., knees.

kueta m. a shina, to fall down and worship, to bow the knee.

MAYULA, 8 pl., n., tender leaves of the manioc, greens.

MBADI, 1, n., enumerator, counter.

MBADI-KE? adv., how many?

MBADIMBADI, 4, n., variegated colors.

MBAHADI, 1, n., a companion wife, another wife with; as, *mbahadi emi*,
a wife (of the same man) with me.

MBAI [Mbaya], 1, n., a friend or companion.

MBAIKI [Mbaki] 1, n., guard, watchman, attendant. See Mbeki.

MBALA, 4, n., a debt, wager. See Wager.

batala m., to make a bet.

MBALA, 4, n., cloth in loom.

bola m., to weave.

MBALA (4) as subj., of *to*, means to bleed at the nose; as, *mbala yato*,
the nose is bleeding.

MBALA'HENA, adv., later on, some time, some day.

MBALAKUA, 4, n., a battle cry or call to arms.

MBAMA, 4, n., thorn on tree.

MBAMA, 4, n., chip.

MBAMA, 2, n., matchet or large work knife.

MBAMA, 2, n., blade of knife

MBAMI, 1, n., lawyer, officer.

iyola m., assistant lawyer.

MBAMIMBAMI, 4, n., slenderness. See Slender, Slenderness.

MBANA, 2, n., price, cost.

(of) m. munonona, of great price, dear, costly, expensive, precious, valuable. See Price, Bargain.

MBANA, 4, n., threat, curse, ill will, judgement, damnation, doom. woe, anathema, etc.

Banala or boka m., to curse, damn, wish ill to, anthematize.

MBANA [4] 'budika, nph., ladder.

MBANGA, 4, n., swiftness, haste, quickness, rapidity, speed.

MBANGA, adv., swiftly, speedily, suddenly, quickly, fast.

MBANGALA, 3, n., zebra.

MBANGALA, 2, n., switch, withe. Pl. is mimbangala.

MBANGALA, 2, n., stranger, an outsider.

MBANGATA, 1, n., subject. See Subject.

MBATA, 4, n., chair, seat.

MBATA, 4, n., debt. See Debt.

MBATALA, 4, n., interruption, interference.

MBAYA, 1, n., friend, companion.

MBE, 4, n., belch.

bola m., to belch.

MBE, conj, that, if whether.

mbe.....mbe, whether.....or, either....or. See Gram. 382.

MBEDI, 1, n., unbeliever.

MBEKI, 1, n., guard, nurse, attendant, drover, shepherd, watchman, keeper.

MBEKI, 4, n., an announcement, notice, usually given by a crier going through the village

MBELA, 1, n., a sick person.

m. ituimi (9), a paralytic.

MBELA, 4, n., summons, call.

boka m., to summon or call.

boka-m. ihilhihi, to summon or call by beckoning with the hand.

MBELA, 4, n., stack, pile, handful, armful.

MBEMA, 4, n., snail shell.

MBEMA, 4, n., hole in ground, pit, cave.

MBENTSHI, 1, n., a cultivator of the soil.

m. a ngona, a farmer, gardener.

MBENYI, 4, n., hair of the royalty.

MBETA, 4, n., bed or den of animal. See Den.

MBETSHA, 4, n., hammock.

MBETSHALA, 4, n., frivolity, levity, refusal, indifference.

- MBETSHI, 4, n., refusal, disobedience.
- MBETSHIMI (1) a ntuengi (2), slumberer, sleeper, sluggard, slothful one.
- MBIHALA, 2, n., whelp, stripe, Pl. is mimbihala.
- MBIMALA, 4, n. cummin.
- MBILA, 2, n., soot. Pl. is mimbila.
- MBINA, 4, n., dried gourd. See Gourd.
- MBINGA, 1, n., lawyer.
iyola m., assistant lawyer.
- MBINGIDI, 2, n., something round or spherical like a ball.
m. mu kata, a ball or loaf of bread.
- MBISHA, 4, n., back, rear. See Rear.
a m., afterwards, later on, behind, in the rear.
- MBOBOHA, 3, n., partridge, quail.
- MBOBONGA, 1, n., body-guard, attendant, servant.
- MBODI, vt., to press or squeeze, as shoes the feet.
- MBOIKI, 1, n., scribe, writer, recorder, bookkeeper.
- MBOHA, 4, n., sunset glow.
- MBOI (MBOYA), 1, n., first born of twins.
- MBOI, 1, n., healer, doctor, physician.
- MBOINYI, interrogative word, what? See What.
- MBOKA, 4, n., pebble.
- MBOKA, 4, n., road, way, path, highway.
iyoma m., a deserted or unused path, or road. See Way.
- MBOKA, 4, n., manner, mode, method, way of performing, like or as
(meaning manner or way)
m. Ntshemi, the will or choice of God.
- MBOKA, (4) mbula (4), nph., doorway.
- MBOKA, 4, n., room in house. See Room.
- MBOKALA, 4, n., aim in shooting.
m. mibe, bad aim.
- MBOKI, 1, n., scribe, writer, recorder, bookkeeper. See Mbuki.
- MBOLA, 3, n., jackal.
- MBOLALA, 2, n., trace or marking, track on ground, writing. Pl. is mimbolala.
- MBOMA, 4, n., powder. See Powder.
- MBOMA, 4, n., mountain peak. See Mountain.
- MBOMA, 3, n., borer (insect).
- MBOMA, (4) a bosha (7), nph., skull.
- MBOMA, 4, n., stick for leading dog.
- MBOMAKA, 2, n., pillow. Pl. is mimbomaka.

- MBOMAKAMBOMA, 1, n., God.
- MBOMI, 1, n., potter. See Mbumi.
- MBONA, 2, n., torch, lamp, candle, light.
- MBONGA (4) a buanya (7), nph., echo.
- MBONGA (4) a luosha or ntshala, nph., crossing, ferry, ford, a running, spring.
- MBONGA (4) mbala, nph., loom.
- MBONGA, 4, n., cup, glass, pitcher, any small drinking vessel.
- MBONGA, 4, n., a lump or ball of bread or tobacco.
- MBONGALA, 4, n., a place of happiness.
- MBONYI, interrog. word, what? See What.
- MBOTA, 4, n., seed, grain, harvest, plants to be set out, etc.
- MBOTAKA, 2, n., roll, bundle. Pl. is mimbotaka.
- MBOTALA, 1, n., offspring or descendant of slave. see Subject.
- MBOTALA, 4, n., birth, generation, the giving of birth.
m. kamhina, regeneration, second birth. see Regenerate, Regeneration,
- MEOTSHI, 1, n., mid-wife.
- MBOYA, 1, n., the first born of twins.
- MBUA, 3, n., dog.
- MRUHA, 2, n., headdress, a band or crown for head.
- MBUHA, 2, n., a small basket.
- MBUIKOTSHA, 3, n., name for goat at the capital.
- MBUKI, 1, n., scribe, writer, recorder, bookkeeper, secretary.
- MBULA, 3, n., rain, rainy season.
m. as subj. of bata, to cease raining.
- MBULA, 4, n., house, building, mansion, edifice, abode.
m. ilama, kitchen,
m. a hio, prison, jail.
m. Ntshemi, Church, Temple, Tabernacle.
m. a ndela, tent.
m. mitadi, tower. see House, Dwelling, Abode.
- MBUMA, 4, n., snuff.
- MBUMI, 1, n., plasterer, dauber, potter.
- MBUNALA, 4, n., smoothing iron.
- MBUNGI, 1, n., pilgrim, traveller, wayfarer.
- MBUNTSHALA (MBUNTSHAMA), 4, n., obstacle, hindrance, obstruction, interference.
- MBUNYI, interrog. pro., what?. See What.
- MBUSHONGA, 3, n., hunting dog. See Dog.

- MENA, 2, n., sprout, germ in seed, embryo. Pl. is mimena.
- MENA, vi., to germinate, sprout, spring up, bud, grow.
- MENYA, 8 pl., n., urine.
 nena m., to urinate.
- MESHA, 6 pl., n., table. See Table.
- MHAKA, 2, n., See Mhuaka.
- MHALATA, 4, n., money, coin, a five franc piece.
- MHANALA, 4, n., safety, deliverance, salvation. See Mhuanala.
- MHANGI, 1, n., a foolish or crazy person, a lunatic.
- MHANYISHI, 1, n., saviour, deliverer, redeemer, mediator.
- MHATA, 2, n., a braid of hair.
- MHENA (MHINA), ord. num., Second. See Second.
- MHENA (MHINA), 2, n., substantive n., both, all two.
- MHEHA, 2, n., mouth piece of pipe.
- MHIKA, 2, n., stake or stick used in staking of house, field, yard, etc.
- MHISHA MHISHA NTSHEMI, an accident.
- MHISHI, 1, n., enemy. See Enemy.
- MHITSHALA NTSHEMI, 2, n., accident.
- MHOKA, 2, n., haughtiness. See Mhuoka.
- MHUAHA, 2, n., papyrus used in making baskets.
- MHUDIKA, 2, n., young or half grown animal, as colt, calf, etc.
 m. 'nguemi, calf.
- MHUEHA, 2, n., fresh manioc. See Manioc
- MHUEHA, 2, n., gun barrel, tube, pipe stem.
- MHUENA, 2, n., couple, all two, both. See Mhena.
- MHUEKALA, 4, n., learning, instruction, education, teaching.
- MHUETALA, 4, n., the passing by of.
 m. a Yehuowa, The Passover.
- MHUIKALA, n., measure, measuring rod or vessel.
- MHUMISHA, 4, n., faith, credulity, acceptance, confidence.
- MHUKALA, 4, n., fall, falling.
- MHUMALA, 4, n., rising or raising.
 m. a iwa, resurrection from the dead.
- MHUOKA, 2, n., disrespect, pride, haughtiness, impudence, obstinacy, impertinence, etc. See Buntshoka, Bhuangata.
- MHUOKA, 2, n., restlessness, animation, friskiness.
- MHUOKALA, 4, n., hearing, listening, attention.
- MUOMIDI, 4, n., refusal, disobedience.
- MHUONGA, 2, n., sidewise. Pl. is mihuonga.

tosha m., to sit sidewise, as women.

MHUONTSHALA, 4, n., freedom, liberty, redemption, emancipation.

MIKANA, 2 pl., school, books.

MIMI, per. pro., ego.

MINA, v., to swallow.

MINA, v., to dance.

m. imina, to dance a dance.

MINYI, 1, n., dancer. Pl. is baminyi.

MIOLA, 2 pl., n., nostrils.

MISHO, 2 pl., n., venereal disease.

MITSHUE, 2 pl., n., fringe, border, heads.

MIUNGA MINAI, 2 pl., nph., the four winds.

MITSHIMITSHI, 2 pl., n., muscles.

MOITSHI, num. adj., one. See Mutshi.

MOMA, adv., very, truly.

MOMA, 2, n., terminus, end.

MOMA, 2, n., hem, border. Pl. is mimoma.

MOMA, vt., to hem.

MONA, v., to see, behold, gaze at, regard, look at.

m. shululu or hola, to gaze or look at or behold steadfastly

MOTA, 1, n., person, some body, servant. Pl. is bata.

MOTSHI, num. adj., one. See Mutshi.

MU, 2, n., a paddle for stirring meat or bread when boiling in pot.

Pl. is miu.

MUADADA, 2, n., restlessness, animation, fidgetiness.

MUADI, 1, n., dweller, inhabitant.

MUAKA, 2, n., street.

MUAKA, v., to live or dwell at.

MUAKIDI, 1, n., the younger one, junior. See Brother, Sister.

MUALOMA, 2, n., caterpillar.

MUAMISHA, 1, n., madam, wife, lady.

MUANA, 1, n., child, baby, the young of man or animals.

m. a shuhi, a still-born child.

m. a shumi, the first born child.

m. a ndema, an orphan.

m. itshika, an orphan.

m. ibota, one's own child.

m. motshi (mutshi), the only child.

m. mai, a relative. See Children, Child, Baby, Youth.

MUANA, 2, n., a plaited string or cord, braid, trimming.

tonga n., to braid or plait a cord.

MUANA; 2, n., an enclosure.

MUANGA; 2, n., dispute, argument, controversy, difference, question, debate, disagreement, quarrel, wrangling, discussion, disputation, contention, doubt. Pl. is mianga.

boka or ed's mianga, to dispute, debate, contend, disagree, argue; wrangle, quarrel, differ in opinion or view, have a discussion or controversy, etc.

MUANGANGA, 2, n., thorny plant in forest.

MUANGANGALA, 2, n., war bell.

MUANGI, 1, n., inventor, creator.

MUANTSHA, 2, n., An opening; leak, crack, crevice, loop, noose, space between objects or lines.

MUANYA, 2, n., day light, day time, heat of sun; sunshine.

MUANYI, 1, n., expert, wise or intelligent or sensible or smart person.

MUA'NYIMI, 1, n., prince, child of king. See Prince.

MUASHA, 2, n., gape, yawn.

bola m., to gape or yawn.

MUASHA, 2, n., crack, flaw, crevice, space between two objects or lines.

See Crack.

MUASHAMBOI (MUASHAMBOYA), 2, n., mask; false face;

MUATA, 2, n., chain, wheel, bicycle, wire, bridle, prison, anklet, bracelet, etc.

MUEBEHA, 2, n., gazing.

shama m., to be always gazing or peering about.

MUEDI, 2, n., star; moon-light.

m. mu ntshuma, morning star.

m. muntoka, a meteor or a shooting or loose star.

MUEHA, 2, n., towel, cloth, washrag.

MUEHI, 2, n., oil of the royalty.

MUEKA, 2, n., bier.

MUEKI, 1, n., giver.

MUEKI, 1, n., pupil, scholar, disciple, learner. Pl. is beki.

MUELELA, 2, n., sweetness, used as adj.; as, biketa bie muelela, the things are sweet.

MUEMA, 2, n., snout of elephant.

MUEMI, 1, n., sweeper. Pl. buemi.

MUEMI, 2, n., arm or handle of cup or vessel.

MUEMI, 2, n., elephant trunk or snout.

MUEMI, 1, n., thief, rogue, a dishonest person, knave.

- MUEMI, 1, n., barber, pl. is buemi.
- MUENA, 2, n., hollow in tree in which birds make nests.
- MUENA, 2, n., ghost, spirit, apparition. Pl. is miena.
- MUENGA, 2, n., sugar cane.
- MUENGA, 2, n., pity, compassion, charity, affection, favor, sorrow for, mercy, love, grace, kindness, humanity, devotion, sympathy, etc. (of) m., compassionate, humane, gracious, merciful, kind, friendly, charitable, etc.
Eka m., to pity, to be merciful or compassionate, take pity on
be gracious to show mercy or compassion, to have compassion for. oka m., to feel pity or compassion for.
- MUENGI, 1. See Muangi.
- MUENGI (2) mu ntshemi, nph., reed.
- MUENGI, 1, n., comforter.
- MUENTSHA, 1, n., a glutton.
- MUENTSHA, 2, n., quiver for arrows.
- MUENTSHA, 1, n., a retainer, attendant, follower, adherent, friend. Pl. is bentsha.
- MUENTSHI, 1, n., a retainer, follower, friend, etc. Pl. is bentshi.
- MUENTSHI, 2, n., porcupine quill.
- MUENYA, 2, n., handle of hoe, knife, etc.
- MUENYI (1) a nganga (4), nph., merchant, trader.
- MUESHA, 2, n., corn-silk. See Silk.
- MUIDI, 2, n., root.
- MUIDI, 2, n., flank, side, section, coast, division, part, locality.
a m. a, across.
m. mboka, road-side.
- MUINA, 2, n., proboscis.
- MUINA, 1, n., artisan, artist, mechanic, craftsman. Pl. is bina.
- MU'IN'ANA, 1, n., mate, neighbor, kinsman, fellow-man, brother, sister cousin, etc.
- MUIMALA, 2, n., darkness, dimness. See Dark.
- MUIMILA, 2. See Muimala.
- MUITA, 2, n., whistling.
boka m., to whistle.
- MUHAKA, 2, n., See Cross.
- MUKA, vt., to love, like desire, wish, want, choose, etc. See Want.
- MUKI, 1, n., listener, hearer.
- MUEKIMI, 1, n., hearer, listener, eavesdropper, spy, an obedient person.
pl. is bekimi.

MUNA, 2, n., hem, tuck, fold, wrinkle. Pl. is mimuna.

MUNA, 1, n., person, owner, possessor of, proprietor of, etc. Pl. is bina.

This word always precedes the noun or some word used as a noun.

See Gram. 75 (b).

m. mikana, pupil, scholar.

m. nguna, workman, servant, laborer.

m. iluonga, a catechumen.

m. nena, an oppressor, tyrant, brute, despot.

m. ihe, oppressor, despot, tyrant.

m. muata, prisoner. See Prisoner.

m. nguna i ana, a fellow servant or worker, partner

MUNA, conj., like.

m. lushu, m. lushu, daily, day by day, according to each day

MUNAMA, v., to bow or stoop or bend over.

MUNGA, 2, n., wind. pl. is miunga.

miunga minai, The four winds.

MUNYA, 2, n., mouth. See Mouth.

MUNYA munya, 2, n., too much mouth, gab.

MUNYA (2) mu ibela (8), nph., nipple.

MUNYA, 2, n., edge or border of cloth or apparel. Pl. is mimunya.

MUNYA, v. t., to roll or fold up.

MUNYI, 2, n., mouth. See Munya.

MUODI, 2, n., divergence in path or road.

MUOIKI (Muoikimi), 1, n., hearer. See Muki, Muekimi.

MUOKI, 1. See Muki.

MUOKIMI, 1. n. See Muekimi.

MUOLA, 2, n., nose, nostril. See Nose.

MUOMAKA (1) a bata, nph., barber or one who shaves people. Pl. is

buomaka ba bata.

MUONA (2) mu lukola, nph., lower part of hind leg.

MUONGA, 2, n., ivory.

MUONGA, 2, n. caterpillar. See Caterpillar.

MUONYA, 2, n., life. See Life.

MUONYA, 2, n., rawness.

ed'i m., to be raw or uncooked, not done.

MUONYAMBANGA, 1, n., foreigner, stranger, guest, visitor, novice.

MUONYI, 1, n., one who corrupts or mars.

MUONYI, 1, n., witness, one who sees.

MUONYI, 1, n., sower, planter.

MUOSHA (Muoshi), 2, n., hair or fur or wool on animals.

MUOTA, 1, n., person, some body, servant. Pl. is bata.

MUONTSHIDI, 1, n., redeemer, emancipator, ransomer, deliverer, liberator.

MUOYA, 2, n., throat.

MUSHA, 2, n., dust. Pl. is miu.

MUSHA, 2, n., band for head. Pl. is miusha.

MUSHINGA, 2, n., insult, offense. Pl. is miusha.

tona mishinga, to offend or insult.

MUTA, 2, n., fat of animals. Pl. is miuta.

MUTSHI (Motshi), num. adj., one.

MUTSHI, adj., some.

mutshi.... mutshi, some... others, the one... the other. See One.

MUYUMA, 2, n., installer of the king, the one who relates or enumerates all the traditions and history of the tribe. While doing this he stands at a distance with back to the king who never sees his face.

N

NAHI, 1, n., follower. Pl. is balahi.

NAIKI, 1, n., See Naki.

NAI, card. num., four.

NAKI 1, n., teacher. See Neki.

NAMA, 2, n., tribute, tax or duty, offering, present, gift. pl. is minama.
n. mu'tuma, burnt offering.

boka n., to pay a tax or tribute or duty.

NAMA, 2, n., vine, creeper, Pl. is minama. See Creeper.

NAMA 2, n., loin cloth, short pants.

boka n., to gird up loins.

NAMA, vi., to come apart.

NAMALA, vt., to pull apart, separate, take or pull apart that which is adhered, to widen.

NAMATA, vi., to adhere, stick together, be side by side or adjacent, be firm or solid, to solidify or congeal or coagulate or become hard, be stuck or pasted together, be patched or mended, to adhere to, as slave a master.

n. teya, to be afire.

NAMATSHI, 1, n., attendant, follower, retainer, demon, satan, Devil, evil-spirit.

NAMI, vt., to weld or stick or paste together, to patch or cause to stick together.

NAMI, 2, n., perseverance, pliability, elasticity, suppleness.
ed'i n., to persevere, to be pliable or supple or elastic, etc.

See Pliable.

NAMISHA, vt., to pay tribute or tax for another.

NAMISHA, v., to be uneven or rough to the touch.

NANA, vt., to pull or draw or drag along, to stretch.

NANALA, vt., to rub with the hands. See Rub.

NANALA, v., to stretch one's self.

NANGA, v., to become mature, hard or strong.

NANGA, 2, n., hoop or vine or rope used in climbing palm trees.

NANGATA, vi., to solidify, be firm or solid or stable.

NAINGI, vt., to rear or strengthen or cause to grow. See Nengi.

NANYI, 1, n., soldier, warrior, fighter. Pl. is bananyi.

NDAKALA, 4, n., teaching, instruction.

NDAMA, 4, n., tax, tribute, duty.

NDAMNDAMA, 4, n., space between two objects, as boxes, stakes, etc.

NDANGA, 4, n., fork.

NDEDI, 1, n., dude, vagabond, tramp, beggar. Pl. bandedi.

NDEHA, 3, n., sparrow.

NDEILA, 4, n., trespass, failure.

NDEILA, 4, n., burial.

NDEKANDEKA BUTU, nph., mid-night.

NDELA, 2, n., foreign cloth.

NDELA, 4, n., swing.

NDELA, 5 pl., n., beard, whiskers.

NDELA (4) a nyu (2), nph., burial.

NDELA, 4, n., failure, trespass.

NDEMA, 4, n., orphanhood.

NDEMA, 4, n., constipation.

NDENA, 4, n., pineapple.

NDENALA, 4, n., India-rubber.

bola n., to gather or cut vine for rubber.

NDENALA, 4, n., fringe for cloth.

NDENGA, 4, n., middle, center, half way.

NDOHA, 4, n., a carved image or stature representing a person.

NDOI (Ndoya), 1, n., namesake.

NDOKALA, 4, n., an oath.

- NDOLA, 3, n., worm, bait.
- NDOMA, 4, n., bullet, fruit, pill, ball.
- NDUOMALA, 4, n., prayer, praying.
- NDONAKA, 4, n., comtemporary, about same age or time.
n. mimo, the same age.
- NDONGA, 4, n., needle. See Needle.
- NDONGANSHILA, 1, n., leader, guide, conductor. See Conductor.
- NDOTSHIDI, 3, n., dirt dauber.
- NDOYA, 1, n., namesake.
- NDUEMI, 4, n., blackness.
(of) n., black, dirty, dark, blue.
- NEKA, 2, n., fish trap. Pl. is mineka.
- NEKI, 1, n., teacher, educator, instructor, tutor. Pl. is baleki.
- NELA, 2, n., dividing line between fields, lands, countries, etc.
Pl. is minela.
- NEMA, 3, n., bat (largr rodent). pl. is minema.
- NEMA, 2, n., finger. Pl. is ndema or minema.
- NEMALA, vt., to bruise by striking against something.
- NEMALA, vi., to be bruised.
- NEMI, vt., to bruise by striking against someting.
- NENA, adj., large, great, famous, powerful, grand, enormous.
- NENA, vi., to become large, develop, grow.
- NENA, vt., to evacuate the bowels or kidneys.
- NENA, 2, eddy, whirlpool. Pl. is minena.
- NENA, 2, n., cruelty, tyranny, brutality, despotism, inhumanity, illtreat-
ment, meanness, maltreatment, heartlessness, mercilessnes, un-
kindness, pitilessness, unmercifulness, persecution, oppression,
worry, etc.
(of) n., cruel, mean, merciless, unkind, inhuman, heartless,
despotic, oppressive, brutal, tyrannical, unmerciful, pitiless, etc.
muna n., tyrant, brute, despot, etc.
- NENALA, 2, n., hope, expectation, trust, anticipation.
- NENE, adj., large. See Nena.
- NINGA, 2, n., medicine, charm, fetish. Pl. is minenga.
minenga bukala, idolatry. See Medicine.
- NENGI, vt., to strengthen, make strong, encourage.
n. ntema, to console or comfort or solace or strengthen the heart.
- NENYI, 1, n., witness, inspector, onlooker.
- NENYI, vt., to enlarge.

NGADIHA (Ngadihi), 4, n., sword, long dagger like knife.

NGADI, 1, n., concubine, female. Pl. is badi.

NGAIMI, vt., See Ngami.

NGAMA, vi., to become clean or clear or bright.

NGAMALA, 4, n., cleansing, purification, etc.

n. a ntema, the cleansing or purification of the heart.

NGAMI (Ngemi), vt., to cleanse, polish, brighten.

n. ntema, to cleanse the heart towards another or concerning a trespass committed by another, to pardon one's debt. to forgive.

Tangami ntema ikama i buhi butakeshidi bata bekidi, we have cleansed our heart concerning the wrong done by others.

NGANA, 2, n., bow string. Pl. is mingana.

koma bota n., put on the bow string.

NGANGA, 4, n., used as adj., new.

biketa bi n., new things.

NGANGA, 4, n., trade.

oto or kula n., to trade, barter, buy and sell.

NGANGALA, 4, n., used as adj., full length or size. uncut unbroken, the whole.

NGANYA, 4, n., acidity, sourness.

ed'i n., to be sour or acid. See Sour.

NGATA, 1, n., woman. Pl. is bata. See Woman.

n. yahan tshiha or yaha kabatshidi nkodi, nph., virgin. See Virgin.

NGATA, 4, n., interior, the inside.

a ngata a, on the inside, in the interior.

NGELA, 2, n., tail of animal.

NGELA, 2, n., native salt.

NGELA, 4, n., lower end or part, down country, foreign country, the foot of, outlet.

a n., down country or hill or stream, etc.

NGELA Mbimi, 4, n., precinct of heirs to the throne.

NGEMA, 2, n., pot.

NGEMA, 4, n., axe.

NGENA, 4, n., hell, Gehenna.

NGENTSHA 4, n., an embalming mixture

boka n., to embalm.

NGESHA, adv., to-morrow.

NGESHA, 2, n., a moan, groan.

to n., to moan.

- NGESHA, 2, n., door sill. See Threshold.
- NGESHA, 2, n., spectre, apparition, ghost, whirlwind. Pl. is mingesha.
- NGETA, 4, n., an indefinite thing. Pl. is biketa.
- NGETA, 1, n., slave, subject, servant, bond-servant. Ngetsh'i ana, fellow servant.
- NGIDI, 4, n., low ground.
- NGILA, 4, n., an empty grave.
- NGIMA, 2, n., a lump or ball of bread.
- NGINA, 2, n., a lick, strike, blow, crash, fall, sound of noise from a lick or blow with an axe, club, etc.
- NGINA, 2, n., depth.
- NGINAMA with mina, vph., to grin.
- NGINGA, 2, n., small thorn on bush. Pl. is mingina.
- NGO, adv., thus, likewise.
- NGODIDI, 3, n., lizard.
- NGODIHA (Ngodihi), sheath for large war knife. See Ngadiha.
- NGOHA, 2, n., dust. Pl. is mingoha.
- NGOLA, 1, n., elder, older one, elder brother or sister or cousin etc. Pl. is bayola. See Brother.
- NGOLA MOTA, 1 n., an old or aged person. Pl. is bayola bata.
- NGOLA MBOTSHI, 1, n., accoucheuse. Pl. is bayola babotshi.
- NGOLA, (4) makai (8 pl.), nph., pipe.
- NGOMA, 4, n., drum made of hide.
beta n., to beat a drum.
- NGOMA, 2, n., navel, umbilicus, Pl. is mingoma.
- NGONA, 4, n., strength.
- NGONA, 2, n., an apron or front flap of cloth or tunic.
- NGONA, 4, n., brown color.
(of) n., brown.
- NGONA, 3, n., month, moon. See Moon.
n. abala, the moon has appeared.
- NGONA, 4, n., farm, field. Pl. is mangona, 7.
n. mbangala, a new field in forest.
- NGONALA, v., to snore, to croak, as frog.
- NGONANA, v., to snore.
- NGONGA, 4, n., church bell.
- NGONGA'MBANGA, 1, n., servant of king, an ordinary subject, not a member of the royl family. Pl. is bonga ba mbanga.
- NGONGALA, 2, n., rainbow.

NGONGALA, 2, n., a stripe. Pl. is mingongala.

ed'i n., to be striped.

NGONGISHA, 3, n., bed bug.

NGONTSHA, 4, n., shuttle.

NGOSHA, 2, n., craw-fish, clam, shrimp.

NGOSHA, adv., thus, in this manner. See manner.

NGUA, adj. or part., dead.

NGUA (ELONGATED), adj., dry.

mana mangua-a, dry ground.

NGUEDI, 1, n., wooer, bridegroom. Pl. is bawedi. See Bridegroom.

NGUELA, 4, n., bereavement by death, widowhood, expiration, dying, death

ngata a n., widow. nunga a n., widower.

NGUEMI, 2, n., wasp. Pl. is minguemi.

NGUEMI, 3, n., cow, beef.

numi n., ox, bul.

NGUHA, 4, n., shield.

NGUHU, 3, n., hippopotamus.

NGUMA, 4, n., uterus, womb. See Uterus, Womb.

NGUMA, 4, dress, coat, sack, bag, garment, apparel.

NGUNA, 2, n., craft, occupation, work, business employment, labor, service, etc. See Labor, Occupation, Work.

NGUNYI, 2, n., whelp.

NGUOMA, 1, n., doctor, physician, medicine man. See Doctor.

NGUSHA, 2, n., wind or gas on stomach.

tuhala n., to break wind.

NGUSHA, 2, n., trench, rut, ditch, gully.

idi n., to dig a trench, etc.

NKADIDI, 1, n., a converter,

n' a makama or moi, an interpreter, translator.

NKADIHI, 4, n., transfiguration, transformation.

NKAKA, 2, n., scourage, strap, thong, made of hippo hide.

NKAKA, 2, n., rod, staff.

NKAKAMA, adj., wounded.

NKALA, 2, n., a magical charm supposed to cause death, an apparition or being or ghost that can appear at will or at any time or place.

NKALALA, 4, n., a change.

n. a ntema, a change of heart, repentance, conversion.

NKAMA, 2, n., an expression of astonishment made by a cry or grunt.

NKAMA, 2, n., beam, ridge pole of house, pole for carrying things.

NKAMALA, 4, n., surprise, amazement, astonishment.

NKAMISHI, 1, n., one who calms or quiets or comforts or consoles another.

NKANA, 2, n., book, epistle, letter, note, written communication, law.
N. Mu Ntshemi, Scripture, Bible.

NKANA, 2, n., oath, vow.

Te nkana, to take or make an oath or vow, to swear
ed'i n., to be under a vow or oath.

NKANA, 1, n., grand child.

NKANALA, 1, n., great grand child.

NKANALA, n., a memento, memorial, keepsake.

NKANGALA, 2, n., a basket. See Basket.

NKANYA, 2, n., testicle. See Testicle.

NKANYA, adj., raw, fresh, unseasoned, See Raw.

NKANYA, 2, n., kernel of palm nut.

NKANYI, (2) mu lukola (5), nph., ankle bone. Pl. is mikanyi mi mikola.

NKANGILA, 4, n., praise, thanks. worship.

NKEDI, 1, n., doer.

n. a nguna, worker, servant, toiler, laborer, worker, etc.

NKEDIDI, 3, n., young chicken.

NKAKI, 1, n., cutter, carver of meat, etc. See Nkeki.

NKEKA, 2, n., a threat.

shedi n., to threaten or prohibit.

NKEKA, 2, n., a part in hair.

NKEKI, 1, n., a carver of meat.

NKEKELA, 2, n., fretfulness, fidgetiness, restlessness.

NKELALA, 4, n., doing, work.

NKEMA, 2, n., cup made of leaf.

NKENGGA, 2, n., dye, paint.

NKENTSHA, 2, n., embassy, messenger, representative, herald, deputy, ambassador, etc. Pl. is mikentsha.

NKENTSHA, 2, n., a positive commandment, decree, message, law, order, ordinance, direction, command, proclamation, etc. Pl. mikentsha.

NKIDI, 1, n., friend, companion.

NKILA, 2, n., holiday, market day. Sunday. See Sunday, Market.

NKIMA, 2, substantive, totality, the whole, all, entirety, altogether, full amount, all of, every one of, etc. See Gram. 162, Rem.

- NKINA, 2, n., an exclamation of surprise expressed by a grunt.
- NKINTSHI, 1, n., hunter. See Hunter.
- NKINYA, 2, n., flea.
- NKITALA, 4, n., quietness, resting place, calmness.
- NKITSHI, 1, n., an heir.
- NKODI, 2, n., belt, strap, girdle.
- NKODIDI, 1, n., hostage.
- NKODIDI, (1) a huoka (4), nph., tanner.
- NKOHA, 1, n., a strong or grown person. Pl. is bakoha.
- NKOHA, 2, n., fence or yard of king.
- NKOKA, 4, n., anything lying across path or stream, as log, etc.
- NKOLA, 2, n., mid-rib of palm frond.
- NKOLA, 2, n., syringe for nose.
- NKOLA, 2, n., edge or border of stream or path or field or anything.
 n. mu mboka, wayside.
 n. mu luosha or ntshala, bank, beach, riverside.
 n. mu idiha, seaside.
- NKOMA, 2, n., noise or report of gun, a blow, lick or strike.
- NKOMA, 2, n., tune.
- NKOMI, 1, n., judge. See Nkumi.
- NKOMI (1) makama, nph., lawyer. See Nkumi makama.
- NKONA, 1, n., a country fellow.
- NKONA, 2, n., story, parable, fable, saying, proverb, narrative. boka n.,
 to tell a story.
- NKONTSHA, 2, n., hill, mountain, shore, beach, abode of the living.
 See Abode; Shore.
- NKONGA, 2, n., summit of mountain, divide.
- NKONGA, 2, n., back-bone, spine.
- NKONONONA, 1, n., enemy.
- NKONTSHA, 2, n., hill, mountain, shore, beach, abode of the living. See
 Abode.
- NKOSHIDI, 2, n., green smell of gourd.
- NKOTA, 2, n., circle.
- NKOTALA, 4, n., auger, screwdriver.
- NKOTSHI, 1, n., enticer, entrapper.
- NKUEKI, 1, n., a collector.
 n. a nama, tax collector, publican.
- NKUEMI, 4, n., tall, slim basket with lid.
- NKUEMI, 2, n., reed, papyrus.

- NKUKA, 2, n., pillow.
 NKUMALA, 4, n., submission, humility.
 NKUMI a bita neph., arbitrator, reconciler in battle.
 NKUMI (1) makama, neph., judge, lawyer. See Judge, Lawyer.
 NKUMI malanga, neph., arbitrator, attorney, advocate, lawyer.
 NKUMIDI, 3, n., large lizard.
 NKUNYA, 2, n., maggot.
 NKUNYI, 2. See Nkunya.
 NKUTA, adv., to no purpose, failure in obtaining or finding after seeking or searching for.
 NKUTA, 1, n., a stingy person.
 NNAI, ord. num., fourth.
 No (Nuo), v., to rain.
 n. mimbimi mimbimi or mandona mandona, to rain in spots.
 NOIKI, 1, n., witch. Pl. baloiki.
 NOKI, 1, n., witch. See Nuki.
 NOLA, 2, n., alarm, cry of amazement or astonishment, the cheer or shout of a crowd of people.
 bola n., to give a cry of alarm, to shout or cheer.
 NONADI, 1, n., guide, leader of path, etc. Pl. is balonadi.
 NONGA, 2, n., medicine for broken limbs or sprains.
 NONONA (Nonola), adj., strong, well, vigorous, arduous, mature grown, steady, stable, solid, hard, immovable, robust, steadfast, powerful, tough, fertile, rich or productive (soil) loud (voice)
 (of) ikama inonona, sacred, holy.
 (of) lutoka lunonona, healthy
 (of) ntema munonona, fearless, of a strong heart, courageous, daring, bold, valiant, stern, impenitent.
 NSHA 2, n., spring of trap.
 NSHADI, 1, n., player.
 NSHAHA, 2, n., mush gruel.
 NSHAHA, 4, n., physical suffering or pain.
 NSHAHALA, 4, n., crossing, ferry.
 NSHAHA, 2, n., scrip, satchel.
 NSHAKA, 2, n., black-smith's hammer.
 NSHAKI, 1, n., one who prepares the poison for witches.
 NSHAKIDI, (1) a makama, neph., interpreter.
 NSHALA, 2, n., lightness thinness.
 ed'i n., to be thin, to be light in weight.

to n., to get well, recover amend in health.

NSHAMA, 2, n., a seam.

NSHAMA, 1, n., sister-in-law. See Sister- in-law.

NSHAMALA, ord. num., sixth.

NSHAMIDI, 1, n., comforter.

NSHANGA, 2, n., metempsychosis, transmigration. Pl. is mishanga.

NSHANGIDI, 2, n., unfaithfulness in the marriage relation.

kela n., to be unfaithful in the marriage relation.

NSHANTSHI, 1, n., plunderer, pillager, spoiler.

NSHANYI, 1, n., betrayer, slanderer, backbiter.

NSHATA, ord. num., third.

NSHASHA, 2, n., happiness, joy, gladness, cheerfulness, contentment, glee, merriment, consolation, pride, conceit.

ed'i or oka n., to be happy or glad or cheerful or merry, etc.

NSHE, 2, n., foreign salt.

NSHEHA, 4, n, physical suffering or pain.

NSHEI, 2, n. See Nshe.

NSHEKISHI, 1, n., exchanger.

NSHELA, 2, n., line.

NSHELALA, 2, n., brooklet, branch of stream.

NSHEMA, 2, n., whistle.

NSHEMA, 2, n., horn of deer or antelope.

NSHEMIDI, 1, n., an offender, one who abuses or insults another.

NSHEMIDI, 1, n., worshipper.

NSHENA, 3, squirrel.

NSHENA, 2, n., sleekness, smoothness, softness, flatness, Slipperiness, (of) n., sleek, slippery, smooth, soft to the touch, flat.

ed'i n., to be sleek or smooth or flat, etc. See Flat.

NSHENG, 2, n., metropolis, capital.

NSHENGI (NSHANGI), 1, n., hewer or feller of trees.

NSHENGIDI, 2, n., large black ant.

NSHENGIDI, 2, n., grass. Pl. is mishengidi.

NSHENYI, 1, n., rogue, thief.

NSHINGA, 1, n., an additional wife.

NSHINGA, 2, n., illtreatment. See Treatment.

NSHINGA, 2, n., rope, cord, string.

NSHO, 2, n., intestine, bowel, entrail, gut. Pl. is misho.

NSHO, 2, n., sieve, sifter.

NSHO, 1 n., bondservant, slave.

n. i ana, fellow servant or slave.

- NSHODI, 2, n., flesh, meat.
- NSHOHA, 2, n., intestinal worm, earth-worm. Pl. is mishoha.
- NSHOLALA, 4, n., sifting.
 sho n., to sift a sifting.
- NSHOMALA, 2, n., flower or blossom of palm tree.
- NSHOMI, 1, n., buyer. See Nshumi.
- NSHOMISHI, 1, n., lender.
- NSHONALA, 4, n., circumcision.
- NSHONGA, 1, n., hunter. See Hunter.
- NSHONGA, 2, n., sprout.
- NSHONGA, 2, n., acute pain in travail, labor pain, a groan.
 ed'i n., to be in pain or labor or travail, to make a groan.
- NSHONGIDI, 1, n., back-biter, betrayer, slanderer, calumniator. See Calumniator, Slander.
- NSHOTA, 2, n., mark or line or scratch on paper, etc.
- NSHOSHA, 2, n., news, report, fame, rumor.
- NSHOSHAKA, 2, n., n., impatience, restlessness.
 ed'i n., to be impatient or restless.
- NSHOSHI (1) a shui (shuya), npb., a fisherman.
- NSHUEMI, 1, n., one who loans or borrows.
- NSHUENGI 1, n., a carver of wood.
- NSHUKA, 2, n., cord, string, twine.
- NSHUKA, 2, n., small vine.
- NSHUKI, 1, n., peacemaker.
- NSHUKI, 1, n., saviour, redeemer, defender, deliverer, helper.
- NSHUKISHI, 1, n., deliverer, defender, helper, saviour.
- NSHUIMI, 2, n., foreskin.
 ed'i n., to be uncircumcised. See Uncircumcised.
- NSHUMI, 1, n., buyer.
- NSHUSHA, 2, n., breath, steam, warmth or heat of fire or air. Pl. mishusha
 hula n., to blow the breath.
 nana n., to draw the breath.
 toma or kunga n., to breathe or draw the breath.
- NSHUYA, 2, n., very small thorn on vine.
- NTADI, 2, n., mustard.
- NTADI, 1, n., porter, carrier.
- NTAMIDI, 1, n., brigand, highwayman, robber.
- NTANA, 2, n., destitution, poverty, penury,
 (of) n., poor, destitute.
- NTE 2, n., stick, tree log, post, beam, wood, etc.

(of) n., wooden.

n. mukeki, cross or forked stick.

n. mu imanya, slate pencil.

n. mu nkana, lead pencil.

n. mu teya, match (lucifer).

n. mu mashi ma nduemi, pen.

n. munana, yoke.

NTEDI, 1, n., forerunner.

NTEILA, 4, n., removing, taking away.

n. a buhi, forgiveness.

NTEILAMA (4) a buhi, remission of sin, forgiveness.

NTELA, 4, n., See Nteila.

NTELA (2) mu imbona, (8), nph., corn cob.

NTELAMA a buhi, nph. See Nteilama.

NTEMA, 2, n., heart, mind, will, conscience, soul, spirit, disposition,

n. as subj. of bantsha, to be frightened or shocked, to shudder, be excited, be anxious, be terrified or horrified, be terrorized, etc.

naingi, nengi or nangi n., to console, comfort, cheer up, encourage, soothe, take heart.

Bola n., to covet.

kalala n., to change one's mind, to repent or be converted.

n. mube, a carnal mind.

n. munonona, bravery, courage, valor.

n. as subj. of otola, to be grieved, be sorrowful, be melancholy, be sorry, be sad, be solicitous, be solemn, be penitent, be morbid, to regret, to pine, to repent, be anxious, etc.

NTETA, 2, n., gain in trading. See Gain.

NTETA, 2, n., paralysis.

muna n., a paralytic.

ed'i buala bu n., to be paralysed.

NTETALA, 2, n., tongs.

NTETALA, 2, n., bamboo, reed used in making fences, etc.

NTOHIDI, 1, n., an arbitrator, lawyer, judge.

NTOHISHA, 4, n., judgement.

NTOI, 1, n., pounder.

NTOI, 1, n., merchant. See Ntui.

NTOLA, 4, n., evacuation, leaving, going out.

NTOLA, 2, n., sweet potato.

NTOMI, 1, n., sender.

NTOMIDI, 1, n., an obedient or devout person.

NTONA, 2, n., cone of roof of house.

NTONAKA, 2, n., faltering. See Falter.

NTONGA, 2, n., sleep, repose.

NTONGA, 2, n., thread made from the palm leaf. See Palm.

NTOTALA, 4, n., speaking, sound, as of letter or word, etc.

NTOTSHI, 1, n., speaker advocate, attorney, mediator.

N. anena, high priest.

NTSHAKA, 4, n., a woman's cloth or dress or apparel.

The various patterns or styles are:

n. ishehi.

n. ananemi.

n. ishushama.

n. itoka.

n. amhuahala.

n. minena.

n. mikeka.

n. mashemi.

n. malela.

n. a buina.

n. nguma.

n. ishena.

NTSHAKANALA, 1, n., great, great grand child.

NTSHAKIDI, 1, n., a scatterer, spendthrift. See Prodigal.

n. a Dioi Di Ntshemi, an evangelist, minister, preacher, apostle.

NTSHALA, 3, n., hunger, appetite.

mbinga n., famine, starvation.

ed'i or oka with n., to be hungry or have an appetite.

ntshala as subj. and the person as obj. of shuma, to be hungry.

NTSHALA, 4, n., creek, large stream or river. See River.

"Ntshala yayola mashi," is an expression used in stating that one of the royalty has become fat or large.

NTSHEITSHA, 3, n., lightning.

NTSHEKA, 4, n., woman's dress. See Ntshaka.

NTSHELA (Ntshola), 1, n., angel. (This word taken from the Greek).

NTSHEMA (Ntshemi), 3, n., spider

bota bu n., spiderweb.

NTSHEMI, 1, n., God, Divinity. See God.

N. Hunga or Huonga Mboma, the Almighty God.

bola bu Ntshemi, heaven.

Muota a N., a Christian, convert, church member.

Nkana Mu N., the Bible.

Ntotshi a N., a minister, preacher, evangelist, priest, missionary.

Kuma a batotshi a ikama i N., High Priest.

bishima bi N., the Lord's Supper, Communion.

bata ba N., the Church, members of the Church.

(of) N., divine.

tota ikama i N., to preach.

mashi ma N., communion wine.

NTSHENTSHA, 3, n., an edible cricket.

NTSHENGA(Ntsheinga), 1, n., tattler, busy-body.

NTSHENGA (Ntsheinga), 4, n., a foreign dish, plate or vessel.

NTSHI, 2, n., season, year. See Season, Year.

n. taka n. taka, yearly.

n. mu hio, winter.

NTSHI, 2, n., weakness.

NTSHI, 2, n., pestilence, plague.

NTSHI, adj., same, like.

NTSHIETSHA butu, nph., day break, early in the morning.

NTSHIEMI muntshiha, nph., an unbroken or undisturbed ant-hill, a virgin.

NTSHIHA, 2, n., entirety, the whole or unbroken thing, a chaste person.

NTSHIKA, 2, n., proverb, fable, rumor, news, report, story, etc.

boka n., to relate a fable, etc.

-NTSHIK'ALEI, vph., to fail or stumble, would have failed, about to fail.

NTSHIMA, 2, n., a banana or plantain stalk.

NTSHIMA, 2, n., a fresh palm frond, new shoot of palm.

NTSHIMI, 2, n., a very deep pool or suck hole in forest near stream.

NTSHIMITSHI, 2, n., vein.

NTSHINYI, 1, n., refugee, runner, fool, fugitive.

NTSHITA, 4, n., insanity, craziness, fool, folly, foolishness, etc.

bela n., to become a fool, to be crazy or foolish, act like a fool, be demented, to make an uproar or tumult.

NTSHISHA, 2, n., pestle.

NTSHODIA, 3, n., wildcat.

NTSHOHA, 3, n., an animal with a very pleasant musk or odour.

NTSHOKA, 3, n., elephant.

NTSHOLA, 1, n., angel. Pl. is bantshola.

NTSHONA, 4, n., water closet.

NTSHONGA, 4, n., beard of royalty.

NTSHONGALA, 4, n., joint, wrist.

NTSHUA, 3, n., snake, serpent, reptile. See Snake, Reptile.

NTSHUALA, 1, n., second person in line to the throne.

NTSHUE, 2, n, head, summit. See Head.

NTSHUEKI, 1, n, albino, a light or brown or white person.

NTSHUENA, per. pro., you, thou, thee.

NTSHUI (Ntshuya), 3, n., honey bee. See Ntshuya.

NTSHUKATSHUKA, 4, n., steamboat, ship, n. a shina, railroad train.

NTUDI, 1, n., black-smith, forgerman, smelter.

NTUENGI, 2, n., sleep, repose, slumber. See Sleep, Sleepy.

NTUI (1) a nganga (4), nph., merchant, trader.

NTUI (1) itoma, nph., diviner.

NTUIMI, 1, n., bride, bridegroom. See Bride, Bridegroom.

NTUINGI, 2, n., booty, spoil.

n. mu bita, the spoil of the battle or of war.

NTUMA, 2, n., a seam.

NTUMI, 1, n., sender.

NTUMA, 2, n., shed. See Shed.

n. mu ntudi, a smithy or black-smith shop.

NUEMI, 1, n., beggar. Pl. is baluemi.

NUEMI, 1, n, grower, rearer.

NUENGA, v., to aim at with gun or weapon.

NUI, 1, n., oarsman, boatman. Pl. is balui.

NUKI, 1, n., witch, wizard, sorcerer, conjurer. Pl. is baluki.

NUMALA, vt., to try, wipe off, dust. See Dry.

NUMI, vt., to immerse, soak.

NUMI, 1, n., husband, male.

n. a koka, rooster.

n. a kamidi, male goat, etc.

NUMI ngata, 1, n., Sister-in-law. See Sister-in-law, Brother-in-law.

NUNA, v., to be old or aged.

NUNA, adj., old, aged, ancient.

NUNGA, 2, n., a district or county composed of several towns or villages. Pl. is minunga. See Country.

NUNGA, 1, n., man, male. son. Pl. is balunga. See Son.

NUNGISHA, v., to whisper, murmur, be discontented or dissatisfied.

NYA, 1, n., hunter. Pl. is banya. See Hunter.

NYAIKI, vt., to mash or press down.

NYAIKI, vt., to masticate, chew.

NYAINGI, vt., to place or put upon, to pile or stack one on the other.

NYAKA, v., to move or rock backwards and forwards.

NYAKA, v., gnaw, chew.

NYAKA, vt., to grind to powder, to powder up.

NYAKAMA, v., to bow or stoop over or rock to and fro.

NYAKAMA, v., to subside or go down, as swelling.

NYAMA, 3, n., animal, beast, brute.

n. anyakama, sacrifice, offering.

NYANGALA, vt., to sprinkle.

NYANGALA LUENA, vph., to hasten or hurry.

NYANGAMA, vi., to be piled or stacked or put or placed upon.

NYANYI (Nyenyi) interrog. pro., who? See Who.

NYATA, vt., to step or tread upon.

NYEHI, 1, n., witness, knower.

NYEI, vt., to go to meet.

NYEKI, 1, n., murderer, killer, destroyer. Pl. is badieki.

NYENGALA, 2, mushroom.

NYENGALA, vi., to be parched or shriveled, to wilt or wither.

NYENGALA, v., to be slow, to trifle. See Trifle.

NYENGIDI, vt., to cause to wither or shrivel or parch up, to wilt.

NYETA, 3, n., buffalo.

NYETSHA, 4, n., filth, untidiness.

NYETSHINTSHI, 4, n., untidiness.

NYEYA, v., to reply or respond or say to.

NYEYA, vt., to go to meet.

NYI, 1, n., a rich person. See Nyiya.

NYIDINA, 2, n., kidney. Pl. is minyidina.

NYIMA, vi., to sink.

NYIMA, vi., to be extinguished as fire or light.

NYIMI, vt., to erase, to blot or rub out, to eradicate or cancel,
to quench or extinguish, as fire or light.

NYIMI, 1, n., ruler, king.

NYIMISHA, vt., to pardon or forgive, to extinguish or blot out or
erase or cancel for.

NYINGA, 2, n., 2, n., small wire.

NYINGA (2) mu teya (10 pl.), nph., smoke. Pl. is minyinga mu teya.
to n., to be smoking, as wood or fire.

NYINGA, 4 pl. n., love, devotion, affection, desire, longing, yearning.
ed'i or oka n., to desire, have love for, etc.

NYINGA, vt., to shake, to blow against, as wind. See Shape, Move.
n. Ntshue, to dissent by shaking the head.

NYINGALA, 2, n., restlessness, shaking.

NYINGALA, vi., to shake or vibrate or dangle in the wind.

NYIYA, 1, n., a rich or wealthy person. Pl. is badiya.

NYO, 1, n., your (s) mother. See Mother.

NYOI, 1, n., drinker. See Nyui.

NYOKA, vt., to soak cassava.

NYOKA, vi., to be wet, to be spoiled or get wet in rain.

NYOKA, 2, n., heat or warmth of air or body.

NYONGA, 2, n., top of house.

NYONGA, 3, n., scaly ant-eater, manis.

NYOSHA, vt., to cause to drink.

NYUA(NYU), 3, n., flesh, meat.

n. a shuoma, bacon, pork.

NYU, 2, n., corpse. pl. is midiu.

NYUDA, 1, n., Jew.

NYUEMI, vt., to nurse or give suck to child, to suckle.

NYUENGI, vt., to tire, enfeeble or weaken, to make soft or tender.

NYUI, 1, n., drinker.

n. makai, a smoker of tobacco.

n. mana, a drinker of wine, a drunkard. See Drunk.

NYUKALA, vt., to shove or push over or overturn or push down.

NYUMA, 1, n., Spirit.

N. Ansheka or N. Ntshemi, The Holy Spirit, The Holy Ghost.

NYUOMA, vi., to suck or nurse.

NYUONGA, vi., to become weak or enfeebled or tired or weary, to be tired
or weak or weary, to be or become soft or tender.

NYUTA, vt., to kiss.

NYENYA, vt., to go meet or welcome.

O

ODE, indeclin., a courteous expression of recognition of having been
called or spoken to.

ODI, vt., to stretch or lengthen by letting out or raising up or stretching.

ODI, vt., to raise or increase, as price.

ODI, vt., to commit.

o. shasha, to commit adultery.

o. buemi, to commit theft, etc. See Commit.

ODIA, vt., to eat, devour, waste.

(of) o., edible.

ODIHA, v., to run or trickle down, as blood from wound or sweat from body.

ODIMA, v., to descend or come down from.

OHA, vi., to peel or come off, as scab, skin, bark, etc.

OHALA, vt., to peel, skin, tear off or remove or strip off, as bark from tree.

OHATA, v., to be reheated, to warm over, as food.

OHISHA, vt., to increase in number or quantity.

OHISHA, vt., to reheat or warm over, as food.

OI, vi., to be unproductive, as land. See Unproductive.

OKA, v., to bathe, to rub or smear on, as oil or medicine. See Warm.

o. teya, to warm one's self at the fire.

o. muanya, to bask in the sun.

o. nenga, to rub on medicine.

OKA, v., to hear, comprehend, understand, be conscious of, heed, listen, perceive.

o. shasha, to be happy or glad or merry, to rejoice. etc.

o. shushudi, to be sick. See Hear.

OKALA, v., to mock, mimic, imitate.

OKAMA (UOKAMA), v., to listen, obey, be obedient, etc.

OKAMA (UOKAMA), v., to spy or eavesdrop.

OKISHA, vt., to cause to hear.

o. nshasha, to gladden, make happy or merry, delight, please, etc.

o. kaha, to provoke or make angry.

o. buteta, to intimidate, to scare or frighten, to make or cause to fear or be afraid, etc.

OLA, v., to swell, increase, become full, be complete, to grow or increase in stature, to rise, as stream, to lapse, as time, etc.

See Swell.

OLA, vi., to cool off, as hot food or iron.

OMA, vi., to subside, dry up, become dry or stale.

OMA (Uoma), vt., to sweep.

OMA (Uoma), vt., to shave.

OMALA (Uomala), vt., to rub or wipe or dust off, to scrub, to dry off.

OMALA, vt., to disobey.

ONA, vt., to afflict, abuse, persecute, oppress, maltreat, tyrannize over, spoil, ruin, desecrate, punish, emaciate, mar, damage, corrupt, defile, demolish, profane, destroy, devastate, discipline, torture, be cruel to, illtreat, pollute, cause to go bad, to close (the road), to lose (in trading), to spend or exhaust or expend recklessly or prodigally.

ONA, vt., to sow or plant.

ONA, vi., to wane, as moon.

ONGA, v., to go around in order to pass, make a detour, pass on by on another side.

ONGA, vt., to implore, beseech, entreat, supplicate, invoke, plead with, persuade, coax.

ONGA, vt., to console, comfort, soothe, solace, etc.

ONGA, vt., to lengthen by stretching or splicing or tying onto, to widen or broaden by adding more to.

ONGALA, v., to eavesdrop, to creep upon stealthily, as cat, to move about slyly, to sneak away or about stealthily.

ONGAMA, vi., to be lengthened or widened or broadened or increased, as cord, etc.

ONGIDI, vt., to rub or powder up, as dry tobacco between the hands.

ONTSHA, vi., to deteriorate, spoile, go bad, become marred or worthless, go to waste, be useless, be worn out, be emaciated, etc.

ONTSHALA, vt., to redeem, emancipate, ransom, set free, liberate, etc.

ONYA, vt., to drink or smoke. See Drink, Smoke.

OSHA, vt., to inflate or fill full, cause to swell or rise, as river.

OSHA, vt., to have sexual intercourse with, to co-habit, copulate, to commit adultery with.

OTA, v., to step forward or around, come forward or around.

OTA, v., to loathe, See Loathe.

OTA, v., to yield or bear or bring forth fruit, as trees and plants.

OTO, v., to twist around or off, to pound in mortar, etc.

o. nganga, to trade, buy and sell, deal.

o. itoma, to divine. See Ordeal, Twist.

OTOLA, vi., to be bent or wry or crooked or twisted, to be zigzag. to wriggle or squirm, to be depressed or sad or sorry or in pain, to suffer, etc.

o. with ntema as subj., to despond, be sorrowful or sad or in pain, be despondent, be sorry, to repent, etc.

Owa (O), vi., to die, expire, perish, etc.

o. shiya, to convulse or swoon or be stunned or insensible, to have convulsion or spasm or fit, be unconscious, to faint.

o. hima, to forget.

o. ntshala, to be starved or famished or faint from hunger.

o. itoma or yimbima. to be stifled or smothered.

o. mana, to be drunk or intoxicated or stupefied.

o. with bulatsha as subj., to be divorced

o. Ntshemi hima, to forget God.

The pres. habitual tense of owa, to be mortal, the neg. habitual, to be immortal. See Swoon, Starve.

S

SHA! adv., so! This is an exclamation or expression of assent.

SHADI, vt., to amuse or play with.

SHADI, 4, n., palm oil, ointment.

ama s., to render oil.

boka s., to anoint.

kola s., to rub on oil.

SHAHA, v., to pass over or across, cross over, go across (path or stream).

SHAHA, 4, n., gambling.

boka shaha, to gamble. See Gamble.

SHAHALA, vt., to hoe, plough, cultivate, rake up, to comb the hair, etc

SHAHALA, vt., to blow away, as chaff.

SHAHALA, vt., to shake off, as snake from hand.

SHAHALA, vt., to sprinkle.

SHAHALA, vt., to put across stream or path.

SHAHALA, 4, n., comb, rake, fork.

SHAHISHA, vt., to stretch.

SHAHISHA, v., to sidle.

SHAINGI, vt., to lift up, to carry suspended.

SHAINGI, 5 pl., n., sand.

SHAKA, vi., to be thin or lean or light in weight.

SHAKA, vi., to be too much, not room enough for.

SHAKA, vt., shake up, as water in bottle, etc.

SHAKA, vi., to suffer, regret, come to grief, be sad or destitute, be guilty, be in the wrong, be convicted or condemned, be culpable, to lose a bet, be miscounted, be intercepted when trying to escape.

See Mistake.

SHAKALA, 4, n., cage.

SHAKALA, vt., to make known, unhide, interpret, discern, look into, ascertain, speak openly, tell the exact truth, interpret or make known, as dream.

SHAKALA, vt., to meet up with, come upon.

SHAKALA with buela, vph., to escape from harm or danger or sorrow or grief or death, to be contented or happy or thankful.

SHAKANA, vi., to be in disorder or confusion, be scattered or disarranged.

SHALA, vi., to play, be merry or happy or cheerful.

SHALA, vi., to stay behind, remain, be left over.

SHALA (4) nunga, nph., a eunuch. Pl. is shala balunga.

SHALALA, vt., to castrate, emasculate.

SHAMA, 4, n., palm tree. See Palm.

SHAMA, 4, n., roof of house.

SHAMA, v., to pass by or on.

SHAMA, v., to surpass, excell, pass by or on or ahead, go by, go on before, come or go past, be beyond, be first, go over or through or by, exceed, etc.

S. busheka, to be better, be superior.

S. bunonona or ngona, to beat, win, excell, defeat, conquer, master, overcome, overthrow, quell, repulse, prevail, subjugate, vanquish, be victorious, etc.

In Comparative constructions there may be expressed the idea of too much, extremely, exceedingly, farther, very, too, excessively, too far, etc.

In the Comparative degree with this verb there may be expressed the idea of the English *than*. See Gram. 82.

The idea of *infinite* may be expressed by this verb when used with the proper adj. or ver.

SHAMALA, vt., to revive after fainting.

SHAMALA, card. num., six.

SHAMALA, vt., to sharpen by beating, as done by black-smith.

SHAMALA, vt., to greet or salute with the hands, shake hands with.

See Salutation.

SHAMALA, vt., to chew.

SHAMALA, vt., to decide case in court, pronounce judgement, pass verdict.

S. makama or malanga, to pass or settle or decide a dispute in court, to judge between, arbitrate or complete an arbitration, to pronounce judgement, etc.

SHAMATA, vi., to meet or be united or joined together, as paths or streams or seams, etc., to unite or flow into each other, to border on.

SHAMI, vt., to seam or unite or put together, to join, etc.

SHAMIDI, vi., to get well, convalesce, revive after fainting, amend in health.

SHAMISHA, vt., to let or cause to pass by.

SHAMISHA, vt., to decide a case for another in court, to pronounce judgement for another.

SHANA, vt., to betray, slander, calumniate.

SHANA, v., to scratch, as fowl.

SHANGA, adv., on and on, until, as far as, as long as, etc.

SHANGA, with nema (2), vph., to point out with finger.

SHANGA, v., to fall, as from tree.

SHANGA, v., to transmigrate. See Transmigrate.

SHANGA, 1, n., a woman's female friend or chum or sweetheart.

SHANGABUSHAHA, adv., fast, quickly, speedily.

SHANGALA, vt., to untie, let go. set at liberty. See Liberty.

S. lukiki, to untie or smooth out the brow, stop frowning.

SHANGAMA, vi., to be untied, be at liberty, be free or loose.

SHANGAMA, vi., to be lifted up or suspended

SHANSHA, vt., to make desolate, loot, lay waste, despoil, invade, loot, pillage.

SHANTIMA, 4, n., centime.

SHANTSHA, vt., to invade, loot, pillage, make desolate, dispoil, lay waste.

SHANTSHA, vt., to make vicious or reckless.

SHASHA, vt., to blow, as bellows.

S. kuka, to blow the bellows, to smelt.

SHASHA, vt., to wear out, as clothing, etc.

SHASHA, vt., to mince, hash, chop up.

SHASHA, 4, n., used as adj., freshness.

mana ma shasha, fresh wine.

SHASHA, 4, n., adultery, whoredom, fornication. impurity, lust, carnal, knowledge, lasciviousness, licentiousness, unchastity, uncleanness, immorality, lewdness, etc.

(of) S., immoral, adulterous, impure, licentious, lustful, lewd, unclean, unchaste, lascivious, etc.

odi S., to Commit adultery or fornication.

odi'ana S., to commit adultery with, to seduce one. Muna S., fornicator, adulterer, harlot, whore, whoremonger, prostitute, etc.

ngata a s., whore, harlot.

muana a s., an illegitimate child, bastard.

neg. of ela with s., to be chaste, virtuous, pure clean.

SHASHAMA, vi., to be worn out, ragged, be crumbled up or fallen to pieces, be hashed or minced, to fall or come to pieces.

SHASHALA, vt., to pull or tear to pieces.

SHASHALA, 4, n., apex of head.

SHATANA, 1, n., satan, demon, Devil, See Demon, Devil.

SHE (Shei), v., to laugh, laugh at, be amused at, deride, make fun or sport of, taunt, scoff at, mock, ridicule, etc.

s. ishesha, to laugh a laugh.

SHEDI, vt., to leave something for another.

SHEDI, vt., to threaten or provoke to.

s. ibela or kaha, to provoke to anger or hostility.

s. nkeka (2), to threaten or prohibit, restrain, stop from doing.

SHEHA, 4, n., small red fruit that grows on vine.

SHEHA, 4, n., solicitude, sadness, sorrow.

SHEHA, vt., to stew or boil a little, as meat to keep from spoiling.

SHEHAMA, vi., to be stewed or boiled.

SHEHI, vt., to boil or stew.

SHEI, v., to laugh, etc., See She.

SHEI, vt., to quarrel. See Sheya.

SHEKA, 4, n., siftings.

SHEKA, v., to be exchanged or changed.

SHEKA, v., to dodge, get to one side, get out of the way, move. See Out.

SHEKA, adj., good pretty, beautiful, handsome, correct, suitable, right, perfect, lovely, pure, chaste, virtuous, guiltless, righteous noble, honest, holy, kind, humane, fair, just, worthy, fit, elegant, excellent, magnificent, glorious, rich or fertile or productive (as soil), lawful, etc.

neg. verb with sheka, to be unkind, unjust, wrong, unholy, unclean, not right, unchaste, etc. See Good.

SHEKALA, vt., to move or take out of the way

SHEKISHA, vt., to change, exchange, alternate, substitute one for another. See Change.

SHELA, 4, n., gill of fish.

SHELA, vt., to have sexual intercourse with, co-habit.

SHELA, vi., to steal or slip away unnoticed.

SHELAMA, vi., to fall or slip down accidentally, to move sidewise, sidle. See Move, Accidentally, Slip.

SHEMA, vi., to be straight, perpendicular upright.

SHEMA, vi., to stretch forth or out.

SHEMALA, vt., to offend, insult. See Offend.

SHEMALA, vt., to worship, do incantation before fetish or charm or idol. See Worship.

SHEMALA, vt., to stretch forth, as arm, stretch out, as body, open out or raise or unfold, bird its wings.

SHEMI, vt., to make straight or perpendicular or stand upright.

SHEMI, vt., to unite, put together, join. See Shami.

SHEMI, 4, n., a joke or bet.

boka s., to tell a joke.

SHENA, vi., to be raised or elevated or lifted up.

SHENA, vt., to steal, defraud, cheat.

SHENALA, vt., to hoist or raise up or elevate or stand upright.

SHENALA, vi., to become rigid after death.

SHENALA, vi., to become loosened, as tongue of dumb.

SHENENA, 3, white ant.

SHENGA, vt., to fell or hew down tree.

SHENGA, vt., to winnow.

SHENGISHA, vt., to entice to fight.

SHENYI, vt., to raise or lift up for another.

SHENYI, vt., to loosen, as tongue of dumb.

SHESHA, v., to stretch out.

SHESHA, vt., to amuse or cause or make to laugh, have fun with or provoke to laughter.

SHESHA, 4, n., flame, blaze.

SHESHI, 1, n., spy.

SHEYA (SHEI), v. to quarrel.

SHIDI, 3, n., louse.

SHIHA, v., to wither or shrivel up, be parched or withered.

SHIKAMA, vi., to sit down, be seated.

SHIKI, vt., to seat or cause to sit down.

SHILA, vi., to be ready or arranged or complete or finished, be done, be prepared, be enough or sufficient or adequate, be perfect or perfected, to suffice, be consumed or exhausted, be used up, be fulfilled, be the exact or complete number, be out of, be expended carelessly, to lapse, as time.

neg. s., to be incomplete, insufficient, be unfinished, etc. See Ready.

SHIMA, v., to hang one's self.

SHIMA, 3, n, cat. See Cat.

SHIMALA, vt., to insult or offend.

SHINA, 4, n., earth, world, cosmos.

SHINA, 4, n., floor, bottom side.

a s. a, down at or in or on.

SHINA (4) a shama (4), nph., fern growing under or upon palm trees.

SHINGA, vt., to twist or roll, as in making cord or string.

SHINGA, vi., to melt, dissolve, dwindle away, be wasted, be come lean or thin, to wane, as moon.

SHINGALA, vt., to husk, by rubbing between the fingers or hands.

SHINGI, vt., to lessen, to melt, desolve, make less.

SHINYI, vi., to become thin or poor or lean, to dissolve or melt.

SHISHA, vt., to sharpen or whet for another.

SHISHA, vi., to be afraid, be frightened, be scared.

SHISHALA, vt., to frighten, scare, alarm, excite, terrify, startle, make afraid.

See Excite.

SHISHALA, vt., to strip off. See Strip.

SHITA, vt., to rub or smear on, as oil.

SHIYA, vt., to sharpen or whet, put an edge to knife, etc.

SHIYA, 4, n., unconsciousness, insensibility, occurring from blow or fall
o (owa) s., to be insensible.

SHO, vt., to sift.

SHODIHA, v., to slip off or down, as head from pillow.

SHOHA, vi., to drip or run or trickle down, to leak, as roof of house.

SHOHALA with Muana, vph., to miscarry or abort.

SHOHI, vt., to cause to leak or trickle or run down. See shuehi.

SHOI (SHUYA), 3, n., fish.

SHOI, vt., to hide. See Shuei.

SHOIHI, vt., See Shohi.

SHOIKI, vt., to put or place into.

SHOKALA, vt., to take off, as shoes. See Take.

SHOKAMA, vi., to be placed or put or joined in.

SHOKAMA, v., to join in an affair or controversy of others.

SHOKATA (SHUKATA), vi., to be fixed or fastened or stuck in.

SHOKI (SHUKI), vt., to put or place into.

SHOLA, 4, n., smell, odour, scent, perfume.

s. ibe, a bad or foul or unpleasant odour or smell.

s. isheka or yu, a sweet or pleasant odour or scent.

to s., to emit an odour or smell. See Odour, Smell.

SHOLA, vi., to appear, be seen, be conspicuous, show one's self, be found, come into view or sight, emerge from hidden or secluded place.

neg. of s., to be invisible.

SHOLA, vt., to thresh or husk peas by beating

SHOLA, vt., to assort, choose, select, elect, etc.

bata banshola, chosen people.

SHOLA, vt., to leave, desert, vacate, let alone.

s. muantsha, to make way or opening for.

SHOLA, vt., to work or labor.

SHOLA WITH ISHOLA, 8, vph., to work, to build, repair, as house.

SHOLALA, vt., to unhide, disclose, confess, acknowledge, find something hidden to reveal or betray a secret.

SHOMA, vt., to buy.

SHOMA (SHUOMA), vi., to hide. See Hide.

SHOMA, vi., to become loose or unraveled.

SHOMA, vi., to be weaned.

SHOMA (SHUOMA), 4, n., gift, present, wage, pay. See Shuoma.

SHOMA (SHUOMA), 3, n., swine. See Shuoma.

SHOMALA, vt., to wean.

SHOMALA, vt., to unravel, to take or pull out or separate from among.

See Ravel.

SHOMI (SHUMI), vt., to load, as gun.

SHOMI [SHUMI], vt., cup.

SHOMI [SHUMI], vt., to erect or stand upright.

SHONA, vt., to circumcise.

SHONA, vt., to pick off, as feathers of fowl.

SHONA, v., to hop, leap, jump down from.

SHONAMA, vi., to sit on haunches, to squat.

SHONAMA, v., to stand on toes, to tiptoe.

SHONGA, vt., to point at.

SHONGA [SHUONGA], vt., to carve; as wood.

SHONGALA, vt., to slander, tell on, betray, calumniate, speak against, talk about, back-bite, accuse one behind one's back.

SHONGALA, v., to speak, answer, testify, affirm, tell, say, reply to.
answer to, etc.

SHONGALA, vt., predict, destine, choose. See Predict.

SHONGALA, v., to prefer, had rather.

SHONGAMA [SHUONGAMA], vi., to be erect, upright, to sit up, be awake.

SHONGANSHUMA, adv., directly opposite or overhead.

SHONGATA, vt., to find fault with.

SHONYI (SHONYA), v., to grumble.

SHONYI (SHONYA), vt., to insult or scorn, shown by clicking with the tongue.

SHOSHA, v., to fish.

SHOSHA, vt., to stick or push in or replace, as sticks in roof of house.

SHOSHA, 4, n., white color.

SHOSHA, 4, n., tip end, topmost, point of finger or needle, etc.

SHOSHA, 4, n., gable of house.

SHOSHAMA, vt., to respect, reverence, honor, esteem, regard.

SHOSHAMA, v., to acquiesce, consent, agree.

SHOTA, vt., search, hunt, seek or look for.

s. hama or munya, provoke an animal to bite.

SHOYA (SHUYA), 3, n., fish.

SHU, vi., to be acquitted, be innocent, be right, to win in game, etc.

SHU, 5 pl., n., long while. See While.

SHUBANGA, adv., amiss, contrary to aim in shooting.

SHUEHI, vt., to cause to run or leak or trickle down. See Shuhi.

SHUEI (OI), vt., to hide, conceal, secrete, etc.

SHUEMI, vt., to load, as gun. Shuemi, vt., to cup or bleed.

SHUEMI, vt., to loan, borrow.

SHUEMI, vt., to erect, to stand upright.

SHUENGI, vt., to stand up, erect, set up, establish, make firm.

s. nyuenga, to wake, awake, awaken. See Wake.

SHUHALA, v., to make a mistake in taking the wrong road or path, to go the wrong way.

SHUHALA, vt., to snatch from another angrily.

SHUHALA, vt., to shake off, as insect from hand or arm.

SHUHI (SHUEHI), vt., to sprinkle, to cause to run or leak or trickle down.

SHUHI, vi., to be stillborn.

SHUHISHUHI, 4, n., overripeness. See Ripe, Soft.

SHUI, 3, n., fish.

SHUI, vt., to acquit, forgive, pardon, See Forget, Forgive.

SHUIHAMA, vi., to be caught or entangled, as animal in vine or bush.

SHUIHI, vt., to entangle or catch in vine or bush.

SHUKA, vt., to part or separate those fighting or quarreling, to conciliate.

SHUKATA, vi., to be stable, solid, firm, fastened in, stuck.

SHUKI (SHOKI), vt., to put or place in.

SHUKATSHI, vt., to cause to adhere or stick.

SHUKISHA, vt., to save, defend, redeem, guard or save for. See Save.

SHULULU, asv., fixedly, steadfastly.

lena s., to look steadfastly.

SHUMA, vt., to buy.

SHUMA, vt., to sting, to bite.

SHUMA, vi., to ache, smart, sting, hurt, pain.

SHUMA, v., to sulk, be sullen or sulky.

SHUMI, vt., to erect, stand upright or perpendicular.

SHUMI, vt., to load, as gun.

SHUMI, vt., to cup, bleed.

SHUMISHA, vt., to cause to bite.

s. a mina, to gnash with the teeth.

SHUNA, v., to miss aim in shooting.

SHUNSHA, vt., to show.

SHUOHA, vt., to run or trickle or leak down.

SHUOI, vt., See Shnei.

SHUOMA, vi., to be hidden, be concealed, to hide or secrete one's self.

s. i ana, to hide with or have sexual intercourse with.

SHUOMA, 3, n., hog, swine.

SHUOMA, 4, n., a gratuity, gift, present, wage, pay, generosity.

SHUOMA, vt., to loan or borrow.

SHUONGA, vt., to carve, as wood, etc.

SHUONGAMA, vi., to wake up, sit up, be awake, be upright or erect, be firm or fixed.

SHUSHA, vt., to rinse, as vessel or mouth.

SHUSHALA, vt., to root up, as hog.

SHUSHAMA, vi., to shrink, retreat, to flinch or quail or shrink back, to shrink, as cloth.

SHUSHUDI, 4 pl., sickness, pain, illness, suffering.

SHUYA (SHUI, SHOI), 3, n., fish.

T

TA (elongated), adv., very, well.

Lodi mite ta, arrange the sticks well.

TADI, 10 pl., n., spot in eye causing blindness.

TADI, adj., long, tall, high, steep, deep. See Long.

TAHA, v., to bubble up, as boiling pot of water or mush.

TAHALA, v., to spread, as contagious disease. See Spread.

TAHALA, vt., to take out a part, as water from a vessel.

TAHI, 10 pl., manure, dung, excrement, filth.

TAHISHA, vt., to scold.

TAKA (Teka), vt., to draw or bring or fetch water.

TALA, vt., to bring, See Tola.

TALALA, vt., to see, behold.

TAMA, 4, n., a fathom or two yards of cloth.

TAMA, 4, n., bough, limb, branch.

TAMALA, vt., to rob or take by force. See Rob.

TANA, card. num., five.

TANA, vt., to find, to meet up with, come upon.

TANA with yamidi, vph., to visit or converse with.

Iya antana yamidi, come visit with me.

TANALA, v., to creep or crawl, as child.

TATA, 1, n., father. See Father.

TATETA, 10 pl. n. See Tuteta.

TE (Tei, Teya), vt., to take or put or bring out or away, to depose, remove, dismiss.

t. buhi, to pardon, to remove one's debts.

t. nyimi, to swear by the king.

TEHA, v., to be elastic, bendable, pliable.

TEHA, v., to pop, as corn.

TEHA, vt., to break up, as fire wood.

TEHA, vt., to kill or crack, as louse.

TEI, vt., See Te.

TEI, 10 pl. n. See Teya.

TEKA, vt., to bring or draw or fetch water.

TELA, v., to do in advance. See Gram. 206 and Rems.1-2.

TEMA, v., to shine, glow, to give light as torch or fire or sun.

t. teya, to light or make or kindle a fire. See Shine.

TEMHELO, 4, n., Temple.

TENA, 4, n., at the head or source or top, up river, up country, etc.

t. nkontsha, top of mountain.

t. ilaka, head of bed, etc.

TENA, v., to grumble, murmur, to slander or back-bite, to speak to one after having quarreled, to mention, speak of.

TENGA, v., to bud or blossom or open out, as flower, to burst open, as a pod.

TENGA, vt., to slice or split, to husk, as peas.

TENGALA, vi., to come open.

misha as subj. of t., to receive one's sight.

TENGAMA, vi., to stagger, to lean to one side, to be oblique or zigzag, to bend to one side, make a detour. See Zigzag.

TENGI, 4, n., small room of house

TENGI, vt., to turn or bend to one side, to make oblique, cause to lean forward.

TESHA, vt., to hull or husk for another

TETA, vt., to confess, acknowledge.

TETA, vt., to husk or shell, as peas or soft nuts.

TETA, vt., to hatch.

TETALA, vt., to pare the nails.

TETAMA, vi., to be stacked or piled or placed or put up or crossed, as legs.

TETAMA, vi., to float.

TETSHA, v., to start, begin, commence.

TETSHI, vt., to pile or stack up, to put or place on top, cross, as legs.

TETSHISHA, vt., to set or put on handle of hoe.

TEYA, vt., See Te, Tei.

TEYA, 10 pl., n., fire, heat, fever, matches (lucifer).

tuma or baka t., to set fire to, burn

sholala t., to stir up the fire. See Fire.

To, prep., from.

To (Tuo), adv., full measure.

To, vi., to depart, start, leave, get out, go or come out from, go away.

t. ata buemi, to catch in theft.

t. bioshidi, to shed tears.

t. buala or shushudi, to break out with a disease.

t. kuma, to become humped back, etc.

TODI, vt., to cause to reach or arrive at, bring to destination.

TOHA, vi., to bounce, rebound, jump.

TOHA, vi., to stick through cloth, etc.

- TOHA, 4, n., palaver, dispute, trial, court. See Trial.
- TOHALA, vt., to judge a case in court, to arbitrate, try a case, hold court or council, pronounce judgement, decide a trouble or settle a dispute.
- TOHISHA, vt., to arbitrate or judge or try a case for another.
- TOHISHA, vt., to stick or pierce through cloth, etc.
- TOKA, vi., to topple off, to come out of joint, come apart, be dislocated come out of socket, etc.
 kasha as subj. of t., to shed leaves.
 shala as subj., of t., to shed feathers, etc.
- TOKALA, vt., to pull up or out, to pick or pluck out, as feathers of fowl.
 t. luena, to hasten. See Hasten, Out.
- TOLA, 5 pl., camwood; red color.
 (of) t., red.
- TOLA, 4, n., breast, chest, bosom.
- TOLA (Tala), vt., to bring, take, catch, apprehend, carry, See Carry.
- TOLA, vi., to reach or arrive at, come to journey's end, come to the end.
 t. abola mahuaka, to toss, as waves of the sea.
- TOLALA a shina vph., to pull or take down, carry to.
- TOMA, vt., to send.
- TOMA, vt., to throw in wrestling.
- TOMA, vi., to breathe or pant.
- TOMA, 1, n., intermediary in marriage.
- TOMA (1) a nama (2), nph., publican.
- TOMALA, vt., to obey, esteem, regard, honor.
- TOMALA, vi., to obey, be obedient or dutiful.
- TOMISHA, vt., to send to.
- TONA v., to explode, as gun.
- TONA, vt., to insult or offend, to abuse.
 t. mishinga, to insult. See Abuse.
- TONALA, v., to insult by pulling the lid of the eye down. See Show.
- TONALA, vt., to penetrate, to pierce, perforate.
- TONGA, vt., to tuck or plait or braid.
- TONGA, v., to stray away, to sojourn, See Sojourn.
- TONGATA, vt., to sum up or call to mind or count over one's belongings, to count up or reckon, discern, elucidate.

- TONYA, 4, n., stern of boat.
- TONYISHA, vt., to bear false witness. See Witness.
- TOSHA, v., to be seated, sit down.
- TOSHA, vt., to speak, talk, plead or intercede for another, to advocate.
- TSHAKA, vt., to pour out, empty, spill, throw away.
- TSHAKA, vi., to be spilt, emptied, etc.
- TSHAKALA, vt., to scatter, strew, derange, disarrange, disperse, to spend recklessly or extravagantly, exhaust, waste, squander, etc
- TSHAKALA, vi., to be deranged or scattered or in disorder or confusion or dispersed or exhausted or spent or expended, to migrate, desert, move away, scatter. to spill over, to be wasted, etc.
- TSHAKALA, v., See Cast.
- TSHIKA, vt., to accompany, escort, conduct, bring before.
- TSHIKA, vt., to set or place or put. See Gram. 205 Rems. 1-10. See Set.
 t . with moi or ikama to refrain from.
 t . itutuma, to be in remorse, sad or sorrowful.
 t . hanga mashanga, a good night to or by royalty.
- TSHIMA, vt., to dig or burrow in the ground.
- TSHIMA, v., to go around in the rear.
- TSHIMIDI, v., to go around.
- TSHINA, v., to run away, escape, flee.
 t. a, to flee to.
 t. to or a bosha, to flee from.
 t. mbanga, to run away or escape.
- TSHINA, v., to fear, dread.
 t. hama to adore.
 t. Ntshemi, to fear God.
- TSHINA, vi., to be alarmed, be frightened or afraid, be terrified, be fearful, be excited, be timid or shy, be dismayed or terrorized, to fear, to dread
- TSHINTSHA, vi., to approach draw near
- TSHINTSHA, vt., to push towards, to shove.
- TSHINTSHALA, vt., to accompany a part of the way or a short distance.
- TSHINYI, vt., to frighten, scare, alarm, make afraid, terrify, excite, horrify, intimidate, terrorize, dismay, etc.
- TSHINYISHA, vt., See Tshinyi.
- TOTA, v., to speak, talk, address, announce, say, assert, suppose, define, reckon, command, tell, resolve, relate, declare, de-

scribe, to tick, as watch or clock, etc.

t. itototshi, or ibohata, to babble, chatter, etc. See Talk, Speak.

TOTA, vt., to pick up as trash.

TOTA, v., to become large or spread, as sore.

TOTALA, vt., to pick up, as fowl.

TOTAMA, vi., to be arched up, as foot when swollen.

TUA with itami, vph., to kick.

TUANA, 10 pl., a little palm wine.

TUASHI, 10 pl., n., a little water.

TUHALA, vt., to add up, put together, collect, combine, mix together, disarrange, gather together, assemble, unite, converge, stir. See Stir.

TUHI, vi., to fail, be exhausted, come to an end, be subdued, be faint, be weary, be infirm, be feeble, be frail, be fatigued, be tired, be loose or slack, surrender, succumb, give up, yield to, be dull, to lose its taste or savor. See Savor, Fail, Dull.

TUHIDI, vi., to be disarranged, scattered, exhausted, spent, etc.

TUHISHA, vt., to plot against. See Plot.

TUIMA, v., to marry.

TUIMISHA, vt., to give in marriage.

TUKA, 4, n., pawn, security.

tshika t., to pawn.

TUKAMA, vi., to be sad or melancholy, worried or distressed.

TULA, vt., to forge, beat out iron, shape or make by hammering.

TULA (3) a shui (3), nph., an electric fish.

TUMA, v., to stump the toe.

TUMA, 4, n., pole, prop, post.

TUMA, vi., to sting or smart.

TUMA, vt., to burn, consume. See Burn, Consume.

TUMALA, vt., to open or lance, as boil.

TUMALA, vi., to be crippled or lame.

TUNA, 4, n., totality, entirety, all, the whole.

TUNGA, 3, n., house fly.

TUNGA, vi., to break loose, come untied, to come apart or unravel, as thread in cloth.

TUNGALA, vt., to extricate, unloose, disentangle, unravel or pull out, as thread in cloth or mat, untie.

TUNYA with mashonyi, vph., to spit or expectorate.

TUNYI, 10 pl., pus, matter.

to t., to fester.

TUSHADI, 10 pl., games, plays.

TUTA, vi., to ooze or run out, as sweat, to dissolve, melt.

TUTA, v., to go and return, go back and forth.

TUTETA, 10 pl., stubble.

TUTSHI, vt., to cause to perspire, to sweat.

U

UDI, vt., to blow or breathe into.

UDI, v., to spew from the mouth.

UHA, v., to fly away, as bird.

UHA, vt., to roast or bake or toast before or over a fire.

UHALA, vt., to smell.

ULA, vt., to ask, consult, inquire about, question.

ULA, v., to become or grow thick and tall or long, as grass or hair.

ULEKA, v., "Beg pardon," An expression used when having accidentally stepped on another's foot, etc. See Apology.

UMA, vi., to rise, get up, stand up, sit up, arise, get up from sitting or lying down, be raised up or resurrected.

u. iwa, to rise up from the dead.

u. ntuenga, to get up from sleep, to awake.

UMALA, vt., to wake, awake, awaken, arouse, rouse up,

u. iwa, to raise from the dead, to resurrect.

u. ntuenga, to awake or awaken or arouse from sleep.

UMALA, vt., to greet, salute

UMI, vt., to dry, wipe dry, etc.

UNGA, vi., to lose one's way, be frustrated, turn aside, go another way, go the wrong way or path.

UNGALA, v., to wander, be lost, go astray, get lost, grope.

UNGALA, v., to nod.

u. ntuenga, to doze, be drowsy, nod. See Nod.

UNGI, vt., to delay, hinder, interrupt, annoy, interfere with, disturb, bewilder, frustrate, worry, show the wrong path.

UNGI, vt. to increase or lengthen or widen or broaden by adding to.

UOKA, v., to bathe. See Oka.

UOMAKA, v., See Omaka.

UOMA, vt., to shave. See Oma.

UOMA, vt., to sweep. See Oma.

- UOMALA, vt., to dust, wipe off, scrub, etc., See Omala.
 UONGA, vt., to comfort, console, etc. See Onga.
 UTALA, vi., to overflow, run over, as water in cup, vessel, etc.
 USHA, vt., to heat.
 UYA, vi., to be heated or cooked.
 UYA, v., to be light, be daybreak, to dawn.
 butu buanuya, to be daybreak.

W

- WALA, or Wala Wala, adv, long ago, old.
 WELA, v., to be about to.
 WELA (Uela), vt., to woo, to court (woman for wife), to contend or quarrel or dispute over, to contend or plead for.
 WENA, (Uena), per. pro., you, thou.
 WESHA, vt., to die for.
 WESHA, (Uesha), vt., to bathe, cleanse.
 bamuesha, they bathed him.
 abawesha, he bathed them.
 WINYO, 4, wine, vinegar. See Wine, Vinegar.
 WUA wua, adv., fast, quickly, speedily.
 WOLA, (Wela), v., to be about to.

Y

- YA BUHI, 8, n., meanness, unkindness, evil. See Mean, Meanness.
 YABUANYI, 9, n., kitchen of king.
 bashi y., waiters and cooks of king.
 YAHA MBONALA, vph., vision. See Vision.
 YAKISHA, vt., to throw back and forth.
 YALA, 9, n., claw, nail, talon.
 YAMALA, 9, n., winepress
 YAMIDI, 9, n., discourse, conversation.
 bola y., to have or hold a conversation or discourse.
 YANGA, 9, n., creation, testament, conference, consultation, contract, agreement, covenant, treaty, deliberation, plot, plan, secret.
 anga or boka y., to confer, make an agreement or plan or plot, or covenant, etc. Pl. is bianga.
 y. yema yema, New Testament.

y. i kanyi or'matetshala, Old Testament.

y. ibe, a conspiracy. See Testament, Confer.

YANGA, 9, n., sweat, perspiration.

tuta with y. as subj., to sweat or perspire. See Sweat.

YANGALA, 9, n., a link or joining, as knot made by tying two pieces of string together.

YASHA, 9, n., part, piece; slice, section, portion, division, flank, district, etc. Pl. is biasha.

YASHA 9, n., chaff.

YANTSHA, 9, n., a cloven foot.

YANTSHA, 9, n., rattler, a child's toy made of a small gourd or reed with seeds inside.

YANTSHI, 9, n., one who pretends to have possession when he has nothing.

YE YE YE, adv., zealously, continuously, incessantly, etc.

YEHA, v., to know, understand, perceive, recognize.

YEHI, 8, n., wasting sickness.

YEHISHA, vt., to make or cause to know, to warn. See Warn.

YEI, 4, n., substance, material. See Yeyi.

YEKALA, 9, n., sweetheart, lover, wooer. Pl. is biekala.

YEKALA, vt., to beat or pound into small particles, powder up.

YELALA, adj., (uninflected), same, like, alike. See Ihua.

YELALA, adv., simultaneously, at the same time, the same way or manner.

YELAMA, 9, n., completeness, sufficiency, fullness, suitableness, correctness, beauty, justice, honesty, purity, goodness, holiness, excellence, integrity, sanctification, worthiness, right, virtue, handsomeness, uprightness, fairness, etc.

YEMA, 9, n., whiteness, pl. is biyema.

(of) y., white.

YEMA, 9, n., wild white yam.

YEMA, v., to become light, as daylight, to dawn.

YENA, 9, n., wheel.

muna y., wheelman.

YENDENA, 9, n., vagabondage, vagrancy.

YENGALA, vi., to shrivel, wither.

YENGI, 9, n., bladder. Pl. is biengi.

YENGIDI, vt., to wither or shrivel, parch.

YENTSHA, 9, n., small cricket.

YENYI, 9, n., fool, idiot, lunatic, silly person, etc.

YESHA, 9, n., sneeze.

bola y., to sneeze.

YESHA, vt., to grind fine, pulverize, powder up, beat up fine.

YESHA, vt., to heat.

YESHA, v., to answer well or correctly.

YEYA (YEYI), 4, n., substance, material.

YIKALA, adv., alone, separately. See Itself.

YIKALA YIKALA dv., See Yikala.

YIMBIMA, 9, n., closeness, suffocation, stuffiness.

owa y., to suffocate.

YINA, 9, n., dyed cloth. Pl. is bina.

YINGADINGA, 9, n., circle. Pl. is midingadinga.

YINGETA, 9, n., sign, token, emblem, sample, example, copy, badge, symbol, earnest, mark, specimen, illustration, seal, proof, reminder, souvenir, keepsake, symptom, testimony, etc.
ed'i y. i hola hola, to be peaceable, patient. Pl. is bingeta.

YISHU, 1, n., Jesus.

Yo, vi., to become weak or weary or tired, be exhausted, be desolate, to submit, succumb, surrender, cower, to be withered, shriveled or parched, etc.

Yo yo yo, adv., zealously, incessantly, continuously, ceaselessly, etc.,
See Ceaselessly.

YOBOHA, 4, n., likewarmness.

YODI, 9, n., alarm, shout. See Nola.

uta y., to sound an alarm.

YOHHA, 9, n., scab.

YOHHA, adv., lo.

YOI (Yui), vt., to exhaust, to make weak or weary or tired or desolate, to slacken or loosen, as knot, to shrivel, wither or parch.

YOIKI, 9, n., hearing.

YOKA, 9, n., bush, shrub on plain. Pl. bioka.

YOLALA, adv., ajar.

YOMA, 4, n., large room of house.

YOMA, 9, n., small broom. Pl. is bioma.

YONA, 4, n., plentifulness, an abundance, sufficiency.

YONA, 4, n., a lean or thin or poor person. Pl. is biona.

YONGA, 9, n., private place or apartment of king where he eats.

YONGA, 9, n., various articles of dress, apparel, adornment, jewels.
pl. is bionga.

YONGA, 4, n., deception, hypocrisy.

muna y., hypocrite, deceiver, unfaithful or untrustworthy person, wolf in sheep's clothing.

YONGALA, 9, n., joining, splicing.

YONGALA, 9, n., tool. See 'Tool.

YONTSHONTSHA, 9, n., grass, Pl. is biontshontsha.

YONYI, card. num., ten.

YOSHA, vt., to fill.

YOSHA, 9, n., bark, hull, egg shell, husk, peel, scab, wadding.

YOSHIDI, 9, n., tear. Pl. is bioshidi.

to b., to shed tears.

YOYA, 8, n., loneliness, solitude, desolation, quietness, ruin. See Ruin.

YUHI, 9, n., n., rash on body. Pl. is biuhi.

YUI (Yoi), vt., to exhaust, to make weak or weary or tired. See Yoi.

YUKALA, vt., shake or punch or push over or down.

YUKI, 9, n., hearing.

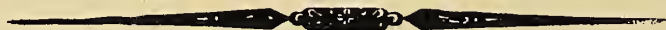
YUMALA, 8, n., driver ant. Pl. is is mayumala.

YUMALA, 9, greeting, salutation, compliments, respects, regards.

YUNGA, v., to nod.

YUNGALA, 9, n., insect, bug, Pl. is biungala.

YUNGALA, 9, vagabond, barbarian, ruffian.



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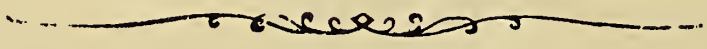
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APPENDIX
TO
BUKUBA-ENGLISH
DICTIONARY.

APPENDIX

TO

BUKUBA-ENGLISH DICTIONARY

A.

- ABUOSHA A MBISHA, ph., behind.
 AKEKA A KUNA, ph., at that time.
 AMBISHA A KUNA, ph., behind, afterwards.
 ANGA, v., wander, migrate to another place.
 ANGALA, vt., to heat before a fire.
 Awo awo, adv., here and there.
 AYEDI BUNA, v. ph., the next morning, on the morrow.

B.

- BALA MUINGI [2], v. ph., to be entrapped.
 BAMA, v., draw near, come near to.
 BATA BA NTSHEKA, v. ph., women or the ones who wear the dress.
 BEKA, vt., to crown or to install in office.
 BEKAMA, vi., to be crowned or installed in office.
 BIMA, vi., to rise up in fright, as startled animals.
 BIDIKALA, n., 9 pl., lack of hospitality.
 BITA-KIMA, all of us.
 BIYESHA, n. 9 pl., hospitality.
 BOKA LUBANTSHA, v. ph., give a security for a debt.
 BOTA BAMBOTA, v. ph., to adorn one's self, dress up.
 BOTALA, v., to adorn one's self, dress up.
 BUAKALA, v., to fall upon.
 BUAMA, n., 7, a mint.
 BUHUONA, n., 7, folly.
 BUINA-KIMA, comp. pro., all of you.
 BUSHEHI, n., 7, plain.
 BUTUIMI, n. 7, a tree with cork-like timber.

D.

- DIA, v., to eat. Used sometimes instead of *odia*.

E.

- EKA, ntshue [2], v. ph., to be enslaved, be under the authority of another, place one's self in subjection.

H.

- HA, n., 4, a net like basket for catching rats.
 HAAHA, n., 4, swadder for killing grasshoppers, made of palm frond.
 HANGA, vi., quarrel, speak roughly, shine hot, as sun, growl, as dog.
 HENGI, n., 1, sister. See Haingi.
 HIA, n., 4, savor, purity, a good taste.
 HIAHIA, adv., without taste, unsavory, etc.
 HIHI, v., to persevere, succeed.
 HOHA, vi., to clear up after rain.
 HOHALA, v., to be cleared up, as rain.
 HUO, n., 3, rat.

I.

- IBANTSHI, n., 8, a large, open court for dances, etc.
 IBOBOTSHA, n., 8, a tree, the leaves of which are used for dye.
 IDI MIANGA (2 pl.)v. ph., to dispute.
 IDIMA, if.
 IKAMA, v., to lean upon, to rest on the top of.
 IKULA, n., 8, a grub worm.
 ILA (9) ngata (1), n., a girl.
 ILA (9) nunga (1), n., a boy.
 ILEKA (9) mbina (mbena), 4, a cracked gourd.
 ILENA, n. 8, greeting.
 LENGI, n., 3, small rat on plain.
 LONGA, n., 8, a line or circle around a given space.
 IMBETSHI, n., 8, swadder for killing grasshoppers, made of split stick.
 INANA, n., 9, stem of a bunch of palm nuts.
 INDONGA, n., 8, a pile near one.
 ISHENA, n., 9, a cloth made of bark.
 ISHINA, n., 3, a specie of mouse or rat.
 ITETETSHI, n., 8, the beginning.
 IYONA, n., 9, a sufficiency.

K.

- KA K'ILENGA, n., a small person.
 KATA, adv., therefore, thus.
 KERI (KAKI), vt., to adore, reverence, obey.

- KENA, vt., to track, as animal.
 KENTSHA, vt., put drum head on.
 KINGA, n., 4, a string obtained from palm tree.
 KISHALA, v., to emerge into, as two paths, rivers, etc.
 KITSHA, vt., excavate something by stealth.
 KOHA BUMBUNYI (7), v. ph., to squeeze to death.
 KOKIDI, v., to be able. Used in 1st. Pres. Actual.
 KOMA INDONGA (8), v. ph., to sit on ground with legs folded under.
 KOSHA NGESHI, n. ph., early in the morning.
 KUEKI DIOI (6), v. ph., to come to an agreement.
 KUTSHI, adv., where.

L.

- LAMI, vt., to veneer, spread over, smooth out, as plaster.
 LEHALEHA, very light in weight.
 LEKAMA, v., looking with head drawn back.
 LEMALA, v., to give a present, make a gift of.
 LEMISHA, v., to give to another.
 LENA, v., to greet.
 LONGAMA, v., to spy upon.
 LUBEMA, n., 5, a leaf used for polishing or smoking.
 LUBUOBUSHA, adv., forward.
 LUHISHA, n., 5, a hug, an embrace.

M.

- MALENA, n., 8 pl., greetings.
 MASHONYI, n., 8 pl., saliva.
 MATUIMI, n., 8 pl., fancy dress of man.
 MBANA, n., 2, number, price.
 MBANA, n., 4, shoulder.
 MBENA (MBINA) IDINA, n. ph., a green gourd.
 MBOLA (4) ntshoka (3), n. ph., elephant tusk.
 MBONALA, n., 4, a period.
 MHIKA, n., 2, a pile, a piece, as of meat, fowl, etc.
 MHUIMATA, n., 4, question mark.
 MU'A ILENGA (9), nph., a young person, a child. Pl. ba bilenga, children. See Youth, Eng-Buk.
 MUAN' A MAI, n. ph., my fellow man. Pl. bana ba mai, my fellow-men.

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MUINGI, n., 2, locust, a choice grasshopper.

MUOKIDI, n., 1, the younger one. See Brother, Sister, Eng.-Buk.

MUONGA, n., 2, village.

N.

NDANALA, n., 4, Fighting.

NDEMA, n., 4, a gift of food stuff.

NGENGI, n., 3, wild cat.

NGUEMI, n., 3, large field rat.

NGUNA, n., 2, a leaf, used as greens long ago.

NIHI, v., cover over with something.

NKOKA, n., 2, a fallen tree.

NKOKA, n., 2, a stick or paddle used to stir bread.

NKOKA, n., 2, a seed used in game.

NKOMA, n., 2, worm.

NOLAKA, n., 2, small, sweet-smelling leaf. Pl. is minolaka.

NSHOTA, n., 4, line, row, mark.

NTO, n., 2, the rear.

NTSHINA, adj., same.

NTSHOLALA, adv., incoherently.

NTSHUEYI, n., 3, bee.

NTUHA, n., 2, hat of ghost.

NUENGI, vt., put upon the other, put on top of something else.

NYANGAMA, v., to get up upon, be on the top of something else.

NYINGA, vt., to choke.

NYINGALA, v., to entwine, wrap around, as vine a tree.

NYEI, v., to reply, answer back.

NYUA (3) a mashi (8 Pl.) n. ph., fish.

O.

OKA, v., perceive, find, discover.

OLA, v., to rest after a journey.

ONGALA, v., to put in line, as path, building, etc.

S.

SHAHALA, v., to take out of water.

SHAKA, vt., shell out palm nuts from bunch.

SHAMALA, vt., to sound or test, as drum.
 SHANGA, vi., to bubble, as water in boiling.
 SHANGALA, v., let fall upon.
 SHEI, vt., frighten or startle, as wild animals.
 SHEKA, n., 4, a fee for arbitrating an affair.
 SHEKA, n., 4, grits.
 SHEMALA, v., to pass on, go by.

S.

SHOIKI, vt., to surround.
 SHOKAMA, v., to be surrounded.
 SHUAMA, vi., to hide. See Hide, Eng.-Buk.
 SHUHALA, vi., to be lost, lose one's way.
 SHUMI MISHA A SHINA, v. ph., look down.

T.

TANA, v., go visiting
 TENA, v., converse with.
 TO NGESHA, v. ph., cease being a ghost.
 TOTSHALA, v., to fight.
 TUSHA, vt., convince, persuade.

U.

UTA, v., to fall into the water.

Y.

YEMA, vi., to become clean or clear; to dawn; as, *butu buayema*.
 YESHI, n., 4, tail of elephant. Pl. is mieshi (2).
 YIKA, n., 9, small rat trap. Pl. is bika.
 Yo, adv., forever, on and on.



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